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"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



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THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—July, 1902.—No. 1.

THE CALENDAR OF THE SHEPHERDS—THE FIRST POPULAR ALMANAC.

The Printing Press in the Service of the Church.—II.

THE Bibliothèque Mazarine at Paris is an almost ideal library to work in. Looking out from its broad casements across the sparkling waters of the Seine one sits in full view of the long stretch of the Louvre, before a prospect as animated and full of sunshine as it is rich in historic memories. Though the Palais de l'Institut, of which the Mazarine forms part, dates from the seventeenth century, the room itself is bright and airy. Readers are not very numerous, for there is no great collection of modern works to attract them. Hence a book is no sooner asked for than it is found and brought by an attendant, while the silence is undisturbed save for the occasional hoarse cry of "La Patr-r-ie," shouted by the news-vendors outside. For the enthusiastic student of bibliography the Mazarine is quite a paradise.

Besides its manuscript treasures and other works of value, the library founded by the great French Cardinal contains a collection of nearly two thousand incunabula. Of these the most famous is the renowned Mazarine Bible, which in spite of all controversies is shown by more recent investigation to be the undoubted work of Gutenberg, the inventor of printing,¹ and the

¹ See Dr. Paul Schwenke, *Untersuchungen zur Geschichte des ersten Buchdrucks*, Berlin, 1900. As the late Professor Owen, the palæontologist, was said to be able to reconstruct an entire quadruped from a single specimen of its bones, so Dr. Schwenke from an attentive study of Gutenberg's surviving work, has retraced the whole typographical history of his great Bible. He tells us how long it took to print, how many copies were produced, how many presses were employed, how the punches, matrices, and type were made, and so on.

earliest complete book produced by typography. Of course, the copy in the Mazarine is very far from being unique. More than forty copies of this forty-two-line Bible—called *Mazarine* because the copy in the Mazarine Library was the first to attract attention—are now known to be in existence, and one of the finest, that from the Ashburnham library, after being priced at \$25,000 (£5,000) in Mr. Quaritch's catalogue, not long since became the property of Mr. Robert Hoe of New York, making the seventh copy which has crossed the Atlantic to find a home in the United States. But it is not of the famous forty-two-line Bible that I propose here to speak, but of another work of which the Mazarine Library possesses two absolutely unique editions, both among the most precious of their kind, and both practically unknown to bibliographers.

The name of the *Compost et Kalendrier des Bergiers* is in some measure known to students of literature, on account of its similarity with that of Edmund Spenser's pastoral poem, *The Shepherd's Calendar*. Beyond the likeness of name, however, there is little to connect the rather dreary elegies of the Elizabethan poet with the thoroughly mediæval compilation printed nearly a century earlier. The *Kalendrier des Bergiers* is nothing more nor less than a popular almanac, and though its title to be regarded as the earliest of such literary ventures might be disputed,² in the English tongue at least its claim to priority seems well established. Perhaps no better summary of its contents can be furnished than that which was given long ago in Warton's *History of English Poetry*:

"This piece," he says, "was calculated for the purposes of a perpetual almanac, and seems to have been the universal magazine of every article of salutary and useful knowledge. It is a medley of verse and prose, and contains amongst many other curious particulars, the saints of the whole year, the movable feasts, the signs of the zodiac, the properties of the twelve months, rules for blood-letting, a collection of proverbs, a system of ethics, politics, divinity, physiognomy, medicine, astrology, and geography."

In the days when books were rare, and the man who could read was looked upon as a scholar, it was out of the question for

² In Germany more particularly there were a few publications in the vulgar tongue very similar to the *Calendar of Shepherds* in their contents. The earliest I have seen is one attributed to the "Meyster Almansor," Augsburg, 1481.



Du sont les pleurs
 le deul de mon trespass:
 Parens amys Voisins
 a grant plante. qui me
 pleurent sans
 contrepas: Du est le
 poir que sus eulz iap
 plante: Von fait pen
 ser de soy durant sante.
 Car cest fouteur d'aul
 truy querir suffraige
 Apres la mort: se Vif
 on eust suaiage De soy
 pouuoir deuant le iour
 de t'en . quant apres
 Dieu nest amour sur le
 sien.

Dictez patron Vo
 qui portez ces hucques
 Robes pompane: et
 pourpains de satin .
 Ces grans plumaux
 et ces faidees perruques
 que cest de moy: entens
 des ce latin. Ignorez
 Vous quil fault quel
 que matin Tous come
 moy estre des vers la
 prope: Se Dieu se taist:
 si pèse il de la poye Du

tribut de vostre sacrifice. De ses grans peus il contempe tout vice.

Helas pour tant Vanite delaissee Elisez mieus que le Viure mondain. Ne ignorez pas que mort Vous soit passee: qui estes pres de choir en sa main. Se tel est hyr qui nest pas lendemain Las queste dont du monde et son plaisir Di Vie et mort si est en ton choise Ellez des deux: et retiens la meilleure Bien est heurux qui mort prie a bonne heure.

Depuis que mort dessus tous a droicure Efforcez Vo' d'auoir des meurs seffite Gaignez les cieus deuant la pouriture Apressez Vous contre la mort despit Voiez aussi ceus qui en ioye petite Lecheiment ont leurs delitz passez: Jeunes et vicieux sont ensemble entassez Et priez ceus qui Voiront ceste hyssaire Les trespassz qu'iz apent en memoire.

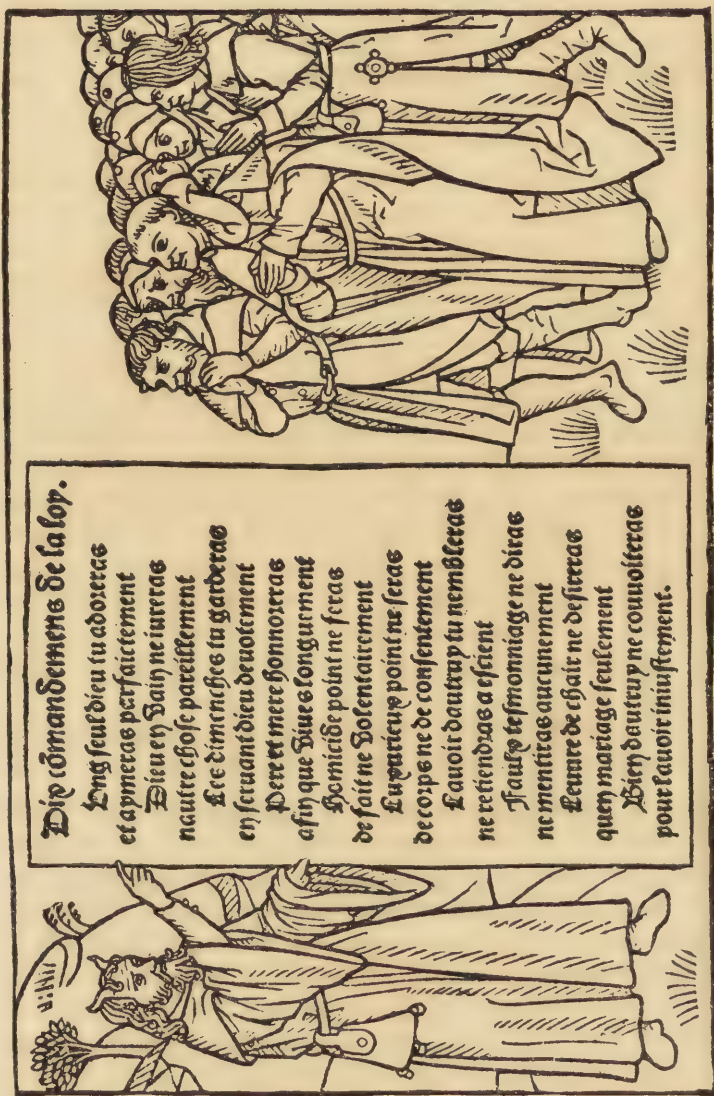
From the original for
 THE ECCLESIASTICAL REVIEW and THE DOLPHIN

FIG. 1.—REMEMBER DEATH.

all save a very few to accumulate volumes and form a library. What was likely to be most in favor both among the burghers of the towns and the husbandmen of the country was a compendium of all knowledge which might be read aloud and expounded by any chance visitor who happened to be clerk enough to read it. Probably, too, in most households that were a little raised above the level of the very poor, one or two members could be found who had sufficient education to spell out the meaning of easy words, especially now that the invention of printing had made the task of deciphering the letters less difficult. Under these circumstances it is easy to understand that the possession of a single volume was likely to satisfy the literary aspirations of most families. The great thing was to produce a volume which would be as representative and comprehensive as possible.

It is this characteristic which makes the *Calendar of Shepherds* a truly popular book. As the name implies, it was to the country folk that it more directly appealed, but its contents were of a nature to interest all; and even now it has a fascination for the modern reader, as a singular revelation of the ideas, the superstitions, the science, the art, and above all the deep religious instincts, which were distinctive of life in the Middle Ages. Two facts more than anything else show the hold which the book exercised upon the popular taste. The first of these is the rarity of the surviving copies, and that in spite of the numerous editions which we know were issued; the second is the persistence with which books of identical or closely analogous contents have continued to be printed and to find a ready sale, especially in rural districts, almost to within our own times. To this latter point I shall have occasion to return later on; for the present, let me say a word about the early editions. When Dr. Sommer a few years since published his elaborately annotated facsimile reprint of the first English version,³ he was under the impression that the French original first saw the light in 1493. This is a mistake. The beautifully illuminated copy on vellum in the Bibliothèque Nationale which Dr. Sommer showed to be the work of the printer Guiot Marchant, although his device had been painted out and replaced

³ *The Kalender of Shepherdes*, facsimile reprint, edited by Dr. H. Oskar Sommer. London: Kegan Paul. 1892.



From the original for
THE ECCLESIASTICAL REVIEW AND THE DOLPHIN.

FIG. 2.—MOSES AND THE TEN COMMANDMENTS.

by Verard's, is not really the earliest edition. The Bibliothèque Mazarine, as I have recently satisfied myself by a careful inspection and collation, contains a still earlier edition, also by Guiot Marchant, printed in 1491. The size is smaller, the contents are less ample, but it is the same book, illustrated with the same woodcuts. So far as is known, this is the only copy in existence of the first French edition, and even this is very imperfect, for out of 32 leaves, or 64 pages, of which the book probably consisted, 6 leaves, or 12 pages, are certainly missing. The device of the printer and an elaborately scrolled capital *I* appear on the title-page, and with them a description of the contents, which may be thus translated :

Here is the Calendar of Shepherds, containing three principal matters. The first is the knowledge which shepherds have of the skies, of the signs of the zodiac, of the stars, of the planets, of their courses, movements and properties. The second is of feasts, both moveable and immoveable, of the golden number ; of new moons, and generally of all that is contained in the science of the *computus*. The third is of the almanac, of the four complexions, of governing and dieting oneself according as the seasons require, in order to live healthily, happily and long.

Printed for the commodities above mentioned, and many others, as the table following sheweth.

The scheme outlined in this title-page was enlarged in subsequent editions. How many these editions were we can but guess. Of several of those known to us we possess but a single copy, and it is only reasonable to infer that there were others, of which no single specimen has yet been found. In the year 1493 two handsome editions appeared, both printed by Marchant; one saw the light on April 18th, the other on July 18th. Of the former, two copies survive; of the latter, the only known specimen is in the British Museum. Besides the work of the Paris printers, numerous other impressions, but with inferior woodcuts, were brought out at Geneva, Lyons, Rouen, and Troyes, all within a period of twenty or thirty years.



In this figure hereafter one maye knowe þ' houres by nyght/as foloweth. Lette be knowen the sterre that we call the pomell of the skye / ryght vnder it is the sonnet at the houre of myd nyght/and the place on þ' erthe agaynste the sterre we call the angle of the erthe. Whā we wyll se it at eye we beholde our pomel/as I beholde vnder this corde/ & theneyther ende of my corde is the angle of the erthe/ and the sonne is ryght vnder it. The longe lynes that traierse the sterre of the figure that is the pomel of þ' skyes serueth for two houres / and þ' small lynes for one houre. But yet serue lynes as þ' chaunges of þ' sterre that sygnifyeth myd nyght/ and co- sequently the other houres / for the longe houres serueth a moneth/and the small. x. dayes. Let the corde be stretched that it be sene ouer the pomel/ not some sterre vnder the corde that maye alwaye be knowen/ and þ' shall be it that alwayes shall shewe vs the houres of the nyght. After ymagyn a cyrcle aboute þ' pomel &

dystaunce of the sterre marked/ in whiche cyrcle be ymagyned the lynes or semblable dystaunces/ as they ben in the figure. As many dystaunces as the marked sterre shall be before þ' corde so many houres shall there be before myd nyght/ and as many as shal be behynde the corde/ so many houres ben after myd nyght. It must be knowen that the sterre marked chaunged the place in. x. dayes

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN

FIG. 3.—HOW TO TELL THE TIME AT NIGHT.

It was natural that so popular a work should before long find translators, and accordingly in 1503 a Scotchman residing in Paris seems to have been engaged by the famous publisher, Antoine Verard, to produce an English version of the Compost. How far the translator may have been competent or the reverse we have little means of judging; for although this English edition duly appeared and was illustrated by some of the best wood-blocks then in existence, the dialectical peculiarities of the translator, and still more the blunders of the French printers, totally unacquainted with English, have combined to produce a jargon which is almost unparalleled in the history of typography. The most extraordinary freak of the compositors was seemingly due to the absence of the letter *K* from their founts of French type, the result being that wherever it occurred they substituted for it the combination *lr*, which in their Gothic form, when taken together, bear a distant resemblance to a *K*. Here is a specimen of this curious Scotch translation; it renders the first paragraph of the French text in Fig. 1, which, the reader will notice, is really in verse, though printed continuously as prose. The dead man is supposed to say, as he shoulders his coffin-lid:

Qweyr ar the wepyngs of my deces
 Parens, freyndys at gret planté
 Qwych wepyt wyth owt conterpas
 Qweyr is the E that above them I have plantyt
 It ys good to thynlr of them self qwyl they have heelth
 For yt ys folyshnes to seylr suffrage of others
 After the deeth of the qwych had wsayge
 To por wey them befor theyr latter day
 Qwen after god thayr ys no law above theyr awn

Even this is rather a favorable representation of the text as printed, for the letter *w*, wherever it occurs, is there supplied by two *v*'s side by side. By "the *E*," the yew tree is no doubt meant, and *thynlr* and *seylr* stand of course for *think* and *seek*. Of this Paris edition of 1503 two copies only are known to survive, and it is from one of these, which belongs to the Duke of Devonshire, that Dr. Sommer has reproduced his facsimile reprint.

It is no wonder if, under such circumstances, an entirely new English version was soon found to be necessary. In 1506 the

Aucuns bergiers dient hōme estre vng petit monde par soy: pour les cōuenances et similitu des quit a au grant monde: qui est agregacion des ix cielez quatre elemens et toutes choses que y sont. Premièrement cōme a telle similitude au premier mobile qui est le souverain ciel et prinapale partie du grant monde. car ainsi comme en celluy premier mobile est le zodiaque diuise en vij. parties lesquelles sont les. xij. signes ainsi l'ōme est diuise en xij parties qui sont dominees par regardes diceulz signes chascune partie de son signe propre cōme l'histoire presente le monstre. Les signes sont: Aries Taurus Gemini Cancer. et les autres. Desquelz trois sont de nature de feu Aries Leo et Sagittarius. et trois de nature de l'air Gemini Libra et Aquarius. et trois de nature de l'eau: Cancer Scorpio et Pisces. et trois de nature de la terre Taurus Virgo et Capricornus. Le premier qui est Aries gouveine la teste et la face de l'ōme. Taurus a le col et le noud dessus la gorge. Gemini les espaulles les bras et les mains. Cancer la poitrine les costes la rate et le pōmon. Leo le stomac le cuer et le dos. Virgo le ventre et les entrailles. Libra le petit ventre les hanches le nombril et la partie dessoubz les anches. Scorpio a la partie hōteuse les genitoires la vessie et le fondement. Sagittarius a les cuisses seulement. Capricornus a les genoux seulement aussi. Aquarius a les iambes depuis les genoux l'usques aux talons et aux cheuilles des pies. Pisces a les pies pour sa partie laſſie il gouveine. On ne doit faire incision ne toucher de ferrement le membre gouveine d'aucun signe le lours que la lune y est pour la trop grant effusion de sang qui pourroit estre. ne aussi quant le soleil y est pour le dangier et peril qui sen pourroit ensuiuir.

Aries est bon pour faire saigner quant la lune y est
sois en la partie laquelle il domine.

Aries est signe chault et sec nature de feu gouveine le chief cest la teste et la face de l'ōme lequel est bon pour saigner cest assavoir quant la lune y est.

fi



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 4.—THE DOMINATION OF THE SIGNS OF THE ZODIAC.

London printer, Richard Pynson, seems to have purchased from Verard the whole set of blocks which had been used for the Paris impression, and with their aid he brought out at his own press a second and much more satisfactory edition of the *Calendar of Shepherds* for the use of his countrymen. In his introduction Pynson explains how "before tyme this boke was prynted in Paris in too corrupte englysshe, and nat by no englysshe man, wherefore these bokes that were brought into Englande no man coude understande." Pynson's own version was not free from reproach, for he seems to have contented himself with mending the Scotchman's text, without reference to the original French, but he has added some interesting verses of his own as a kind of *envoi*. A few stanzas may here be quoted, one of which has some bearing upon the question of the pre-Reformation English Bible which has been a good deal discussed of late by Abbot Gasquet and others. I modernize the spelling.

Remember clerkés daily do their diligence,
 Into our corrupt speech matters to translate,
 Yet between French and English is great difference.
 Their language in reading is douce and delicate,
 In their mother tongue they be so fortunate
 They have the bible and apocalipse of divinity,
 And other noble books that in English may not be.

Wherefore with patience I you all desire,
 Beware of the rising of false heresy
 Let every perfect faith set your hearts afire,
 And the chaff from the corn clean out to try
 They that believeth amiss be worthy to die,
 And he is the greatest fool in the world ywis
 That thinketh no man's wit is as good as his.

Thus endeth here the Shepherd's Calendar,
 Drawn into English to God's reverence,
 And for profit and pleasure, small clerks to cheer,
 Plainly shewed to their intelligence,
 Our part is done; now readers do your diligence,
 And remember that Pynson saith to you this,
 He that liveth well may not die amiss.

Only one copy of this 1506 edition is now known to be in existence. It is in the British Museum, and it is unfortunately far

Van ader lathen.



In dussen nauolggheden daghen
ys yd besunder gudit lathen.

In eerste. Vp sunte Blasius dach. De ander dach ys
Philippi vnde Jacobi. De drudde dach; Bartholo-
mei. De veerde dach Martini. Ock doen eynde deels
meester hyr tho sunte Valentinus dach/vnde sunte. Sreffens
dach. Vnde also weren der laet daghe. vi.

In eynde mynsche de ouer. xx. yaren ys/De schal laten in
dussen na volgenden daghen. In dem. xvi. dage des Wertz
mantes/an dem rechten arme/vme des horens wyllen/des
xxvi. dages ym Aprille/an dem lyncken arme/vme des ghe

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 5.—THE BARBER-SURGEON AT WORK.

from complete. So much has it been injured, that nearly all the leaves have had to be covered on both sides with transparent paper, which makes it difficult to photograph. The only woodcut I have attempted to reproduce is that representing the second part of the Hail Mary, which was here for the first time printed in England. The other early editions of the English *Shepherd's Calendar* are hardly less scarce. Of Wynkyn de Worde's edition (1508), only one copy is known; of Julian Notary's (1518), there are said to be three copies, but no one of them is entire; of the 1528 Wynkyn de Worde, there are two copies. Lastly, I have recently found that, at the Mazarine Library in Paris, there is preserved a copy of a singularly handsome edition by Pynson, the existence of which was not even suspected. Probably there were many others of which no trace is left. Of post-Reformation editions I am not now speaking.

Turning now to the contents of this eminently popular compendium of knowledge, one cannot help being struck by the predominant part which religion plays in the whole scheme of the work. Not to speak of the calendar itself, and the apparatus for the *compost* (or *computus*), the book provides not only a complete manual of religious instruction, but also a body of spiritual counsels and exhortations of the most practical kind. The keynote is struck from the outset in such terms as these:

Here before time there was a shepherd keeping his sheep in the fields, which was no clerk, he understood no manner of scripture nor writing, but only by his natural wit. He saith that living and dying is all at the will and pleasure of Almighty God. And he saith that by the course of nature a man may live three score and twelve year or more. For every man is XXXVI year old ere he come to his full strength and virtue. And then he is at his best, both in wisdom and also in sadness and discretion. For by XXXVI year, and if so be that he have not good manners, then it is unlikely that ever he shall have good manners after, while he live.

Drawing the inference that a man's body will take as long to wear out as to reach its maturity, the writer concludes that if men

die before the term of three score and twelve years, "it is ofttime by violence or outrage of themself, but if they live beyond that



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 6.—THE LAST PART OF THE HAIL MARY.

time it is by good governaunce and good dyet. One desire of this shepherd," he goes on, "was to live long holily and to die well.

But this desire of long life was in his soul, which he hoped to have after his death. For the soul shall never die, whether it be in bliss or in pain."

As might be expected from such an introduction and from other words in Pynson's preface, too long to quote, the religious character of the book, however oddly assorted with an astrology and mythology smacking strongly of paganism, is the predominant feature. The series of woodcuts which most readily catch the eye, the alarming realism of which cannot wholly hide their artistic qualities, represent the seven deadly sins, as illustrated in the punishments of the lost. I have not reproduced any of them here, because they belong more strictly to another work which may perhaps be noticed in a future article. But the chapter on the deadly sins is only one item among many. The commandments of God and the commandments of the Church are duly emphasized as the foundation of all sound religious teaching. The cut (here shown in Fig. 2) of Moses giving to the world the tables of the law, has been reproduced from a copy of Guiot Marchant's 1500 edition at the Bodleian. The original is a fine bold engraving filling the whole width of a folio page, and the rhymed version of the commandments, *Un seul Dieu tu adoreras*, etc., as some of my readers will be aware, is the same which is learnt by French school children at the present day. Again the Our Father, Hail Mary, and Creed are all set down with an exposition of their meaning and some excellent illustrations, while the topics of Confession and especially of death are brought before the reader in a variety of ways. Thus almost at the close of the volume we have a picture of a negro trumpeter blowing upon a horn, with the inscription:

How every man and woman ought to cease of their
sins at the sounding of the dreadable horn.

Ho! Ho! you blind folk darkened in the cloud
Of ignorant fumes, thick and mystical,
Take heed of my horn tooting all aloud
With boisterous sounds and blastes boreal,
Giving you warning of the judgment final
The which daily is ready to give sentence
Of perverse people replete with negligence.

Ho ! Ho ! betimes ere that it be too late,
 Cease while ye have space and opportunity,
 Leave your follies ere death make you checkmate,
 Cease your ignorant incredulity,
 Chase your thoughts of immundicity,
 Cease of your pecunial pensemēt
 The which defileth your entendement.

Say we a. Amen. ¶ By these we aske / so it be done as we desyre. By the whi
 che we receiue the sacramēt of the latter anoyntynge / that groweth be the suet
 way of saluacion / the gyfte of the hoīy goost is dyede of Iugementes of god!
 and gyde vs with the gyddell of chastyte agayne lecherp / and bury we them
 that be deed bodely / &
 praye for our enemyes
 goostly / geve me in vs
 the vertue of chastyte / &
 eschewe the synne of le
 cherp.

¶ Thus endeth y Sa
 lutory sepnce and gar
 den of vertues.

¶ And hereafter folow
 yn other declarac
 yons of our later nolite.



From the original for
 THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 7.—AN ENGLISH ROSARY PICTURE.

One cannot entirely congratulate the translator in these and similar renderings. The version is almost as much French as English. "Pecunial pensemēt" means presumably anxiety about money, and "entendement" is no doubt the equivalent of understanding. But the religious purpose of the verses is clear

enough, and so is the introduction into such a book, or "Meditations of the Passion of our Lord Jesus Christ, that shepherds and all other people should think on when they pray." Even in the "rules for the governance of health" the religious aspect of the matter is evidently not far from the writer's thoughts :

"Suffer no surfeits in thy house at night,
Ware (*beware*) of rare (*late*) suppers and or great excess,
Of nodding heads and of candle light,
Of sloth at morrow and slumbering idleness,
Which of all vices is chief portresser (*introducer*),
Void (*avoid*) all drunkenness, liars and lechours,
Of all unthrifty exile the maystresse (*profession*),
That is to say, dice-players and hazarders."

The writer is not afraid of detail, and some of his directions are minute in the extreme. The following will afford a sufficient specimen :

"Dine not at morrow (*morn*) before thy appetite,
Clear air and walking maketh good digestion,
Between meals drink not for no froward delight,
But (*unless*) thirst or travail give thee occasion.
Over-salt meat doth great oppression
To feeble stomachs when they cannot refrain
From things contrary to their complexion,
Of greedy hands the stomach hath great pain."

It must not be supposed from these extracts that the bulk of the book is in verse or that it is principally made up of moral counsels. It is above all things an almanac, and a large amount of space is taken up with the moon and stars, and the phases of the heavens ; but often, as already said, with a curious mixture of astrology and medicine. A woodcut from the second edition of Wynkyn de Worde (Fig. 3), while it illustrates the inferior execution of his quarto impression, will also give an idea of the observations suggested to shepherds by which they may tell the hour of the night. Very curious are the anatomical figures found in all the editions, or the pictures and descriptions which illustrate the four complexions and the influence of the planets. I content myself, however, with reproducing (Fig. 4) the chart of the human frame as dominated by the twelve signs of the zodiac. This plan was regarded as specially important for deciding the delicate question of the time and manner of bleeding, a remedy then of

universal application. The kind of directions given are such as follow:

Aries is good for blood letting when the moon is in it, save for the part that it domineth.



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.
FIG. 8.—SHEPHERDS AND SHEPHERDESSES WITH THEIR CROOKS.

Taurus is evil for bleeding. Taurus is dry and cold, nature of the earth, and governeth the neck and the knot under the throat, and it is evil for bleeding.

Or again :

Between the wrist of the foot and the great toe, is a vein the which is letten blood for divers sicknesses and inconveniences, as the pestilence, that taketh a person suddenly by the great superabundance of humours and the bleeding must be made within a natural day, that is to wit: Within XXIV hours after that the sickness is taken of the patient and before the fever come on him, and this bleeding ought to be done after the corpulence of the patient.

As an example of a type of illustration, which appears in almost every book of this class, I reproduce (Fig. 5) a cut from a German work, which, though not strictly a copy of the *Shepherd's Calendar*, is entered under that heading in the Bodleian Catalogue. In the accompanying text a list is given of lucky days to be bled on; whence one learns, for instance, with interest, that the days most recommended were the feasts of St. Blaise, St. Bartholomew, St. Martin, etc.; or that a man over twenty ought to be bled in the right arm, on the 16th of March, for the sake of his hearing; and so on.

Or again we are informed :

A man ought not to make incision nor to touch with iron the member governed of any sign the day that the moon is in it, for fear of the great effusion of blood that might happen, nor in like wise also when the sun is in it, for the danger and peril that might ensue.

Even here in the more scientific part of the treatise pious applications are not absent. Thus the succession of the months is treated as a parable of the life of man. For instance :

May is the season that all flowers are spread and be then in their most virtue with sweet savour, in these six years he is in his most strength, but then let him gather the flowers of good manners betimes, for if he tarry past that age it is an hap if ever he take them; for he is then XXX years.

December. Then is man LX and XII years. Then had

he lever have a warm fire than a fair lady. And after this age he goeth into decrepitus to wax a child again, and

The Shepherds Kalender.



December hath 31. dayes, the Moorn. 29.
Sane sunt membris, calidæ res, et hinc Decembris.
Frigus vicetur, capitalis vena frigiditas.
Loto sit vana, sed vasis potio chæra,
Si trepidus potus, frigori contraria tantus.

x	f	to	t	x	xx	o	sa. Elgi Bishop.
xvii	but	foi	g	xviii	te	tdi	sa. Xpian.
xvi	d	foi	A				Deposito Osm.
xv		f	b	vii	b	dui	sa. Verger.
			c	xv	i	plen	Abba Abbat.
iiii	iii	xxviii	d	iiii			Archibishop and con.
			e	xiii	ii	xxvi	Beatus Andrew Apost.
			f		ii	xxvii	Conception of Mary.
xii	o	foi	g				Cyprian abbot.
i	ff	foi	A				sa. Cuthbert.
ix	f	foi	b	iii	iii		sa. Damasce Pope.
			c	xvii			Paul Bishop. Solistium.
xviii	v	ali	d	vi	v	xvi	Lucy virgin.
xvii	iiii	ff	e	i	ii		Yves.
iiii		foi	f	xiii			Saint bishop.
			g		vi	xxiii	Conventia.
			xxviii	Aiii			sa. L. Mary bishop.
xv	iii	foi	d		o	ff	sa. Cyrtian.
xii	ff	foi	c	xi			sa. Gentile burg.
xix	ff	foi	d	b	xxv		John martyr. Ughia.
			ff	c	xix	f	
xviii	ff	foi	f	viii	ff	xxii	Origene martyr.
xvi	ff	foi	d	g	xvi	ii	Alceste virgin.
			A				Edmet arm virginum.
v	ff	foi	d	v	o	foi	Nativity of our Lord.
			ff	c			sa. Stephen.
xviii	ff	foi	d	xiii	iii	ff	sa. John.
ii	o	ff	e	ii	i	ff	sa. Marcellus.
			g	x	b	ff	Saint Edo. martyr.
			A				Frank of Jacob.
							Saint Osmund.



From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 9.—THE CALENDAR FOR DECEMBER.

can not wield himself. And the young folk be weary of their company and without they have much goods, they

be full little taken heed of; God wot, and the more pity, for age should be worshipped in the honour of the Father of Heaven and for His sake cherished.

The really popular character of the *Shepherd's Calendar*, as was said above, is made clear from many circumstances. Any one who will look into the history of the almanacs published both in England and on the Continent, during the last three centuries, will see how the astrological and miscellaneous features of the *Shepherd's Calendar* have been perpetuated. There have been also some avowed imitations, as in particular the *Kalendrier des Bergières* (the Calendar of Shepherdesses), a very similar work, of which two editions were published in Paris before the end of the fifteenth century. But perhaps the most remarkable testimony to the popularity of the book, and to the influence it must have exerted upon whole generations of readers, is the persistence of its distinctively Catholic lineaments in England long after Catholicism as a system had been completely swept away.⁴ I hardly think I should exaggerate if I described this as one of the most remarkable phenomena in the history of religious literature. For any one who knows something of the feeling in England during the Commonwealth, or the Stuart period which preceded, the fact that such papistical books were openly published and sold will appear almost incredible. Of course there had been some expurgation and modification of the book at the beginning of the Elizabethan period, but after that it appears to have been left unchanged, exhibiting its popery under disguises that were almost ludicrous in their transparency. Take, for instance, such an example as the following, which survives in the very latest known edition of the *Shepherd's Calendar*, that of 1656:

Here demandeth the Master Shepherd in how many things the Christian man ought to follow Jesus Christ, for to accomplish the promise of Baptism. The simple shepherd answereth: I say in six things. The first is clean-

⁴ Of seventeenth century editions we know for certain of copies printed in 1604, 1611, 1618, 1631, and 1656. There were probably other editions which have completely perished.

The Shepherds Kalender.

The salutation of the Angel
Gabriel.



S. Peter, S. Andrew, S. James the great, S. John, S. Thomas, S. James
the lesse, S. Philip, S. Bartholomew, S. Matthew, S. Simon, S. Jude,
and S. Matthias.

In this salutation is
three mysteries. The
first is the salutation
that the Angell Gabriel made.
The second is the loving com-
mendation that S. Elizabeth
made, mother to S. Iohn Bap-
tist. The third is the supplica-
tion that our mother holy church
maketh. And they be the most
fair words that we can say to
our Lady: that is the Ave Ma-
ria, wherein we salute her, praise
her, pray her, and speak to her.
And therfore it is only said to
her, and not to S. Katherine,
nor to S. Margarer, nor to
none other Saint. And if thou
demand how thou maist then
pray to other saintes, I say to
thee, thou must pray as our
mother holy Church praieeth, in
saying to Saint Peter, holps.
Peter, pray for us. S. Thomas
pray for us. That they may
pray to God to give us grace, &
he forgive us our sins. And that
he give us grace to doe his will
& penance, & keep his comman-
dements, & so we shall pray to
the saintes in heaven after the
necessity that we have.

From the original for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

FIG. 10.—A SURVIVAL OF CATHOLICISM, 1656.

ness of conscience, for there is nothing more pleasing to God than a clean conscience, and it will be made clean in two manners—one is by Baptism, when we receive it; and the other is by *patience*, that is contrition of heart, confession of mouth, satisfaction of work. And then when we be clean, we are pleasing to Jesus Christ, who with the Master of His mercy, cleanseth the sinners that do penance and maketh them fair.

Could anything be more barefaced than the substitution of the word *patience* for the original penance? In the commentary upon the Our Father, again we have explicit mention of “the seven sacraments of the holy Church,” as well as of “the sacrament of marriage,” the “sacrament of the latter anointing,” and the rest. Under the heading of “the Commandments of the Church,” we find it assumed that “men are bound to confess them and receive at Easter, to keep the holy days commanded and the fasts of obligation.” Several months of the Calendar proper are reprinted absolutely unchanged, as may be learnt from Fig. 9 representing the month of December, in which even the feast of “St. Thomas the Martyr” is retained, and the antiphon *O Sapientia* duly indicated. But perhaps the most striking illustration of conservatism is supplied by the treatment of the Hail Mary shown in the last of our illustrations. It is true that Pynson’s woodcut of the Pope and bishops kneeling before our Lady has made way for a simple picture of the Madonna, and that the text of the Hail Mary is no longer given; but the reference to “our mother holy Church” and the doctrine of the invocation of Saints stands just as it did in the Middle Ages. Though the facsimile is much reduced, the reader may be able to decipher the words for himself.

There are many other interesting topics that might be noted, both in the ancient and in the seventeenth century editions of the *Shepherd’s Calendar*, but I have already exceeded my limits, and I must leave those who are interested in this venerable almanac, the ancestor of all modern almanacs, to acquire Dr. Sommer’s edition and examine into the matter for themselves.

London, England.

HERBERT THURSTON, S.J.

THE ILLUSTRATIONS.

FIG. 1.—REMEMBER DEATH.

A woodcut found in an early tract, printed by Guiot Marchant under this title and now in the Bibliothèque Nationale, Paris. This tract was afterwards incorporated in the *Kalendrier des Bergiers*. The page is reproduced from the edition of 1500 in the Bodleian Library, Oxford.

FIG. 2.—MOSES AND THE TEN COMMANDMENTS.

From the 1500 edition of the *Kalendrier* at the Bodleian Library.

FIG. 3.—HOW TO TELL THE TIME AT NIGHT.

A page from the 1528 edition of the *Calendar of Shepherds* at the Bodleian.

FIG. 4.—THE DOMINATION OF THE SIGNS OF THE ZODIAC.

A cut found in the first edition (1491) of the *Kalendrier des Bergiers*. Reproduced from the edition of Guiot Marchant of 1500 in the Bodleian Library, Oxford.

FIG. 5.—THE BARBER-SURGEON AT WORK.

From a German Almanac in the Bodleian of about 1517, analogous to the *Calendar of Shepherds*.

FIG. 6.—THE LAST PART OF THE HAIL MARY.

From the unique copy of Pynson's first edition (1506) of the *Calendar of Shepherds*, now in the British Museum.

FIG. 7.—AN ENGLISH ROSARY PICTURE.

From Julian Notary's edition of c. 1518. So far as I know this is the only edition which contains such a cut. From the copy in the Bodleian Library, Oxford.

FIG. 8.—SHEPHERDS AND SHEPHERDESSES WITH THEIR CROOKS.

Cuts from the *Kalendrier des Bergières* (Calendar of Shepherdeses). Paris, 1498. At the British Museum. The photograph is a good deal reduced.

FIG. 9.—THE CALENDAR FOR DECEMBER.

This is taken from the 1631 edition printed and openly sold in London. The picture blocks used for the border are the identical blocks engraved in France and brought by Pynson to England before 1506. From the British Museum.

FIG. 10.—A SURVIVAL OF CATHOLICISM, 1656.

From the copy of the British Museum picture, and sold without disguise in London by a Protestant printer during the Commonwealth. Reduced.

LIBRARIES AND THE "MAGNA PUERIS REVERENTIA."

TO one thinking of books and reading, and of school libraries, came a candid friend and recited Sir Anthony Absolute addressing Mrs. Malaprop, on "the natural consequence of teaching girls to read."

"Had I a thousand daughters," continues that unreasonable father of one son, "by heaven! I'd as soon have them taught the black art as their alphabet! . . . Madam, a circulating library in a town is as an evergreen tree of diabolical knowledge! It blossoms through the year! And depend on it, Mrs. Malaprop, that they who are so fond of handling the leaves will long for the fruit at last."

He asks this even less sympathetic upbringer of her own sex: "Why, Mrs. Malaprop, in moderation now, what would you have a woman know?"

"Observe me, Sir Anthony. I would by no means wish a daughter of mine to be a progeny of learning. I don't think so much learning becomes a young woman; for instance, I would never let her meddle with Greek, or Hebrew, or simony, or fluxion, or paradoxes, or such inflammatory branches of learning; neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments. But, Sir Anthony, I would send her at nine years old to a boarding school, in order to learn a little ingenuity and artifice. Then, sir, she should have a supercilious knowledge in accounts; and as she grew up, I would have her instructed in geometry, that she might know something of the contagious countries; but above all, Sir Anthony, she should be mistress of orthodoxy, that she might not misspell and mispronounce words so shamefully as girls usually do; and likewise that she might reprehend the true meaning of what she is saying. This, Sir Anthony, is what I would have a woman know, and I don't think there is a superstitious article in it."

If to do were as easy as to know what were good to do, Mrs. Malaprop would, as she says, reprehend the use of her oracular tongue and have a nice derangement of epitaphs; she would, moreover, understand her affairs, rule her house with economy,

judge her neighbors in other lands with sympathy, and behave like a lady. All that, one might read into her words, as the vague ideal. But she fell far short. Still, had she attained, one might forgive her coldness to the inflammatory branches. For, as Ruskin reminds both men and women, to know many languages does not imply education; and a human creature may be educated in mind as in heart, while knowing only one.

What then are we going to do? To open a library, to urge young people to read; to read what is best, and to read only that. What will be the result, in the words of the great French critic who gave that advice? "You will form a habit of expressing your thoughts nobly and justly, and without effort." You will gain justness in taste; you will educate that conscience of the mind. Intellectual interests become a sort of necessary food. There may come a tolerance for all sorts and conditions of men, an amusement in variety, or a wish to study its manifestations, a generous liking for people whose ways are not our own, or an entering into them, and a power to give them really an understanding.

If this is the result of the inflammation, the man will be all the better for the disease. But reading may do more. It may leave the reader paralyzed in soul and in heart; I was going to say in the mind, too; for does not Bishop Butler say that there is no time so much wasted as in reading? Which paradox the inferior ecclesiastic Sydney Smith puts plainly with, "We do not want more readers, for the number of readers seems to be very much upon the increase; and mere readers are often the most idle of human beings."

After all, Mrs. Malaprop's little intricate hussy *was* reading *Peregrine Pickle*, *Roderick Random*, and *Ovid*; and her aunt was not far wrong when she said of much of that reading, that it don't become a young woman. Our object, you will say, is to give them better mental food; but, in fact, one must reckon with this excited taste; it readily craves after what is bad for it. There is the rub. "It is scarcely possible to realize the extent of the influence"—this quotation is from *The School Journal*, of New York, June 15, 1901—

"that indiscriminate newspaper and novel reading has in presenting distorted views of human life, of human environment, and of human character. Many a boy and girl is in a constant state of expecting something to turn up which will change their lives in some wonderful way, after the fashion of some story they have read, and they are thus made more or less unfitted for the practical realities of life, and for the every-day conditions which surround them. Instead of manfully obeying the old English motto, "Do the next thing," they are always waiting for some great and unexpected turn of fortune which will place them beyond their present surroundings in some lofty imagined sphere. As John Ruskin says: 'The best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for scenes in which we shall never be called upon to act.'

"Few people to-day ever think of opening the pages of Southey's *Doctor*, but there is a passage to be found there on the influence of books which is worthy of printing in letters of gold. He says: 'Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. If it induces you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous . . . if so . . . throw the book into the fire, whatever name it may bear upon the title-page. Throw it into the fire, young man! Young lady, away with the whole set, although it should be the prominent feature in a rosewood bookcase!'"

Ruskin, of course, would not have us learn to read at all, until he knew what we were going to read; but then the difficulty he and Carlyle never solved was to find the man to manage us, not only with supreme force, but with perfect wisdom. And they *do* know how to read, and they will read—will read what is bad or unsuitable, says the mistress of the maid, who is neither in the kitchen nor yet in the garden hanging out the clothes; or if in either place, according to the season, is reading novels or acting them. "Give me a servant who has no mind, or anyway who can't read"—so I have heard these Mrs. Partingtons exclaim. What am I to do even with my son? He reads "dime novels"; he hardly knows what he or any one else is doing; in his dreaming he is useless or worse. He'll get over it, they say. But perhaps he won't get over it. Or he'll have bad habits and a wasted youth before the time of cure.

"There my dead youth doth wring his hands;
And there with eyes that haunt me yet,
The ghost of my ideal stands."

Even Victor Hugo, late in life, wrote to his granddaughter, Jeanne:

"Hélas ! si ta main droite ouvrait ce livre infâme,
Tu sentirais soudain Dieu mourir dans ton âme,
Ce soir tu montrerais un front triste et boudeur,
Et demain tu rirais de ta sainte pudeur."

The following report is from *The Daily Chronicle*, London, April 30, 1902 :

" 'Literature for the Young' was considered at a meeting of the Sunday-school Union, at the City Temple.

"The Rev. Alex. Smellie said he had obtained a parcel of the weekly papers most largely read in London, as far as could be ascertained, by boys and girls in their teens. A few were frankly and unmistakably bad, not so much on account of the letterpress, as of the pictures, which were often suggestive of evil. . . . But a far larger number of these periodicals appeared to have for their chief object to throw a halo round the clever and adventurous desperado. . . . There could be no doubt that in some cases reading of this character had produced sad results. As to the girls, their reading seemed to consist entirely of penny and halfpenny novelettes, which all began and ended in the same way with the passion of a man for a maid, and were generally sentimental or maudlin, or dubious, or impossible, and likely to breed foolish notions in their readers, and render them discontented with home and honest work, and unlikely to become good wives. Finally, there was another class of papers, the comic weeklies, which were too often inane, vulgar, and foolish. As remedial measures he urged the establishment of libraries in connection with the elementary schools, the extension of juvenile departments of free libraries, and the revival of a more intellectual home life."

And to turn to illustrations nearer home: *The Detroit News Tribune* (May 4, 1902) tells us of a sixteen-year-old murderer, not of great malice perhaps, but ready to use his pistol, with little provocation, like his heroes used theirs. The paper declares that Detroit is flooded with bad books.

"The Detroit News Company, who furnish books and magazines to the retail trade, estimate that 6,500 copies of blood-and-thunder fiction arrive weekly in Detroit. This amounts to 328,000 copies a year. It might roughly be estimated that 100,000 of these are women's books. The remaining 228,000 are boys' works, of the most lurid character. In Detroit there are 41,641 boys of school age. By chopping this in two and allowing that only half of this number are addicted to dime-novel reading, there are left 20,820 boys, which makes a yearly average of ten books per boy. The youth of Detroit would, indeed, be escaping well, however, did each boy read only ten novels a year. But the system which prevails in the small stores and news-stands enables a boy to obtain novels under the easiest conditions. For five cents a boy can take a book and read and return it. At this rate, an expenditure of five dollars a year would allow a boy to procure two hundred and fifty books."

And doubtless one city is not a sinner beyond all other cities.

But its example will serve. An official of the Protective Agency there blames parents.

"There is no doubt that a great deal of dime-novel reading goes on in Detroit among young boys of school age. The boys far outstrip the girls in reading this sort of literature. I place the blame directly upon the parents, and I believe the only remedy lies with them. Of course, one might suggest that no more dime novels or story papers be sold in Detroit, but that would be impracticable. As long as there is a demand for them they will be sold in quantities to meet the demand. The only way is for parents to keep strict watch over their children and supervise their reading. Some parents may say, 'But how can I know what my boy is reading?' Any mother, if she is watchful enough, can know what her boy is reading. It is her duty to know. The example of young ——— should convince all mothers and fathers of the necessity of doing so. I consider that boy's parents responsible for his crime. If boys will read, why do not parents place other reading matter in their hands, and by interesting them in better literature draw their minds away from the dime novel?"

And Lieut. Charles Breault, Chief of Truant Squad, Detroit Metropolitan Police, says:

"We are almost helpless to cope with the dime novel, for there is no law in regard to it.

"All we can do is to advise parents to keep their boys from reading this sort of stuff. There might be a law passed prohibiting the sale of dime novels to boys under sixteen, but there never has been. It is most likely due to reading dime novels that so many boys carry pistols. Why, only the other day I took this pistol away from a ten-year-old boy, who had put it at the head of a companion and threatened to shoot him. The pistol only contained a blank cartridge, but even then it might have injured the other boy. Not long ago we heard of a boy in a certain school who had been flourishing a revolver. Before we left we had secured three revolvers which boys were carrying in that same school. It is but a short time since we took revolvers from two boys who used to buy a whole box of cartridges and go out to the outskirts of the city and shoot at all kinds of marks. We have to be continually on the lookout for pistols, and if we can find a dealer who sells them to boys under age we can prosecute. But as to dime novels, we are helpless."

One recalls how, in his own more innocent days, a beginner of the revolt against confession, Cranmer, then a priest-fellow at Cambridge, wrote to the last Abbess of the strict and enlightened Convent at Godston:

(a) "I send you by Stephen Whyte forty shillings, as it be Christmas time, for the comfort of the sickly children of the poor. I beg that my soul's health be remembered in your prayers, and those of the little innocent children. I recommend you to the care and protection of the Holy Virgin Mother.—T. C."

(b) "Stephen Whyte hath told us that you lately gathered around you a number of wild peasant maids, and did make them a most goodly discourse on the health of

their souls; and you showeth to them how goodly a thing it be for them to go often times to confession. I am mighty glad of your discourse. When the serpent cometh in the shape of a man to whisper the thought of a bad action, the maid that goeth to a clean, honest confession is the one that cannot be led astray; and so Satan is thereby disappointed. And the man who is dishonest (*sic*) becomes changed; and the spirit of revenge will not any longer have a dwelling in his heart. Confession be a most goodly thing for the soul's health and rest."

Even those who despise or ignore the Sacraments, those God-appointed checks on bad habits, and those lamps which at least leave us without excuse, since by them we know where we are going—even such wanderers cry out, in words like the following, from a Free Baptist newspaper, of May, 1902:

"DESTROYERS OF CHILDREN.—Another great danger to the young is in the literature which is distributed among them. In a recent address on the dangers that beset children Mr. Anthony Comstock, the veteran agent of the Society for the Prevention of Vice, remarked that 'it is safe to say there is not an institution of learning for the young that is wholly free from the corrupt and degrading influences of indecent literature and pictures.' He then said: 'A short time ago I was entering a car at a railroad station, and passed through a group of school-boys on the platform. One was handing a small book to another, and as I took my seat I recalled it. I went out to the boy and asked him to let me see the pamphlet, which he finally did. I tried to find out where the boy procured it. He told me, and I got off the train at Newark with the group and went to their school. I found that every boy in that school and several girls from sixteen to nineteen years of age had the same kind of literature. Step by step I traced the source until I came to a beautiful girl in a lovely home, who received it from a young man of good family, living in a neighboring town.'

"Mr. Comstock then said, 'If I had to choose between seeing the mind of my little girl so corrupted, and burying her, I would cheerfully dig her grave with my own hands.'

"The *New York Advocate* has been informed of over twenty institutions of high grade to whose schools Mr. Comstock's researches have led him, with similar results. His information is chiefly derived from parents who have found such abominable, corrupting things worse than any adder, viper, or other snake that injects venom, in the possession of their children. The anguish of parents who had the utmost confidence in their children, on ascertaining that they had been corrupted, is something indescribable. Mr. Comstock added: 'No mother can be sure that her son is free from these degrading influences, for I have found them in the hands of youths of our best families; in some cases youths who have made themselves agents for the spread of corruption have been regarded as the best boys in school.' It is not wise to put these statements aside, saying they are only of United States cities. Poisonous literature is in circulation everywhere. Teachers, parents, everybody should be on the watch against it."

After the dime novels come the sickly unrealities and demoraliz-

zation of stories with no faith or hope, the ferocity of the account of crime, "lust hard by hate," the sense of everything being confused wickedness, or of good and evil indistinguishable, the comforting by the new corrupted feeling that if we are not the worst we are pretty good, the lack of moral courage, the preparations for defeat. "Half-blinded by intellectual pride," as Mrs. Browning says, "half brutalized by civilization": it is the highway leading to impiety and disbelief, in things present and things to come. Oh, the cowards it makes us, or the fools, the cynics or the tyrants. A man is as different after his different books as he is in a pot-house and at his fireside with his children.

"They pass me by, like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them like thin shrouds,
Wherein their souls were buried long ago:
They trampled on their youth, and faith, and love,
And cast their hope of human kind away;
With heaven's clear messages they madly strove,
And conquered,—and their spirits turned to clay:
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
'We only, truly live; but ye are dead.'
Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face!"

Men talk so, and talk so much, and say such fine things. If they would only stick to common sense and facts, and tell the truth about themselves and their indiscriminate reading.

Here is a note on the present state of things in England, from the *Nineteenth Century*, December, 1901,—Mr. George Trevelyan is telling of "the White Peril," the inroads, through the press, of ugliness, vulgarity, and materialism:

"Not only does the vulgar read nothing but vulgarity, so sacrificing the chances of gradual improvement which he used to enjoy; but the man with better capabilities reads so constantly below the true level of his taste and intellect that his ideals are gradually debased, and he takes no pains to recommend good books and journals to his children. Until the reading of nonsense comes to be regarded by respectable families in the same light as dram-drinking, the press will do more universal harm than the public house. . . . If boys and girls were brought up with the knowledge of the prime fact that most of what they see about them in the shops and stalls is nonsense; if nothing but what was worth reading was put into their hands; if as

they grew up they were taught to regard the choice of books and newspapers as one of the most important duties in life, future generations might yet preserve taste and understanding."

And Dr. Hyde, of Bowdoin College, would have us in America leave high-sounding, vague theories as to our young men and women, and come to *la vérité vraie*:

"There are ten thousand ways of stealing to-day in the interweaving of private, municipal, salaried, corporate, bonded, organized interests, where there was but one when the Ten Commandments were given. Our athletic sons and demure daughters look every now and then into yawning gulfs of moral and spiritual havoc of which their fathers and mothers scarcely dreamed. When some one from the best families goes over the fatal edge, dragging a trusted financial institution or a supposedly happy home, we are surprised. Yet any one who knows in what an atmosphere of striving to get something for nothing many of our young business men live; any one who knows the freedom with which married and unmarried of both sexes in familiar conversation question the grounds of traditional restraint, is more inclined to wonder that these youths walk the perilous edge with the security they do, and that the downfalls are not more numerous than they are."¹

In all which Mrs. Malaprop might pass the words on to me, "that you are a truly moderate and polite arguer; for almost every third word you say is on my side of the question," that

"License they mean when they cry liberty."

And there is another thing we might be sensible about, and that is "that very nice people may be very abandoned souls." Lady Macbeth, for instance, so gracious a hostess, so grateful a friend, so tender-hearted, and of so refined a woman's nature. But things are not what they seem. Was she a woman of culture, too? She might well have been, nor pleased nor displeased us, either less or more. Aristotle, indeed, has his saying that tragedy

¹ My own experience has given me a college student reading *Hamlet*, confessing he did not know whether suicide was wrong; and another knowing that to kill off the old at the bidding of the State was right; for there is no appeal in morals beyond the State—therein agreeing with a professor. Again, a whole class of young men and women felt that George Eliot was inhuman and wrongly ascetic in suggesting that Stephen's engagement pledged him to check his passion when wandering. They agreed in their leisure with Chaucer in his haste:

"That 'who shall yeve a lover any lawe'
Love is a gretter lawe, by my pan,
Than may be yeve to any erthly man."

was of power to raise pity and fear, or terror, to purge the mind of those and such like passions; that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated. And Milton echoes that as to "the solemn and divine harmonies of music," in "religious, martial, or civil ditties; which, if wise men and Prophets be not extremely out, have a great power over dispositions and manners, to smooth them and make them gentle from rustic harshness and distempered passions." Though in *Comus* he himself knew that some music is very demoralizing to our nature—some of our wretched 6-8 hymns, by the way, and our martial *Ca ira's*, and drawing-room sickliness—and in sweet madness robs it of itself. The moral slumber in a certain exquisite brutality is just as congenial to a cultivated human animal to-day as to any ancient Roman of them all. Aristotle's theory, I fear, does not carry us far on the road to good practice. And Milton himself knew you could suck poison out of honey, for all his idealism of the *Areopagitica*. Young people, and older, misuse for bad purposes—and not only for the one most obvious—very great literature, and even the Holy Scripture. An unbeliever therein lately wrote that there was more need of an expurgated Bible than of a Bowdlerized Shakespeare, if people would only tell the truth. He paid, however, to the Shakespeare expurgator a due compliment, by the way. And though such a Bible recently published did not take, I believe (the Christian conscience in some way revolting, even at this possibly well-disposed attempt), yet I am not aware that there is any body of Christians which indiscriminately reads aloud all parts of the Old Testament. So we all make our *Index Expurgatorius*.

A gay literary freethinker said to me, in Ireland, that the priests would be so particular about public libraries that not everything you liked could be put in. And yet he has children of his own, to whom doubtless he plays the priest. Nor, I suppose, would he bring them up on Theocritus; the which, in foolish young days, I heard him declare to be most lovely ground for youthful steps, and most safe. The Montreal *Daily Witness* in an issue this year, pleading for libraries and reading as a panacea for all evils—so it was understood—took occasion to denounce

those who thought there were other more important factors in education—"Education," which, in Burke's words . . . "is not reading a parcel of books, . . . but is restraint and discipline; examples of virtue and of justice: these are what make the education of the world."² Oh, these are the people, said the New-World newspaper, who want nothing taught but the catechism; meaning thereby the Catholics. But a paper with a fad must not get in a fuss. Burke was not a Catholic, though he may have had Catholic principles. And even Huxley said—and he was hardly a professed Catholic; indeed, as he pleasingly expresses it, "I am possessed with a desire to rise and slay the whole brood of idolaters whenever I assist at one of (their) ceremonies"—but he said:

"What wonder, then, if very recently an appeal has been made to statistics for the profoundly foolish purpose of showing that education is no good—that it diminishes neither misery nor crime among the masses of mankind! I reply, why should the thing which has been called education do either the one or the other? If I am a knave or a fool, teaching me to read or write won't make me less of either one or the other—unless somebody shows me how to put my reading or writing to wise and good purposes."

Again another writes of

"the modern girl who at ten or twelve aspires to something partly grown up, to those nondescript tales, which, trembling on the brink of sentiment, seem afraid to risk the plunge; who, with her appetite whetted by a course of this unsatisfactory diet, is soon ripe for a little more excitement, and a great deal more love-making; and so she graduates into Rhoda Broughton and the Duchess; at which point her intellectual career is closed. She has no idea of what she has missed in the world of books. She tells you that she 'don't care for Dickens,' and 'can't get interested in Scott,' with a placidity that plainly shows she lays the blame for this state of affairs on the two great masters who have amused and charmed the world. She has probably never read a single masterpiece of our language; she has never been moved by a noble poem, or stirred to the quick by a well-told page of history; she has never opened the pores of her mind for the reception of vigorous thought, or the solution of a mental problem [happy child!]; yet she may be daily found in the circulating library, and is seldom visible on the street without a book or two under her arm."

* "You do not educate a man by telling him what he knew not, but by making him what he was not." And there is more commonsense Catholicism expressed in Ruskin's fashion in *The Stones of Venice* (W., Appendix iv): "A man is not educated in any sense whatever because he can read Latin or write English, or can behave himself in a drawing-room; but he is only educated if he is happy, busy, beneficent, and effective in the world. Millions of peasants are, therefore, at this moment better educated than most of those who call themselves gentlemen; and the means taken to educate the lower classes in any other sense may very often be productive of a precisely opposite result."

It is evident that that sort of reading is vice of the mind, and near enough to moral vice. And any way: "All other knowledge is harmful to him who has not the science of virtue" (Montaigne). Then, "he who has learnt what beauty is, *if* he be of a virtuous character, will desire to realize it in his own life." So Mill writes. But, much virtue in *if*. Indeed, it will require strong virtue to resist evil in books. And of the evil in them the noble man of letters, lately dead, wrote thus: "Will literature, on the whole, be a nurse of the virtues or a pander to vice? There is neither a rural village, nor a mighty city, the peace of which will not one day depend upon the answer which time must make to such questions."³

Here are startling words: "So mighty an agent for the elevation of men as the million-tongued press has also been long used for the degradation and ruin of all that is beautiful and pure in character."⁴

So you will not make men and women necessarily noble by noble talk, or by noble books even. The less talk about these great things the better; unless the talk is well weighted by acts. All wise beings recognize that. It is true in religion, which is sadly damaged by sentimentality. In morals, translate words into acts. Let not your deeds fall short of your words. In intellectual matters, what a quiet, hard-working way it is that really succeeds, whether showy in the end or not. How much a good business man values a doer and not a hearer, one who will carry out plans instead of half-planning ever new half-finished schemes. We are looking to higher education in the truest sense, which must begin with a knowledge of what we are, of what we are for. Before I ask what a man is doing, I want to know whether he *is*, at all, or not—Ruskin said, in substance. Has he a knowledge of himself? Will he study with a purpose; will he act on principle? Can he face life as it is? Can you trust him? Does he see things in their true proportion?

In quietness and confidence shall be your strength. Hope much from mental activity, but do not hope too much; and do not hope for what it cannot produce. Above all, do not fuss

³ Aubrey de Vere.

⁴ Report of the New York Society for the Suppression of Vice, 1876.

around other people's lives; they differ so much. Nor let the machinery be heard.

When we reflect thus, on what is the true basis; or what it is by which men truly live; and how they live—then we hear the moralist (if so he may be called) who knew most about himself and us:

"Seek a proper time to retire into thyself, and often think of the benefits of God.

"Leave curiosities alone.

"Read such matters as may rather move thee to compunction than give thee occupation.

"If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news and reports, thou wilt find time sufficient and proper to enjoy thyself in good meditations.

"The greatest saints avoided the company of men as much as they could, and chose to live to God in secret. As often as I have been among men, said one, I have returned less a man. This we often experience when we talk long."⁵

"That man knows more about me than any man I have ever met," I heard a shrewd old simple-minded reader say after a first acquaintance with Thomas à Kempis.

Then listen to the neo-pagan, whom the Christian ancestry has perhaps saved from living for show: "Give to any man the time he wastes, not only on his vices when he has them; but on trivial letter-writing, random reading, useless conversation, and he will have plenty of time for culture." But if you have strength of soul, and also of mind, then a friend may make daylight in the understanding, for with a friend, "He tosseth his thoughts more easily, he marshalleth them more orderly; he seeth how they look when they are turned into words."

The whole thing is a slow process, this mental culture to which we are now confining ourselves, mindful of what is required as its basis, and not hoping by it to erect any place for men to dwell at ease. Visions of delight, visions of sin, palaces of art—we are easily dazzled. But our own safe path is probably hard.

⁵ *De Imitatione Christi.*

and slow. Happy, if we can with whatever learning we acquire, yet

“dwell with humble livers in content.”

Who are we, then, thus setting about improving ourselves and others? What sad words we can quote about our young idlers, about loafers, card-players, dancers, drivers, gossipers.

“It is the custom of certain ministers when preaching to their flocks to put the blame for all the evil which lurks in American cities upon the foreigners. How do these same ministers account for the degeneracy of back country towns where foreigners are virtually an unknown quantity? Here is a writer in the *Christian Register*, for instance, who said a few weeks ago :—

“‘I know more than one town of three to seven hundred inhabitants where there is not a boy over fifteen years old that I could point to with moral pride or admiration, without mental reserve and keen regret. Or perhaps in another town one lonesome boy may be found, or perhaps two or three unknown to each other in their separate corners, with heart-breaking struggles within, striving to master the strange moral problems of their lives. They would leaven the lump, if society were not tobacco-soaked and feud-poisoned and dead. The churches are dead ; the town-meeting has become a medley of grab game and roaring farce ; society thrives only on tiddle-dy-winks and layer cake ; the schools live through outside pressure ; the majority of farms do not produce bank-books, because they are not worked, or are worked without intellectual activity. Public spirit and private enterprise alike are dead.’

“How are those superficial observers who jump at the conclusion that foreigners are responsible for all our social ills going to account for the condition of the country towns of which this writer tells?” (*Sacred Heart Review*.)

However, other men, too, have their troubles. We do not exult therefore. But the fact may hearten us.

Speaking of the proposal of an Education Bill in England this year, an English Headmaster, Dr. Gow, of Westminster, said at the Conference of the Headmasters' Association (Jan. 9, 1902), that he did not believe that any Education Bill could have the desired effect—which was to produce a well-educated and industrious and intelligent people. The people of this country were notoriously not docile ; but that was of little importance. The Scotch were even more indocile, but they loved learning and taught themselves. The English, on the other hand, or a great part of them, did not love learning at all, and would neither learn nor teach themselves. It was as impossible to make such people intelligent and industrious by Act of Parliament as it was to make them sober by the same means. You might spend millions of money and erect thousands of schools, and force the youth of the

country into them; but you could not make good scholars out of refractory material. What was lacking was a general pleasure in the exercise of mental energy, a desire to learn, and an interest in the processes of learning. So—

"Thou seest we are not all alone unhappy :
This wide and universal theatre
Presents more woeful pageant than the scene
Wherein we play in."

Any way, the faults at the root of these things for us are deep. We catch a boy a generation too late, Emerson said in his violent way. As Holmes, when asked how early education should begin with a boy, answered: "A hundred years before his birth." "O mon père et ma mère comme je vous en veux," cried M. Jourdain. But there they are. "Le mal que je vois est que votre père est votre père."

"We go to Europe to be Americanized"—Emerson again. We find our likeness everywhere, Take one subject, music. Learners of music in English "popular" schools number some ninety-nine per cent. of the pupils. Yet the conference of English musicians last winter drew a sad contrast between England, a musical country in the fifteenth century, and sixteenth, and even seventeenth, and England now. Listen to the great school of Church music under the later Plantagenets and early Tudors; the noble glee and madrigal style of Elizabeth's age, the splendid patronage given to native composers under Henry VI, Henry VII, and Henry VIII; again, under Charles I, to foreigners at least. But now. The English are slaves of music-hall ditties nearly as much as any of the rest of us.

The Irish; the Scotch: think of their national airs, from ages long past—ages less learned, but with more light in them—when truth and beauty of nature and of human life found their expression in music simple, sensuous, passionate. High instincts are there, high resolves, generous deeds, longings, self-sacrifice, true love, wit without stupidity, gaiety that is not frivolous, reality, and spontaneity. It is the music of gentlemen, of civilized beings. I hope it will not be fair for any age in future to judge us by *our* music. But though Germany boasts, children in German schools make that horrid clattering sound in their singing just as do little

Americans, and I suppose little Boers—if Germany will allow that to be said. It excites wonder, or moves to steady reflection when we see how Germans deplore *their* failures in language teaching; or Frenchmen theirs; when men mourn in this country or in that over their imperfections. It is a very wise spirit; but it has its abuse in despair. And if any of us more bookish are inclined that way, I should say *don't*.

That leads to one thing libraries for the young can do, a blessed thing among our self-confident youth. They can help to the knowledge of other peoples, and the seeing them in true relation to ourselves. Our neighbors, too, are said to be afflicted by a generation reading much novel trash.

"The slough of national egotism," of which Heine spoke—his Germans may be in it still to-day. But are we out of it? Was Heine, when he said he would go to England but for two things there,—coal-smoke and Englishmen—and he could not abide either? Or, compare John Stuart Mill,⁶ warning his own countrymen, apropos of French historians—and we might take his words to heart—"What reason induces the educated part of our countrymen to ignore in so determined a manner the solid productions of the most active national mind in Europe, and to limit their French readings to M. de Balzac and M. Eugène Sue, there would be some difficulty in precisely determining. . . . If it be the ancient contempt of French frivolity and superficiality, we must be permitted to doubt there ever was any ground . . . for such a feeling. With respect to the charge so often made against French historians of superficiality and want of research, it is a strange accusation against the country which has produced the Benedictines." "The English have a way of calling the French light; the lightness is in the judgment"—are the words of another great English author, not less a lover of the fatherland than Mill.⁷ Did not Goethe even say that he knows little who does not know the history of France *is* the history of civilization in Europe?

⁶ *Dissertations and Discussions*, p. 199.

⁷ And out of the early days of narrow nationalism, Lord Bacon says very wisely: "It hath been an opinion, that the French are wiser than they seem." (*Essay, On Seeming Wise*.)

This, then, is one aim of our reading: to make people early judge their neighbors more justly, and to lay a natural stone or two for the base of the supernatural "Love your enemies." "How could I hate the man if I did know him?"—but these days of wars and rumors bear ill those Lamb-like sayings.

In England, University Extension lecturing, such as it was, representing some mental interest, is sick to death, we are told, beaten by football and hockey—a fine way to make fighters, indeed, we used to declare in the days before Mr. Kipling. But how different it is in a French School—*pace* Père Didon and the author of *La Supériorité des Anglo-Saxons*—where the hero is the prize winner in school studies, not school games. "How the public venerate mind rather than body," an American said lately, after a visit to Germany. There is something to be said on the other side. German militarism is not mind. But again, neither is London "Mafficking," nor any New York variety. There is no use in mutual mud-throwing. The Germans and the English making faces in 1902 are not a pretty sight. And the French against English last year; and the year before, during the Dreyfus trial, the English against French, were models of what sensible civil nations should not be; each declaring the other out of the pale of civilization until one could nearly take them at their word, if civilization means checking mad passion. Reform that altogether, we should say to parents, to newspapers, to popular histories—"the things called histories," Burke scornfully says—to schools and libraries.

Those racial questions count for much. So do religious questions perhaps even more.

Our public schools are arranged to suit Protestants chiefly. It is a natural result of our past, and our early history. "And are Catholics allowed to teach in the schools?" a good old lady said to me some ten years ago. It was an interesting remark, expressive of a tone of mind amongst us; am I not right in saying so? In a sense this is not a Protestant country. But in another sense it is. And I am sure that, on the whole, our population looks upon the public schools as a means of keeping it so. This is true, even when not realized; or rather, when there is lack of mutual understanding. Both sides mean to describe the same

thing, "non-sectarianism," which, to the Catholic mind, is non-Catholicism, and what, to that mind, is the Protestant attitude.

And as to the Bible in schools. If you have one translation, have both. A recent writer in *The Congregationalist* urges his fellow Protestants not to assume that public meetings, to which Catholics are invited, shall be introduced by readings and prayers in which Catholics do not wish to join. "It is neither Christian nor politic," he says; nor is it, he might have added, polite.⁸

The present result as to Bible knowledge is deplorable, we are told. Last year, in the *Educational Monthly*, of Toronto, were published some articles on the ignorance of young Protestants, gradually increasing, concerning the Bible and all its ways and works. And recently I came across a copy of the Catholic New York *Freeman's Journal*, complaining that little or no time is given to Bible study. The writer says that after he left a Catholic college, he did not understand the allusion in a question put to him: "Are you the Benjamin of your family?" And one of those articles in the *Educational Monthly* referred to, found that out of 172 pupils in Ontario high schools, 68 had no meaning attached in their minds to the allusion, "As old as Methuselah;" whose name, by the way, was correctly spelled by only 17; 55 different ways of spelling were given. And 72 out of the 172 could not name the first Christian martyr.

⁸ "That Catholics are not among the sects, but that Catholicism stands over against (our) collective Protestantism as a profoundly different form of Christianity, which cannot be reasonably brought under the force of any agreement prevailing among Protestants, is something which it seems almost impossible to beat into an American Protestant head . . . In reality, for all public ends, the difference between a Dunkard and an Adventist and the very highest churchman who still calls himself a Protestant, is as nothing compared to the difference between all these and a Roman Catholic. . . . It is most unreasonable to hold Catholics bound by any interdenominational concordats of the Protestants." (The Rev. C. Starbuck, of Andover, Mass.)

And indeed the well-meant efforts of religious neutrality have affected others that keep apart from the general popular notions. The London *Daily Chronicle*, April 21, had the following:—"Your Nonconformist correspondents are delightfully frank. 'We plead,' says one of them this morning, 'for universal school boards, absolutely clean Bible teaching, unadulterated with the Church (of England) blend.' What is this but the religion of Nonconformists as they themselves would define it? And is this the religion which is already established and endowed in the Board Schools, and for the maintenance of which Anglicans, Romanists, Unitarians, Secularists, and Jews are taxed?"

The Rev. C. F. Thwing, President of Western Reserve University, wrote in a recent number of *The Century* :

"The Bible societies may print the book by hundreds of thousands, but the people do not read it ; or if they do read it, they are not impressed by it. Its history, whether received as veracious or as fabulous, is not known. Its heroes are less familiar than Jack the Giant-killer, or Jack the House-builder. Its poetry is not appreciated. The majesty and the magnificence of its style, its deftness of phrase and sweetness of allusion, its perfection of literary form, as well as the profound significance of its ethical and religious teachings, are ceasing to be a part of the priceless possession of the community. Explain the condition as best we may, point out the results as one ought, yet the first emotion is one of grief over this impoverishment of humanity."

There are many books for young people, readings from, or studies in Bible stories, published by both Catholic and Protestant publishers. Is it possible to have these in public school libraries ? If you find you leave the Bible and the *Imitation of Christ* for wet Sunday afternoons, you may think you are in a bad way : so shall be quoted to young people even that proud Positivist, Mr. Frederick Harrison, in his *Choice of Books*. And in that, and in other counsels, as to great poets, it struck one, looking through his book and that on *Books and Reading* by the humble Christian Brother Azarias, the American scholar of much authority, to find how much there is on which all must agree. We needs must love the best.

But both these books of guidance in reading our school library might have to hand. Well, that is part of an important matter, as regards school libraries. We are more ignorant of history than is desirable ; upon that we are agreed, I think. And one great cause thereof is, that everybody is afraid of offending everybody else. Now the great modern tradition of English-speaking people is non-Catholic. Catholics have simply to put up with it, as Cardinal Newman told them. English literature is non-Catholic, he said ; so is history in English. It is even anti-Catholic, if you like. Or it used to be. A great change has come in our own day, as we all know. What then is to be done ? Let the majority try to understand the position of the minority. Let them be anxious for facts to be known. Cicero had three rules : Never to tell a falsehood ; never to keep back a truth ; to state your opponent's case as fairly as your own. The present

Pope in opening the Vatican libraries to all comers impressed these rules on all students. And the Catholics cannot well be dissatisfied with Leo XIII. Even Protestants seem to have a soft corner in their hearts for this particular Pope; and they too will not think badly of his Ciceronean rules. If these are honestly followed, we ought to be able to read some history together.

I know of one Methodist official so fearful of offending, that he would not have Parkman's histories in the school library, seeing that the historian does not approve the cause for which the Jesuit heroes of *Les Relations* suffered. I insisted that an authority on early Canadian history, in this respect, Father Arthur Jones, S.J., the Montreal archivist, thought Parkman very suitable for school libraries. I had asked his opinion according to the wish of scrupulous officialism. Parkman tells the facts, the Jesuit said: to be sure he goes on about it being a pity that the self-sacrifice was not in a better cause; but historians must be let enjoy their private views. However, Parkman was voted dangerous, in spite of Jesuit influence, and nothing was put in his place.⁹

Talking of the Canadian Jesuits, we are furnished with an illustration of the matter in hand, now that there has just been completed the great work for early Canadian history—and American—the accounts of the missionaries' seventeenth century life and surroundings, of the Indian tribes, of the geography of the country, of the conversion of the people. This 73-volume edition of *Les Relations des Jésuites* is published by a non-Catholic firm (Burrows Brothers, Cleveland), under the editorship of a Protestant, Secretary of the State Historical Society of Wisconsin. And in the final preface, Mr. Thwaites, while thanking many coöperators, singles out one in the following words: "It is unnecessary to name them all—the many distinguished American and European scholars who have cordially given aid and advice—but the Editor cannot refrain from again especially referring to the generous

⁹ Compare, at the recent Royal Commission on Universities, sitting in Dublin, the evidence of the Bishop of Limerick (Dr. O'Dwyer). The question is once more, in Ireland, to try to arrange University teaching acceptable to various religions. The Bishop declared that while he, as a sort of spokesman of the Catholic episcopate, would have objections to a professorship of philosophy by public endowment, "for philosophy is a matter of opinion," he would have none to any professorship of history, "for history is a matter of fact."

coöperation . . . active and helpful assistance and criticisms . . . of the Rev. A. E. Jones, S.J., long the archivist of St. Mary's College, Montreal, whose knowledge of the Jesuitica of New France is unapproached by any other authority." This is as it should be.

What is not as it should be is a different treatment of historical fact, by suppressing mention thereof. This, it seems, has actually been done in an edition of Bancroft's *History*, his statement being omitted which tells how Maryland was the first colony to grant religious toleration.¹⁰

I am trying to think of some suppression on another side to match that. And I remember sending to a Catholic newspaper a statement of the judgment of Catholic historians against Pope Alexander VI; after that newspaper had made statements in his favor, not only as clever and industrious, but as a worthy man and Pope. By the way, it may seem strange, but it is true, that historians' declarations on behalf of Alexander VI are coming from non-Catholics—Roscoe, Bishop Creighton, and a recent book of this season—while the chief modern history of the Popes, that by the German priest-professor, Dr. Pastor, will not have anything to do with attempts to rehabilitate the Judas of the Papacy. Well, any way, the publication alluded to would not publish my statement. I think, too, it refused a protest against an allusion to the so-called *Nag's Head fable*, which makes the first Protestant Archbishop of Canterbury be consecrated profanely and ridiculously in a tavern. The story grew up a century later, and its

¹⁰ "The history [of Maryland] is the history of benevolence, gratitude, and toleration. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in this quiet harbor of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance . . . Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world . . . to advance the career of civilization by recognizing the rightful equality of all sects. The asylum of the Papists was the spot, where, in a remote corner of the world, on the banks of rivers which as yet had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State . . . Upon the twenty-seventh of March the Catholics took quiet possession of the little place; and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's." Bancroft, *History of the Colonization of the United States*. Vol. III. Pp. 244, 247. 9th ed. London: John Murray. 1842.

improbability was exposed by the Catholic priest-historian, Dr. Lingard.

However, to pass on. Statements for our youth as to what various religions teach should be taken from books of some authority in each religion. Follow that rule inflexibly; and much excitement will be allayed. Do *not* follow Voltaire, who brought a railing accusation against the Prophet Habakkuk. It was urged that the Prophet never said that. And the fanatic replied, "Eh bien, il est capable de tout."

So, I certainly should not ask Catholics to accept as authority a history of pedagogy like Compayré's. He misquotes and suppresses, blinded, I suppose, by a bad form of anti-Jesuit disease. You can certainly learn from his book the fury of that malady. In France, one may fairly say, M. Compayré is recognized as meaning to attack the beliefs of Christian pupils, and as ranging himself essentially on the side of those who wish "to eliminate the hypothesis God" from the education of children.¹¹ Why should one be led along by a man of his narrow spirit? When one knows the whole truth, one feels ashamed of following where he leads. It is like reading the modern history of the French Revolution, which never mentions the Terror, lest little public school republicans should "find out." But to take an instance of his truth that is half a truth: this historian of pedagogy quotes words from Voltaire, who says the Jesuit Fathers taught him nothing but Latin and nonsense, *i. e.*, by the way, a classical literary training, and Christian doctrine and morals. But what he does *not* quote is this, from Voltaire; for it is not contempt and abuse, and would not harmonize with the one-sided text: "During seven years that I lived in a *collège* of Jesuits, what did I see there? Lives the most laborious and the most frugal, the hours of the day divided between the care of us and the exercise of their austere profession. I will call as witness the thousands of men educated as I was. And therefore it is that I am lost in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality, men who live in Europe the severest lives and who go seeking the most cruel deaths to the extremities of Asia and America."¹²

¹¹ A resolution of five hundred teachers in a meeting at Bordeaux, 1901.

¹² *Letters*, February 7, 1746.

Nor does Compayré quote this other Voltaire judgment: "There are among the Jesuits, writers of rare merit, scholars, orators, geniuses." Nor yet more of Voltaire's words, on popular education: "I thank you for proscribing study among the laboring classes." But he does say the Jesuits are opposed to teaching the poor; seemingly because they themselves teach the rich.

Another illustration from this book of injustice to youth: "It is to the Protestant Reformers . . . that must be ascribed the honor of having first organized schools for the people . . . the primary school is the child of Protestantism." Take one country, Scotland, and you find the reformers trying to save some of the school money seized when the Catholic institutions were being plundered. It is a common error, says the *History of Education in Scotland*, by Edgar,¹³—a Protestant, if one must condescend to note that—to fancy popular education began with the Reformation. The schools were there before, and then lost their share of the Church money. "The coffers of the greedy nobles were filled to bursting: and for hundreds of years the schools of Scotland and the cause of education had to starve. The Reformed Church fought nobly for the nation's patrimony; but only a mere pittance was saved for education." The history of burgh schools of Scotland (1876) speaks of facts that "show our obligation to the ancient Church for having so diligently promoted our national education—an education placed within the reach of all classes." That is certainly history. Is there a professor of history in Scotland who would state it otherwise? The University of Glasgow does not feel called on to state that its founders were other than a bishop and a Pope.¹⁴ And so, at its recent celebration of near five centuries' existence, it sent a letter to Pope Leo XIII saluting him as the successor of its patron and founder, Nicholas V. That has nothing to do with the religious belief and unbelief of Glasgow University to-day. But in these difficult questions for us, racial and religious, we recall the three warnings: don't tell lies; don't hide the truth; don't cheat and slander.

Mentioning rules at all reminds one of Emerson's reading

¹³ Edinburgh: Thin. 1893.

¹⁴ In the opening Words of the account of the University; Calendar 1902-1903.

rules—to come to our books—(1) Never read a book till it is a year old; (2) never read any but famous books; (3) never read any books but those you like. And that last rule has a pleasant sound, would say these unfortunate children, for whom all these dread voices but suggest the loads of learned lumber in the heads of pedagogues. These children are the patients on whom we all have designs to experiment.

Here is one saying about them, which will not make us write down to them, or deal them out too many “juveniles:” “It is a mistake to write down to the understanding of children.” So says Scott; as if that modest man would have us give them of his own high words, though indeed he himself shrank from inflicting them even on the children in his house. He says somewhere else that children receive very strong impressions from writing which they imperfectly understand. And one recollects how Scott himself as a boy used to read Shakespeare furtively o’ nights, when his candle ought to have been out. But we have to force children to read Shakespeare.

One should begin with what children like. Build on that. The love for animal life, for instance. Certainly, children, as their elders, ought to be encouraged to reread books. “Books that children read but once are of scant service to them; and those that have really helped to warm our imaginations and to train our faculties are the few old friends we know so well that they have become a portion of our thinking selves. To me it seems doubtful if the flood of juvenile literature, though good, and an antidote against poison, be an unalloyed good.”¹⁵ Of our forward youth it shall not be said: “Sir, he hath never fed on the dainties that are bred in a book; he hath not eaten paper as it were; he hath not drunk ink; his intellect is not replenished; he is only an animal, sensible only in the duller part.” Lord Bacon is the more practical, for he distinguishes: “Some Books are to be Tasted, others to be Swallowed, and Some Few to be Chewed and Digested.” And for the aim: “Reade not to Contradict and Confute; Nor to Believe and Take for granted; Nor to Finde Talk and Discourse; But to Weigh and Consider.” Words indeed to be weighed.

¹⁵ Agnes Repplier.

He further says: "To spend too much Time in Studies is Sloth;" which when reflected on will satisfy the baseball devotee or ice-boat pleasure seeker. Perhaps we teachers need the words of the statesman. Again he suggests that we like to show off: "To use Studies too much for Ornament is Affectation." And finally, that a bookworm has much to learn in judging this world: "To make Judgments wholly by their Rules is the Humor of the Scholler;" or, as O. W. Holmes put it: "Every deacon should be taken to at least one Derby day, to see the sort of world it is that he lives in." I confess I should feel disposed to sympathize with the deacon if he turned and quoted something like Diogenes when taken to the fair: "Lord, what quantities of things there are in this world that Diogenes can do without." "It *is* always of use to know the true temper of the time and country one lives in."¹⁶ And yet, in trying to give interests other than material, to save education itself from being materialized, those who excite to loving use of good libraries are doing a work for which the people owe them a debt of gratitude. We are all in their debt.

Nevertheless, we hark back from our plans and our philanthropy, not to Mrs. Malaprop and genteel illiteracy—that seems a hard saying; however, she accepts Sir Anthony's advice, and will forget and forgive—but to the thought that each one must give an account, first of all, of himself. Enlightened selfishness you may call it—with a difference. The fact remains—we live alone, and we die alone. So "Plato by a goodlye similitude declareth, why wise men refraine to medle in the common wealthe"—thus the *Utopia* recalls the *Republic* (vi. 496)—"He who has watched the madness of the many . . . keeps quiet and confines himself to his own concerns, like one who takes shelter behind a wall on a stormy day, when the wind is driving before it a hurricane of dust and rain; and when from his retreat he sees the infection of lawlessness spreading over the rest of mankind, he is well content if he can in any way live his life untainted in his own person by unrighteousness and unholy deeds, and when the time for his release arrives, take his departure amid bright hopes with cheerfulness and serenity." Bacon gives the Christian touch when he adds to his quotation from Lucretius beautifully blended

¹⁶ Burke.

with his own most noble words : “ ‘ It is a pleasure to stand upon the shore and to see ships tost upon the Sea : A pleasure to stand in the window of a Castle, and to see a Battaile, and the Adventures thereof below : But no pleasure is comparable to the standing upon the vantage ground of Truth ’ : (A hill not to be commanded, and where the Ayre is alwaies cleare and serene ;) ‘ And to see the Erroures, and Wandrings, and Mists, and Tempests, in the vale below ’ : So alwaies, that this prospect, be with Pitty, and not with Swelling or Pride. Certainly, it is Heaven upon Earth, to have a Man’s Minde move in Charitie, Rest in Providence, and Turn upon the Poles of Truth.”

Is that an ill use to make of books, to have them teach in the end that, though there may be much higher studies than reading, yet all we learn from books, of duty, of high pleasure, of knowledge, of truth and beauty, we must get through ourselves—each as he is, as he has helped to make himself. We can learn only what we are fit for.

Then once again we hear the master of those who know urging us to study ; yet, “ so as not to forget our mortality.”

But to come to an end, with the praise of books :

“ Dreams, books, are each a world ; and books, we know,
Are a substantial world, both pure and good ;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.

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Nor can I not believe but that hereby
Great gains are mine ; for thus I live remote
From evil speaking ; rancor, never sought,
Comes to me not ; malignant truth, or lie.
Hence have I genial seasons, hence have I
Smooth passions, smooth discourse, and joyous thought :
And thus from day to day my little boat
Rocks in its harbor, lodging peaceably.
Blessings be with them—and eternal praise,
Who gave us nobler loves and nobler cares—
The poets who on earth have made us heirs
Of truth and pure delight by heavenly lays ! ”

W. F. P. STOCKLEY.

Fredericton, New Brunswick.

"EXTRA ECCLESIAM NULLA SALUS."

FEW statements of Christian doctrine have caused so much misapprehension of the Catholic position regarding the economy of salvation as the proposition of the Fourth Lateran Council (1215)—"Outside the Church there is no Salvation." Apologists, in attempting to explain it, have frequently touched two extremes. They have either so minimized its meaning as to leave the impression that, since God's mercy is coëxtensive with His truth, it is needless to harass men in good faith with the duty of entering the true Church; or, they have defended the statement in all the crude rigor of literal sense, and thereby made the doctrine of the Church appear narrow and unjust, with the result that well-meaning inquirers after truth were prevented from turning toward Catholicism as a probable answer to their aspirations.

ST. CYPRIAN.

Among the early Christian Fathers St. Cyprian enjoys the prerogative of special favor with Protestant controversialists, perhaps because he had no hesitation to oppose a Pope of the Roman Church when occasion called for an expression of his views in matters of Church discipline. But whatever testimony the frank declaration of his views bears to the breadth and independence of mind of this great bishop, saint, and martyr, there can be no doubt as to his position regarding the necessity of seeking salvation within that Catholic Church which recognizes the Pope as its head. In his treatise on the unity of the Church¹ he makes the bald statement that "he who has not the Church for his mother, cannot claim God as his father." Now St. Cyprian knew no Church except the Roman Church. In the same treatise we find him uttering the following warning to those who might be inclined to hearken to men who had abandoned the true faith: "Let no one think that those men who leave the Church can be good," or that "he who does not profess allegiance to the Church of God may attain the martyr's reward." Again we say St. Cyprian knew no Church of God except the Roman Church. We do not appeal to those words from the treatise *De*

¹*De Unitate Ecclesie*, n. 6 Patr. Lat. 4, 503.

Duplici Martyrio, falsely attributed to the saint—"the holy Church is the mystical body of Christ, outside which there is no salvation; " but if they are spurious they nevertheless represent his mind quite as distinctly as do the words of St. Augustine addressed to the people of Cæsarea on the same subject: "Outside the Church a man may find everything except only salvation."

The pertinent question is, What did these expressions of representative teachers, like St. Cyprian, in the Church of Christ mean? They knew as much of heresy as we do; they had lived, prayed, taught, and suffered in order to check its growth; their lives had been passed in its very midst; we cannot say, "Oh, they would have reversed their decision had they lived in the twentieth century." And yet how hard and revolting a sentence it is! How sweeping a condemnation, how stern, narrow, selfish, bigoted, and petty it makes the Church look in the eyes of many!

CHURCH MEMBERSHIP.

The whole point lies in this question, "What constitutes membership of the Church?" What will enable us to say that a man is or is not a member of the one true fold?

The Church is the mystical body of Christ: "He (the Father) hath made Him (Christ) head over all the Church, which is His Body."² Consequently all the members of the body are united to the Head, which is Christ, and they are members only and precisely because they are united to Him. The arm would be of no service to the owner were it cut off from the body, and if the head be removed the body at once perishes. Church-membership then depends upon union with Christ; according as we are united with Him, so we are true members of His Church.

It must be admitted that there are many at this moment living in the world without any religion at all, persons perhaps given over to sin, who nevertheless may or will one day be knit to Christ by the sweetly compelling force of God's grace. Such men, although actually separated from Christ and the Church, are not beyond the reach of grace and hence not outside the possibility of being so united. Even those who are likely to die

² Eph. i: 22.

impenitent are, whilst they still live on earth, within the power of saving grace.

But our question concerns rather those who, to all seeming, are leading good and Christian-like lives, and who yet, according to the hard-and-fast axiom under discussion, are "outside the Church" and by consequence "outside salvation."

ACTUAL UNION WITH CHRIST.

This, indeed, is the burning question: Is it impossible to have real, actual, existing union with our Divine Lord except in the pale of the Catholic Church? To say that it is not possible, is to assert that all who are not in actual communion with the Roman Catholic Church are eternally lost!—which God forbid! Let us examine the question.

Real, actual union with Christ is of three kinds. It may be internal, that is, in our beliefs and affections alone; or it may be external, that is, in our outward practices alone; or lastly, it may embrace the internal beliefs and affections together with the outward practices, producing that oneness with the Catholic body which constitutes the highest form of union with Christ. As a result of this union we have true faith in Him; we love Him; we prove our faith and our love by fulfilling His commands in the way He has appointed. Such is the complete union of the soul on earth with Jesus Christ. It is that of the vigorous branch on the fruit-tree; it shares in the life and vigor of the tree, and shows that it does so by the good fruit it bears.

INTERNAL UNION ONLY.

But it is possible for a person to be united to our Divine Lord by deep faith in Him and true love of Him, and yet be outside His Church through ignorance of the true Church. We see at once that such souls have part union with Christ: within all is sound; faith is there, though often imperfectly, and charity too, which renders it fruitful. Their union, however, with Him is not complete, for the essential requisite of external practice, the necessary outcome of perfect internal dispositions, being wrongly or only partially understood, is wanting. Their hearts are indeed perfect, as far as their lights lead them; but their union with

Christ and their subsequent membership in His Church are incomplete. The mother calls her child, and the child's desires and affection urge him to go to her; he does his best, but he is fast bound by the shackles of ignorance of the way. Such a child belongs to his mother *perfectly*, according to his belief in her and his love of her, yet not *completely*; his hands indeed are stretched out to her, but they do not embrace her. So it is with sincere souls who are yet separated from external communion with the Church. It may be birth, early training, surroundings, which prevent the claims of the one Church appealing to them in their true light. Thus with hearts "unspotted in the way," they yet fail because "the way they see not clearly."

One may be tempted to say, This makes the difference between Catholics and those who, though not Catholics, are in good faith, very slight. Is it worth while making strenuous efforts to convert such persons to the one true fold?

Perhaps the difference is not so slight as would appear at first sight. In speaking of His own divine mission to the children of men, our Lord urged as a distinct duty the fact: "Other sheep I have, that are not of this fold: them also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."³ He spoke of those to whom the Messianic prophecies were not known, though they might walk in the path of righteousness according to their lights. What the Master thus required from Himself, His ministers are likewise required to do. "Preach the word, be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."⁴ The true life of the mystic vine, the Church, is perpetuated through the organism of the Sacraments. It is the means of communicating those special graces by which the supernatural life of the soul is maintained and strengthened. The true life of the individual Catholic is the life of grace which flows into the soul along the channels which God has appointed for that purpose. "Except you eat of the flesh of the Son of Man, and drink His Blood, you shall not have life in you."⁵ We know that those outside the body of the Church have not these necessary helps. Catholics and observant non-Catholics know, too, what effects the Sacra-

³ John 10: 16.

⁴ 2 Tim. 4: 2.

⁵ John 6: 54.

ments produce on the practical lives of those who use them rightly. It is "the wine that bringeth forth virgins."⁶ Even if externally there were little difference between a Catholic who enjoys the peace of God as the result of the sacramental action, and a Protestant who lives according to the dictates of his conscience, interiorly there is an immense difference, a difference like that of a magnetized piece of steel and a polished iron bar that lacks the attracting power of the magnet. The measure of worth between the two souls, one open to the full communication of the Divine influence, the other fair but constrained and inaccessible to certain heavenly gifts, is immense. This difference is the warrant of Catholic zeal to make conversions among those who seek and love the truth.

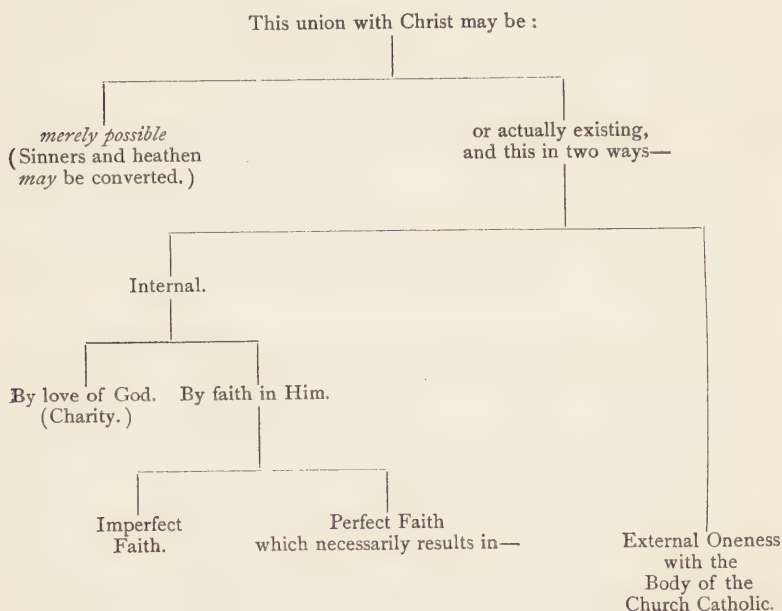
If we saw a sheep wandering outside the fold, we should not excuse ourselves from showing it the entrance, on the ground that it would not know the danger of remaining outside. We would not tell a child to be satisfied with the mere desire, however genuine, to please its mother; we should feel compelled, if it lay in our power, to point out to it the true way of doing so. In like manner we are moved and justified in urging those whose hearts are in harmony with God's will to place themselves outwardly and completely in accord with God's designs by external oneness of religious practice, as becomes the children of a common faith. It does not suffice to rest satisfied in the conviction that we possess a soul and that therefore we should not trouble about the conservation of the body. The soul is indeed the best part of us; it is that which perfects the body; yet without the body the soul should not satisfy the purpose of man's existence on earth.

So it is with the Church. Faith in God, the grace of God, love of Him, all these we may have and our hearts are thus knit to Him, and we belong to the *soul* of the Church; but surely that is not enough. We must belong to the *body* of it, that is, we must believe the same things as the body of the faithful believe; we must be knit to them as well as to God by sharing in the same sustenance, the Sacraments, as they do; by adhering to and obeying the same supreme head as they do. And why? Because it is

⁶ Zach. 9: 17.

not only the natural order of things, but it is His express wish. "I pray for them . . . that they all may be *one*, as Thou Father in Me, and I in Thee; that they also may be one in Us, and that the world may believe that Thou hast sent Me . . . that they may be *one* as We also are *one*—I in them and they in Me; that they may be made perfect in Me.⁷" And St. Paul in his letter to the Ephesians is but explaining and amplifying this prayer for unity when he writes: "Careful to keep the unity of the Spirit in the bond of peace, one Body and one Spirit, as you are called in one hope of your calling, one Lord, one Faith, and one Baptism, one God and Father of all, who is above all and through us all and in us all."

We may perhaps grasp more clearly what has been said, if we study the following diagram. We start with the principle that membership of Christ's one true Church depends upon our degree of union with Him.



The above relative positions may enable us to realize to what

⁷ John 17 : 9, 21-23.

extent different classes of men can be said to be members of the true Church.

COMPLETE MEMBERSHIP IN THE CHURCH

Let us take a good, practising Catholic. We say that he is a complete and a perfect member of the Church, because he not only frequents the Sacraments and thus has external union with Christ, but moreover he has true faith and true charity, which two together make perfect interior union with Christ. Putting together these interior and exterior bonds of union, we say that he belongs to the soul and to the body of the Church,—he is a complete and a perfect member.

SOME CATHOLICS ARE IMPERFECT MEMBERS.

But a Catholic may fall into mortal sin? Yes; and then, though he is still a complete member of the Church, he is no longer a perfect member,—he lacks charity, which is necessary for perfect union. And he may continue in mortal sin and cease to go to the Sacraments? Yes; and then he is a still less perfect member, for even the external bonds are relaxing; he still retains the seal of Baptism and of Confirmation; he consorts with Catholics; he goes to Mass and hears sermons; he even says his Rosary; but as long as he perseveres in, and clings to, and does not repent of, that mortal sin, he is a very imperfect member of the Church. He still keeps something of his interior bond of union with his Lord, namely, Faith; and something too, as we have seen, of his exterior union; and so far he has still sufficient to make him a complete member of the Church.

SOME, EXTERNALLY CATHOLICS, ARE DEAD MEMBERS.

But the day may come when the light of Faith grows dim, and his spiritual life becomes almost extinct, because of his sinful state. Then, with Faith gone, and Charity gone, he is neither a perfect nor a complete member; he is like the dead branch which the tree waves in the breeze; the stream of sap has ceased to circulate in it; it is dead and withered; shriveled leaves still cling to it, testifying to what it once was; and so Catholic practices cling to the dead member of the Church, relics of by-gone days;

the sap may one day find the long-forgotten channel; grace *may* one day touch his soul; the branch *has* a chance as long as it is not lopped off; but woe to it when the word goes forth: "Cut it down! Why cumbereth it the ground?"⁸

This truth has been well expressed by Melchior Canus, the Dominican theologian. He says: "We see that when some member of the body withers away for lack of life and feeling, it yet shares in some external motion communicated by the breath of life, although that same breath of life communicates to it nothing internal, nothing vital. And the same method is observed by the spirit of Christ in His body, the Church. For some portions of it He so animates and vivifies that no vital motion seems to be wanting to them, while He seems to so flow out upon others as to internally confer upon them not so much life as a certain mere breathing of life. While, lastly, to others He seems to impart His influence and power internally, so that, though they are wholly dead and withered members, yet because they are not lopped off from the body, they are moved with the body by the spirit of life."⁹

THE WELL-INTENTIONED PROTESTANT.

But there is another class, with whom we are more immediately concerned. They have never known the true Church. To them some sectarian Church has been everything; all their training has taught them to look askance upon the Catholic Church; and they have never really studied her, for they have no doubt as to the security of their own position. It is clear that they are not complete members of the Church, for they have no external union whatever with her. But are they perfect members of the Church? That is, are they interiorly perfectly united to Christ, the Head? Supposing they truly love Him and serve Him loyally, then the perfection of their union will depend upon the nature of their faith, which is either perfect or imperfect.

Now the faith of Catholic and non-Catholic Christians may be radically the same, if by faith we understand, on its widest

⁸ Luke 13: 7.

⁹ *De locis theologicis*, lib. iv, Cap. vi. ad 12m.

basis, assent to God's revealed truth. The grounds on which a Catholic accepts those truths are of course very different from those on which a Protestant receives them: the former accepts them on the authority of the Infallible Church; the latter, at least the High Churchman and the Ritualist, because his Church holds them and teaches them, not, however, infallibly, but fallibly, and he thus introduces, without perhaps being fully aware of it, the principle of private judgment. This difference is, it is true, a very important one; but it is one of which the ordinary non-Catholic is hardly conscious; and it is one which, so long as it is not recognized, unconscious, does not perhaps vitally affect the value of his acceptance of these revealed truths. As far as he sees, he accepts the Creed because it contains the body of revealed truth; and if he be asked how he knows that the Creed contains the sum of divine Revelation, he would, if logical, be obliged to answer that his Church tells him so; and that he, if in good faith, sees no reason to doubt his Church. He has been brought up in it, as were his forefathers before him; what was good enough for them, ought to satisfy him. He does not, it is true, make an act of divine faith in his Church, as a Catholic does; he has probably never really studied the question nor satisfied himself as to the absolute necessity of having a living, energizing, vivifying Church putting before him infallibly a living faith, not merely in a stereotyped Creed, but in a form adapted to his daily life with all its needs.

His faith then is the same divine gift as that of his Catholic friend, but it has come to him through a different channel and in a sadly mutilated form. Its scope is limited, and its view shortsighted; but its main object is the same, viz., God's revealed truths, or at least some of them; and its motives for their acceptance is, at least remotely, the same, viz., God's declaration of them. The vehicle of this declaration is a faulty one; the truths conveyed are sterilized; no living voice declares them or expands and develops them as need arises. And so the faith of a non-Catholic falls immeasurably short of that of a Catholic, even in the very best and most earnest; but it remains at root the same,—an assent to divinely revealed truths, precisely because they are revealed.

In this sense it is that it constitutes a bond between Catholics and non-Catholics professing the Christian religion. In many, indeed, it is non-existent, and has given way to reason or private judgment; but where it remains, it is a gift of God, the fruit of their Baptism and their link with Christ—the primary essential for Church membership.

Hence, non-Catholic Christians have, even interiorly, only imperfect union with Christ, for their faith is imperfect as being stunted and as reaching them through an illegitimate channel. But because they have charity, namely, that love of God which moves them to serve Him to the best of their knowledge, they have implicitly the same faith as Catholics have, and, if it were not for their education, their want of instruction, and the prejudices which hem them in, they would gladly believe exactly as Catholics do.

THOSE WHO HAVE NO RELIGION.

Lastly, there are others who know neither Christ nor His Church, “who sit in darkness and in the shadow of death,”—what of them? The most we can say is this: they retain, as long as they live, the possibility of being truly united to Him. His grace is all-powerful, because “no word shall be impossible with God,” and their wills are free.

THE TERMS “PERFECT” AND “COMPLETE” MEMBERS.

Some, indeed, may be inclined to quarrel with this distinction between the complete and the perfect. But the soul is perfect, and so is the body; and the perfection of each consists in their adaptability to one another; yet no one would say that they were each of them complete; each is rather the complement of the other, and the harmonious interaction of the two presents us with the complete idea. So, similarly, there may be perfect internal union with Christ, our Head, if its two essential elements be severally perfectly present; for either may be defective, and thus there arise degrees in the perfection of our union with Him. But however fully these elements be present, they can never of themselves constitute complete union with Him until they expand,

as they of necessity do when perfectly possessed, from implicit to explicit belief accepted on the only true ground and shown by the further bond of external practice and oneness with other members.

ST. CYPRIAN AND ST. AUGUSTINE.

To return to St. Cyprian and St. Augustine, or rather to the proposition, "outside the Church there is no salvation." The Christian Fathers in using the expression are speaking of those who are knowingly outside the true Church. He is contemplating the case of those who in their attachment or their repugnance to some particular doctrine, or out of pride and obstinacy, wilfully separate themselves from communion with the one true Church. These are warned that the possession of the true faith implies the possession also of true charity; and that the possession of both means nothing less than the actual and practical communion with that Church which they recognize as the only true fold of Christ.

HUGH POPE, O.P.

Hawkesyard Priory, England.

FATHER LUIS DE BARBASTRO.

Florida Martyr of the Sixteenth Century.

THE Catholic Directory for A. D. 1902,¹ under the rubric of Tampa, Hillsboro Co., Florida, has the following note: "*St. Louis—In honor of Father Louis Cancer, O.S.D., who suffered martyrdom on the coast upwards of three hundred years ago.*" The meaning of which is, that the Catholic Church of St. Louis, in Tampa, Florida, was so named in honor of the man whom I propose as the subject of the following biographical sketch. His full name was Luis Cancer De Barbastro. He was a native of Zaragoza in Spain. Aside of his being one of the very first priests to shed his blood for the faith in what is now United States territory, Father Luis Cancer will ever remain one of the brightest lights that adorn the pages of early American Ecclesiastical

¹ Page 496.

History. Yet it is no exaggeration to say that among Catholics, and even among American priests, he has been comparatively unknown, except for the fact that his name appears in the Catholic Directory.

Of Father Luis' early life I have been unable to obtain any reliable details. In 1533 the annalist mentions his name as a member of a community of Dominicans on the island and in the city of San Domingo. Already he was spoken of as "a man of great holiness," and for that reason "quite famous."

Bartolomé de Las Casas, the first American priest, and the Protector of the Indians, was about to undertake his second voyage to Peru to see to it that the natives of that vast empire, lately conquered by Almagro and Pizarro, were not deprived of their liberty. For this purpose Las Casas sought to establish as soon as possible a monastery of the Dominican Order. Father Luis Cancer was chosen one of his four travelling companions. The apostolic band set forth from Santo Domingo, taking probably the course by sea to Puerto Cabellos or to Trujillo. Thence they journeyed across the continent to the Pacific coast. They rested on the road in St. Paul's Convent, in the city of Leon, Nicaragua, which had been founded two years before by the same Bartolomé de Las Casas and his friend Pedro de Angulo. Three of the travelling companions of Las Casas were left in charge of this new foundation. Pedro de Angulo and Father Luis Cancer continued on their journey with Las Casas to Peru.

Picturesque Realejo (now called Corinto) was the nearest port on the Pacific, not more than forty miles distant from Leon. The three fathers sailed from there on a small ship, that should have taken them to Panama, whence they intended to proceed further south to the empire of the Incas. But a hurricane put them at the mercy of the elements. After being cast about for several days, during which they experienced a short spell of absolute calm, they were obliged, some weeks after their departure, to seek the shore for protection, since their provisions were gone and their boat showed signs of being unseaworthy. Their place of refuge was the land-locked port of Realejo. Having no resources whatever, they were compelled to make their way back to the Con-

vent of St. Paul in Leon. This happened at the beginning of the year 1534.

It had been the consistent policy of Spain, in its conquest and settlement of new territory in America, to divide the acquired portions at once into separate ecclesiastical jurisdictions or dioceses. Thus we find that in 1534, when the Spaniards had scarcely been ten years in possession, the dioceses of Leon and Nicaragua had already been established, while Don Francisco Marroquin (a secular priest) had been appointed first Bishop of Guatemala, having his see at the settlement or rising city then known as Santiago de Los Caballeros.

In Bishop Marroquin's episcopal city the early Dominican missionaries had erected a convent, but the Fathers had been called to other fields and the monastery remained untenanted. Guatemala suffered from a scarcity of evangelical laborers, while Nicaragua had quite a sufficiency of them. As was natural, Marroquin (who was a personal friend of Las Casas) invited some of the Dominicans of Leon to his diocese, and the invitation was accepted.

Bartolomé de Las Casas, Pedro de Angulo, and Luis Cancer went to Santiago de Los Caballeros and took possession of the old convent. The natives of Guatemala had a language of their own, and the Fathers applied themselves at once to learn it under the guidance of Bishop Marroquin, who had already composed a Catechism in it for the use of the Indians.

Many of the haughty Spanish Conquistadors had adopted a way of their own for evangelizing the aboriginal Americans. They would issue an edict inviting the natives to acknowledge the King of Castile as their temporal sovereign and the Pope as head of all things spiritual. The failure on the part of the Indians to comply at once with this request gave a pretext for an attack upon them, as a consequence of which all so-called prisoners of war were made slaves. Their idols were shattered and their places of worship obliterated. Although seldom if ever forced to adopt the religion of their conquerors, the natives, who were reduced to a condition of servitude, if not of real slavery, generally adapted themselves in the course of time to the new conditions. This was effected mainly through the influence and

guidance of the Catholic clergy, who were their only protectors and friends. Despite numerous Bulls from the Roman Pontiffs and the royal decrees forbidding this method of Christianizing the Indians, there was no abatement of this violence during the first fifty years after the discovery of the New World. The authority of the American bishops seldom succeeded in curbing the tyranny and stemming the greed of the Spanish adventurers, who, having risen by bold exploits from the ranks of ordinary soldiers in the old country to commanding positions in the new, assumed the privileges of veritable monarchs.

It shall ever be to the credit of the sons of St. Dominic that they were the first to raise their then powerful voice in defence of the helpless native Americans. In the pulpit and in the confessional, in America and in the Spanish Court, Bartolomé de Las Casas had protested in no equivocal terms from the beginning of his sacerdotal ministry against the inhuman conduct of the Conquistadors. And now, while studying the Utlateca or Quiche language of Guatemala, he found time to write a tract (*De Unico Vocationis Modo*) to prove to priests and people alike that the only way to bring to the true Faith the American Indians was the evangelical one of meekness and charity. Not soldiers, but priests should approach them, who by their preaching and their example would illumine their minds and move their hearts to accept the truth.

The proud Castilian hidalgos, clad in mail and armor, laughed at the, to them, novel doctrine, that savages could be brought to bend their necks to the yoke of Christ through the sole influence of friars' sermons and the examples of holy living. If Las Casas and his Dominicans, they said, truly believe in the doctrine they preach, let them put it to a test and convert the inhabitants of the *Land of War*.

The gauntlet thus thrown down was promptly taken up by the Dominicans. The province of Guatemala, now called *Vera Paz* (True Peace), had first been named by the Spaniards *Tierra de Guerra* (the Land of War). The unclad American Indians in the sixteenth century mostly found themselves powerless to resist the attack of cold steel and firearms on the part of the white adventurers. History, however, records several exceptions to this

rule. The fierce inhabitants of the mountainous regions of Guatemala, known to the natives as Tuzulutlan, intrenched in their fastnesses, managed to defy the Spanish armies. Three well-appointed expeditions successively sent to subdue them failed, and the Spaniards came to the conclusion to recognize the independence of Tuzulutlan. But what armies could not accomplish was successfully undertaken by four barefooted Friars, who, with no better weapons than the crucifix and their breviaries, turned Tuzulutlan, the *Land of War*, into the Land of Peace. The names of three of them have already been mentioned. The fourth was Rodrigo De Ladrada, who had lately arrived from Peru.

They first entered into solemn contract² with Alonzo Maldonado, Governor of Guatemala. According to this document, the Governor, in the name of Emperor Charles V, bound himself to prevent any Spanish soldier or civilian from setting foot in Tuzulutlan for the space of five years. He also pledged himself to safeguard the complete and perpetual freedom of the inhabitants in case the four ministers of the Gospel should succeed in inducing them peaceably to accept the Christian religion, to acknowledge the sovereign of Spain, and to pay the moderate taxes that were necessary for the administration of the province.

Some of the European settlers of Santiago de Los Caballeros laughed at, and more of them pitied, the four Friars, who were supposed to have undertaken an impossible task, and would probably pay for their immoderate zeal and foolhardiness with their lives. The missionaries trusted not in themselves, but in the power of Christ, who had said to them as well as to the Apostles, "Go and preach the Gospel to every creature."

The first difficulty was to obtain access to the *Land of War*, which thus far no white man had ventured to enter. The four Friars made a solemn retreat to implore by prayer and fasting the Divine assistance, during which they frequently consulted among themselves as to the ways and means to be adopted to obtain the end in view. It was at last decided to employ a native catechist to approach the Tuzulutlans. The "Land of War" had preserved, it is true, its independence, but at a great sacrifice. Some of the

² This contract was called a *Capitulation*. The full text of it will be found in my life of Bartolomé de Las Casas, recently published by B. Herder, St. Louis.

necessaries of life, salt, for example, were not to be found within its limits. The natives were therefore compelled, while excluding the whites, to allow the Indians of the surrounding plains, who had submitted to the Spaniards, free access to their country for trading purposes. Thus quite a number of Indians from the neighborhood of Santiago de Los Caballeros had turned peddlers. They brought to Tuzulutlan articles that were not to be found there, in exchange for the natural produce of those mountainous regions. It was through the instrumentality of four of these travelling merchants, already converts to Christianity, that Providence opened the way for the Dominicans to the "Land of War."

The natives of Central America were known to be fond of music, and they used several instruments which the Europeans had never seen. The Friars, who by this time had mastered the Quiche language, translated Bishop Marroquin's catechism into verse, so that the couplets or stanzas were made to comprise, each a mystery of the Christian faith; all of which was then set to music. For a whole year the four convert peddlers were trained to memorize and chant the catechetical couplets; and they were minutely instructed how to use this knowledge during their next visit to Tuzulutlan.

When the day arrived for them to start out upon their journey into the "Land of War," their packs were filled principally with Castilian trinkets, little mirrors, knives, scissors, needles, small bells, etc., in order that they might attract the more easily the attention and excite the curiosity of the Tuzulutlans, who were still the primitive children of nature. While the catechists climbed cliff after cliff and crossed one after the other the many precipitous *barrancas* that enclosed, like a fortress, the Tuzulutlan community, the devout sons of St. Dominic in Guatemala raised their hearts in continuous prayer to God that He might prosper the enterprise for the good of souls.

It would be impossible to describe the joy of the four Fathers when, two or three weeks after, they beheld the lay catechists re-enter the convent, accompanied by the son of the most influential Indian chief in Tuzulutlan, who had come to spend some days as their guest, and to invite them to his father's dominions. And how had the peddlers accomplished their task?

On their arrival at Rabinal, where the Cacique resided, they displayed their wares in the *tecpan* or market-place. Naturally the trinkets from Castile, never seen in those parts before, attracted large numbers of the natives. And when the shades of evening had fallen and the moon was shining brightly, many still lingered to hear the late news from the plains where the white men dwelt. The merchants called for a *templanaste* and perhaps a *huehuatl* and a *teponaxtli*,³ and drawing out of their packs a timbrel and a set of jingling bells, began to sing the sacred couplets to their own accompaniment, in the plaintive recitative style peculiar, even to this day, to the Central American Indians. Not a word of the holy poesy was lost to the audience; for the simple rhythm of the melody was so constructed as to bring out in clear relief every word of the interesting story of the Creation, the Fall of Man, the Incarnation and Death of Christ, etc.

The musicians soon found themselves encircled by hundreds of men, women, and children. The Cacique, his court and his subjects sat motionless and enraptured by the musical story of man's origin, redemption, and final destiny. The oratorio had lasted for several hours when the performers were requested to repeat it the following night. Needless to say that the peddlers had no trouble the next day in disposing of all their wares, and that the audience at the second performance had trebled and quadrupled. Late in the night of the second day, when the musical catechism class had come to a close, the Chief, who had during the past twenty-four hours revolved in his mind the mysterious songs of the minstrels, requested them to explain the couplets to himself and the assembled multitude. "That we cannot do," answered the peddlers. "We have sung to you what we were taught ourselves, and all we know. The Fathers alone, who dwell down in the white man's pueblo, can properly explain the mysteries of their religion, which we have embraced ourselves." "And who were the Fathers?" was naturally the question eagerly asked. "They are men," the catechists answered, "clothed in flowing white robes. Their heads are shaved, and only a few locks allowed to grow in the form of a crown. Most of their time is spent in prayer, to appease the anger of the Great Spirit,

³ Native Guatemalan and Mexican musical instruments.

and to obtain His favor for themselves and their people. For gold and riches they care not, neither do they for women; and their only other occupation is to instruct the people to know and serve God. They love the red man as well as the white, and would be happy to come to Tuzulutlan, and, without trouble or expense to any one else but themselves, instruct all the people."

Curiosity had been excited and the Chief desired to know more about the Fathers. But might not the minstrels have lied? Were the Fathers truly as represented?

Hence, after a consultation with the prominent men of the tribe, it was decided to send down with the merchants the Cacique's own son, the Crown Prince of Tuzulutlan, who should remain with the Friars a few days and observe for himself if the lives of the white-robed Fathers tallied with the description given by the minstrels. If so, the Chief's son was to invite them to Tuzulutlan. Thus it happened that the future lord of Rabinal visited the first Dominican convent in Guatemala, and the invitation was in due time given and accepted.

Of the four Dominicans, Father Luis Cancer had best mastered the language of the country, and he was deputed to accompany the Chief's son to Tuzulutlan, the first white man to set foot in the "Land of War," to explore it in the interest of Christ.

The Indian youth dispatched a messenger to announce to his father the approach of the Holy Man, and on their arrival at Rabinal the roads leading to it were found garlanded and festooned in honor of the man of God. The people danced and sang in sign of rejoicing. After some time, when the venerable missionary had spoken to them the word of God, he drew from the folds of his habit and explained the contents of the contract entered into by the Fathers with the Spanish Governor in the name of the Emperor. By it the Tuzulutlans were assured not only of their freedom for all time, but of their rights of possession in the land where they dwelt, if they embraced peacefully the Christian religion, and acknowledged the sovereignty of Spain.

A church was built by the Indians, in which the Holy Sacrifice was offered daily to replace the bloody sacrifices offered there for thousands of years before to false gods. The Cacique was baptized and received the name of Don Juan. He was the first to

break the idols of his ancestors, turning coadjutor to Father Cancer and to the other Dominicans, who came to Tuzulutlan later to preach the Gospel of Christ to its people. Having visited the several settlements under the immediate jurisdiction of Don Juan, and having found the people well disposed to follow the example of their Cacique, Father Luis Cancer returned, toward the end of 1537, to Guatemala to report on the work done and to engage a larger number of evangelical laborers among the scattered inhabitants of those vast and unknown regions.

It must not, however, be imagined that the conversion of the "Land of War" was henceforth accomplished without difficulties. Other Tuzulutlans, not subject to Don Juan, especially those of the neighborhood of Coban, strenuously resisted at first the preaching of the Gospel in their midst. To prevent its general adoption, they not only burned the church of Rabinal, but threatened to sacrifice and devour the dainty flesh of the white Friars, if these came within their reach; for some of the old Tuzulutlans were still addicted to the cannibal habit of man-eating. But the Dominicans, under the leadership of Bartolomé de Las Casas, never rested until they had regenerated unto Christ the whole province; and finally they obtained the decree from Charles V, changing the name of *Tierra de Guerra* (the Land of War) to that of *Vera Paz* (True Peace), which it retains to this day.

In May, 1538, Bishop Marroquin proposed to the Dominicans that in view of the great need of priests in Guatemala some member of their community should visit Spain to obtain additional workmen from the great Dominican and Franciscan Orders. Bartolomé de Las Casas was chosen to undertake the long voyage. On his way to Europe he stopped in the City of Mexico, where a Provincial Chapter of his Order was in session. The assembled Fathers approved of his journey, and called from Guatemala Father Luis Cancer to be the travelling companion of the man who was destined to become and to be known to all ages as the Protector of the Indians. It was not, however, until the end of 1539 that Las Casas, Ladrada, and Luis Cancer were enabled to sail from Vera Cruz for Spain.

During the first part of 1540 the indefatigable Bartolomé de Las Casas obtained several decrees from the Spanish Government,

intended, all of them, to protect the liberties and rights of the Indians in Guatemala. One of them, dated January 9, 1540, was addressed to the Governor and to the Bishop of Guatemala, commanding that they attend to the religious instruction of the Indians who might be held as slaves by the white settlers. Another imperial decree solemnly ratified the agreement entered into by the Dominicans and Governor Maldonado, whereby Spaniards were forbidden for a period of five years to enter the province of Tuzulutlan without the consent of the Fathers, and wherein the liberty of the inhabitants and their possessions were forever safeguarded. A third decree was addressed to the highest military and civil authorities of New Spain (of which Guatemala was a part) defining the penalties (very severe ones) to be imposed upon those who disregarded the above-mentioned contract. A letter was also written in the name of the Emperor to each of the Caciques of Tuzulutlan, who had contributed by their example or otherwise to the spread of religious knowledge in those regions, thanking them and encouraging them to further efforts. While the year 1540 was spent by Las Casas in diplomatic conferences to obtain the foregoing and other legislation in favor of the Indians, Father Luis Cancer endeavored to carry out the instructions of Bishop Marroquin, namely, to recruit missionaries for the distant diocese. A large number of Dominicans and Franciscans volunteered for the work, and all were ready to sail for America in 1541. But Las Casas had in the meantime received orders from Emperor Charles V, through Cardinal Loaisa, Archbishop of Seville, who was Minister of State for the Colonies, to remain in Spain, as his services were needed there at the time. The departure of the apostolic band of Dominicans was likewise postponed. The royal decrees were in the meanwhile placed in the hands of Father Luis Cancer, who was charged with their promulgation throughout Mexico and Guatemala. He sailed again for America in the company of the Franciscan missionaries, in February, 1541. During the years 1542, 1543, and 1544, he remained for the most part in his missions of Tuzulutlan. What happy days those must have been! He lived to see thousands and thousands of the once brutal savages gather under the influence of Christian teaching, forming well-ordered pueblos, where at the sound of the church bell the

villagers flocked to hear the missionary explain those wonderful mysteries, the first tidings of which had been sung to them by the minstrels. There is no record of a greater transformation of a people and in so short a time, than that effected by the Dominicans in Tuzulutlan, with no other weapons than those of suasion, truth, and charity.

Meanwhile Bartolomé de Las Casas, in 1542, had been made Bishop of Chiapa, and at his request the heretofore "Land of War" had been annexed to his diocese. The famous Protector of the Indians visited Tuzulutlan in 1545, and there, to his joy, he again met Father Luis. After spending together a few days the Bishop proceeded on his journey to Gracias a Dios, whither he was bound in the interests of his diocese, and Father Luis continued a while longer his apostolic labors in Tuzulutlan. The two friends were not, however, to remain separated. The stormy episcopate of the Bishop of Chiapa had scarcely lasted a year, when he departed for Mexico and thence for Spain with the fixed determination of resigning his mitre. During that journey and almost up to the time of his death at Tampa, Florida, we find Father Luis at the side, so to speak, of the Protector of the Indians. Their ostensible reason for travelling to the city of Mexico was to attend a Council or Convention of Bishops, Jurists and Theologians called together to discuss the Indian Question, *i. e.*, to define the rights of the native Americans and the duties of the Spaniards toward them. But, as can be easily surmised, Las Casas had some weightier reason for calling away from Tuzulutlan, Father Luis Cancer, than merely to make him once more his travelling companion and consulting theologian at the Council. In truth there was another and greater "Land of War" which yet remained to be converted, and the Bishop thought that Father Luis was the man to convert it.

The Council held in Mexico in 1545 was certainly the most important ever convoked on this continent, if the subjects treated and the effects of its deliberations alone be considered. It was not a Synod in the sense of a Provincial or Plenary Council; for it was convoked, not by the ecclesiastical authorities, but at the request of Emperor Charles, who wished to know the opinions of the American bishops, theologians, and jurisconsults as to the

rights of the Indians and the duties of the Spaniards toward them, with a view to framing future legislation accordingly. The Council began by laying down eight fundamental principles, based, generally speaking, on natural law. Twelve practical propositions were formulated, as drawn from these principles, and these were incorporated by the bishops into an instruction to confessors throughout New Spain, to guide them in deciding, in each case, what the rights of the Indians were. Sacramental absolution was to be denied to any Spaniard who would attempt to infringe on these rights. But as the Conquistadors had made many thousands of so-called prisoners of war, the efforts of Bishop Las Casas in the Council were directed toward having the question of slavery discussed, feeling assured that the decision would favor emancipation of the bondsmen. But his efforts were not successful, and the imperial representative plainly stated that, for "reasons of State," the question was not to be discussed officially. These reasons were the apparently well-founded fear that any attempt to suppress slavery was likely to end in a revolt of the provinces of New Spain, as had actually been demonstrated in Peru. When, however, the sessions of the Council had been closed, permission was freely granted to the ecclesiastical members to form themselves into an unofficial Junta to discuss the subject of Indian Slavery; and the viceroy promised to present the result of their deliberations to the emperor, in order that he might know what was thought of it by the most learned and representative body of men in America.

Father Luis Cancer distinguished himself in that Junta as the champion of liberty. Some attempt had been made by parties present at the meeting to show that the keeping of slaves who had been taken as prisoners of war was legitimate and had the sanction of the Pope by a special rescript and by the fact that the Turks warring against the Christians were allowed to be carried into slavery.

Luis Cancer proved first the disparity of the cases. If the Indians warred, it was because wars were forced upon them unjustly, and if they fought, it was to defend their homes and their possessions. Nothing was further from the mind of the Roman Pontiff than the thought of giving to the Kings of Castile

or to their subjects permission to despoil the Indians of their lands or of their liberty. But even granted the right of making slaves of the prisoners of war on the plea of a Papal rescript, they were yet entitled to their freedom because they had never been properly informed regarding the Pontifical grant, nor had the directions given by the kings as to how it should be promulgated been followed.

The arguments of Father Cancer contributed largely to the formation of a set of resolutions by the Junta declaring in substance that the Indians, prisoners of war, had been enslaved unjustly, and that the masters who held them in bondage, were tyrants.

The Protector of the Indians, Las Casas, had by this time discovered that he could be more useful to them in Spain than in America; and at the beginning of 1547 he sailed from Vera Cruz with the full determination of resigning his see. Luis Cancer and Ladrada accompanied him to Europe. Evidently the peaceful conquerors of Tuzulutlan had already planned the conquest of a vaster Land of War, of Florida. And "by Florida," wrote Las Casas, "was meant all the country then known between the Bahama Channel and Labrador, which," he adds, "is not far from the Island called England."

L. A. DUTTO.

Mississippi City, Miss.

(To be continued.)

ECCLESIASTICAL CHRONOLOGY—December 15, 1901–June 15, 1902.

DECEMBER, 1901.

15. Death of the Right Rev. Thomas Mathias Lenihan, Bishop of Cheyenne, Wyoming.

16. Secret Consistory at the Vatican, Archbishop Sbarretti, Delegate Apostolic to the Philippine Islands, promoted from the Diocese of Havana to the titular Archdiocese of Ephesus; Very Rev. Dr. Michael Kelly, Rector of the Irish College, Rome, promoted to the titular Archdiocese of Acrida; Right Rev. Robert Brindle, D.S.O., transferred from the titular Bishopric of Hermopolis to the Diocese of Nottingham, England; Right Rev.

Henry J. O'Neill, made Bishop of Dromore, Ireland ; Right Rev. John O'Connor, made Bishop of Newark, N. J. ; Right Rev. William O'Connell, made Bishop of Portland, Me. ; Right Rev. John Dunne, made Bishop of Bathurst, Australia ; Right Rev. Eugene Garvey, made Bishop of Altoona, Pa. ; Right Rev. Peter Muldoon, titular Bishop of Tamasso and Auxiliary of the Most Rev. Patrick A. Feehan, Archbishop of Chicago.

17. The Right Rev. William Turner, Bishop of Galloway, Scotland, received in papal audience.

Antepreparatory Session of the Congregation of Rites examine the question of the heroic virtues of the Venerable Joan of Arc.

20. The University of Bonn receives from the Holy See the right to confer the Degree of Doctor of Theology.

27. The Right Rev. John M. Farley, titular Bishop of Zeugma, Auxiliary of the New York Archdiocese, received in papal audience. The title of Monsignore bestowed on Very Rev. Thomas F. Kennedy, D.D., Rector of the North American College, Rome ; on Rev. B. F. Broderick, D.D., Secretary to Archbishop Sbarretti, Apostolic Delegate to the Philippines ; on Rev. William Pieper, Columbia, Pa. Miss Anne Leary, of New York, receives the title of Countess, and Mr. John D. Crimmins is made Knight of the Order of St. Gregory.

The Senate Committee on Philippine Affairs introduce clause empowering the Philippine Commission to negotiate for the purchase of the lands now held by the Religious Orders and to dispose of them on terms suitable to the native tenantry.

JANUARY, 1902.

1. Pontifical Commission on Bible Studies appointed. Its members are: Cardinal L. M. Parocchi, Vice-Chancellor of the Holy Roman Church, President ; Cardinals Fr. Segna and J. C. Vives y Tuto, Assessors ; Father David Fleming, O.S.F., General of the Order of Friars Minor, Secretary and Consultor ; the other Consultors are Very Rev. Van Hoonacker, Professor at the University of Louvain ; Very Rev. Charles P. Grannan, D.D., Professor at the Catholic University of America ; Very Rev. Fr. Fracassini, Professor at the Seminary of Perugia ; Very Rev.

E. E. R. Jorió, Professor at the Seminary of Valencia, Spain; Very Rev. Fr. Esser, O.P., Secretary of the Sacred Congregation of the Index; Very Rev. D. J. Vigouroux, Professor at the Paris Institute; Father de Hummelauer, S.J., of St. Ignatius College, Holland; Father Gismondi, S.J., Professor at the Gregorian University, Rome; Dom Ambrose Amelli, O.S.B., Prior of Monte Cassino; Very Rev. Robert Clarke, D.D., of the Archdiocese of Westminster; and Very Rev. D. A. Poels, D.D., of the Diocese of Ruremonde, Holland.

4. Right Rev. Monsignor Robert Seton resigns from rectorship of St. Joseph's Church, Jersey City, N. J., and sails for Rome, where he will reside.

5. At Winnipeg, Canada, a mass meeting held to protest against the proposed action of the Government in violating a clause of a previous compact by which the Galicians were allowed to have their parents' language as well as English taught in the schools. Archbishop Langevin, of St. Boniface, was the chief speaker.

11. Monsignor J. B. Lugari appointed Assessor of the Holy Office.

15. Monsignor Alexander Volpini, Secretary of Briefs *ad Principes*, appointed Consultor of the S. Congregation of Studies.

17. Death of Cardinal Donné Maria Dell' Olio, Archbishop of Benevento; born December 27, 1847; created Cardinal April 15, 1901.

18. Most Rev. Nicholas Averardi, titular Archbishop of Tharons, Visitor Apostolic to Mexico, received in papal audience.

21. Antepreparatory Session of the Congregation of Rites for the examination of the three miracles proposed for the Beatification of the Venerable Servant of God, John Baptist Vianney, Curé of Ars.

26. Right Rev. John M. Farley, titular Bishop of Zeugma and Auxiliary of the Archdiocese of New York, received in papal audience, with Eugene Ambrose Philbin, Esq., ex-District Attorney of New York City.

29. Prince D. Marius Chigi-Albani, Marshal of the Holy Roman Church and Guardian of the Conclave, received in papal audience.

Death of Sister Mary Constance Bentivoglio, head of the Poor Clares in the United States.

Very Rev. Philip J. Garrigan, D.D., Vice Rector of the Catholic University of America, appointed Bishop of the new See of Sioux City, Iowa.

Right Rev. W. J. Kenny appointed Bishop of St. Augustine, Florida.

Rev. Dr. Farrelly, Spiritual Director of the North American College, Rome, appointed Private Chamberlain of His Holiness, with the title of Monsignor.

30. Very Rev. Emmanuel Captier, Honorary Superior General of the Fathers of St. Sulpice, appointed Consultor of the Pontifical Commission for the Reunion of Dissident Churches.

FEBRUARY.

1. Very Rev. J. I. Emery, O.M.I., appointed Rector of the University of Ottawa; opening of its new Science Hall.

Public meeting held at New York to inaugurate a branch of the Catholic University of America to be known as the Department of Pedagogy, under the direction of the Rev. Joseph H. McMahon, D.D.

6. Death of Cardinal Augustine Ciasca, O.S.A.; born May 7, 1835; created Cardinal June 19, 1899.

12. Death of the Reverend Mother General (Angelica Croft) of the Society of the Holy Child Jesus.

14. Erwin Steinbach, Esq., of New York, made Knight of St. Gregory the Great.

15—March 3. Catholic Winter School in seventh annual session at Tulane Hall, New Orleans, La.

17. Death of Right Rev. Monsignor Campbell, D.D., late Rector of the Scots College, Rome.

18. Very Rev. P. A. Sheehan, D.D., P.P., Doneraile, Ireland, receives the Degree of Doctor of Divinity and a medal from Pope Leo XIII in recognition of services rendered to religion by his writings.

20. Very Rev. M. Gaughren, Superior of the Oblates of Mary, Edinburgh, nominated Bishop of Kimberley, South Africa, in succession to his brother, deceased.

22. Death of Dr. Frederick George Lee, ex-Vicar of Lambeth, recently received into the Church.

25. Antepreparatory session of the Congregation of Rites, to examine into the heroism of the virtues of the Venerable Servant of God, Sister Mary Magdalen Postel, Foundress of the Sisters of the Christian Schools of Mercy.

26. Right Rev. Monsignor Murphy, D.D., Rector of the Irish College, Rome, received in papal audience.

MARCH.

3. Solemn inauguration of the Pontifical Jubilee of Leo XIII, in the Vatican Basilica.

4. Right Rev. John M. Farley, titular Bishop of Zeugma, auxiliary of the Archdiocese of New York, received in papal audience.

9. The Trustees of the University of Notre Dame confer the Laetare Medal on John B. Murphy, M.D., of Chicago.

11. Preparatory session of the S. Congregation of Rites examine the two miracles proposed for the canonization of Blessed Peter Louis Maria Chanel, of the Marist Congregation, proto-Martyr of Oceanica.

14. Appointment as Chaplains in the United States Army: Rev. James A. Dalton, Philadelphia, Pa.; Rev. Francis B. Doherty, C.S.P.; Rev. P. P. Carey, New York, N. Y.

16. Most Rev. Louis N. Bégin, D.D., Archbishop of Quebec, received in papal audience.

17. Silver Jubilee of the Very Rev. J. R. Slattery, Founder of St. Joseph's Seminary for the Negro Missions, Baltimore, Md.

18. Rotal Session of the S. Congregation of Rites examine following questions: (1) Validity of the Apostolic Processes in the Curia of Conza in regard to the two miracles proposed for the canonization of Blessed Gerard Majella, Professed Lay Brother of the Redemptorist Congregation. (2) Validity of the Apostolic Processes instituted by their respective Ordinaries regarding the Martyrdom and Miracles, and establishing the non-cultus of the Blessed Stephen Theodore Cuénot, Titular Bishop of Metellopolis, and his Companions, Martyrs in Cochin China, Tonkin, and China. (3) The same in regard to the Venerable Agathange and Cassien, Professed Capuchin Priests, martyred in Abyssinia.

19. Encyclical Letter of Pope Leo XIII to the Episcopate of the Catholic world on the evils of modern society and their remedies.

Holy See raises the number of members of the Metropolitan Chapter of new Cathedral, Westminster, England, to eighteen; and grants the Chapter the same canonical dress as is worn by the Canons of the Patriarchal Basilicas of Rome.

18. Right Rev. Matthew Gaughren, O.M.I., Bishop of Kimberley, South Africa, consecrated at Leith, Scotland.

23. Death of Cardinal Missia, Prince Archbishop of Goritz; born June 30, 1838; created Cardinal June 19, 1899.

25. "A Bill to make further provision with respect to education in England and Wales" introduced into British Parliament. The measure, which proposes to coördinate primary, secondary, and tertiary education, is welcomed by the English Hierarchy, who "commend it as a measure deserving the cordial support of the country."

27. Death of Most Rev. Charles Eyre, D.D., LL.D., Archbishop of Glasgow, Scotland.

The Trustees of the Columbia University, New York City, grant the Seminarians of St. Joseph's, Dunwoodie, N. Y., privileges of free attendance in some courses in the School of Philosophy, in return for privileges granted by the Seminary to the students of Columbia University.

APRIL.

6. Mass celebrated for the first time on a United States Warship, at the Charleston Navy Yard.

7. By the will of the late Col. John McKee, of Philadelphia, Colored, non-Catholic, an estate valued at upwards of \$2,000,000, is left to Catholic charities

9. Cardinal Patrick Francis Moran, Archbishop of Sydney, received in papal audience.

10. Right Rev. George Crompton Burton, D.D., appointed Bishop of Clifton, England.

11. Monsignor Joseph Wilpert appointed Consultor of the Sacred Congregation of Indulgences.

13. Most Rev. Louis N. Bégin, D.D., Archbishop of Quebec, received in papal audience.

17. Organization of Catholic Truth Society for Archdiocese of Philadelphia.

19. Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia, appointed by President Roosevelt a member of the Board of Indian Commissioners.

21. Identification of the body of the Venerable John Nepomucene Neumann by the Ecclesiastical Court in charge of the process of the Beatification.

22. S. Congregation of Rites meet to consider the Canonization of Blessed Bernardine Realini, S.J.; Examination of the writings of the Servants of God, Francis Joseph Rudigier, Bishop of Linz; Andrew Soulas, Secular Priest of Montpelier; Louis Edward Cestac, Secular Priest of Bayonne, Founder of the Servants of Mary, and of Bernard Francis de Hoyes, S.J.; Concession and approbation of the new edition of the Roman Missal for the diocese of Lyons.

25. Death of Cardinal Augustine Riboldi, Archbishop of Ravenna; born February 18, 1839; created Cardinal April 15, 1901.

27. Cardinal Moran presents fifty Australian Pilgrims to the Pope.

28. Monsignor Philip Giustini, Auditor of the Roll and Prefect of Studies in the Roman Seminary of St. Apollinaris, nominated Secretary of the S. Congregation of Bishops and Regulars.

MAY.

1. Right Rev. John Lancaster Spalding, D.D., Bishop of Peoria, celebrates his Episcopal Silver Jubilee.

Consecration of Right Rev. George Crompton Burton, D.D., Bishop of Clifton, England.

3. Cardinal Sebastian Martinelli, pro-Delegate Apostolic to the United States, receives his recall to Rome.

4. Forty-six priests from Brooklyn, under the presidency of Bishop McDonnell, received in papal audience.

5. Death of Most Rev. Michael Augustine Corrigan, D.D., Archbishop of New York.

6. Most Rev. F. X. Katzer, D.D., Archbishop of Milwaukee, received in papal audience.

Congregation of Rites consider the following questions: Validity of the Apostolic Process concerning the reputation for sanctity and virtues and miracles in general of the Venerable Vincent Pallotti, Founder of the Pious Society of Missions, and of the Venerable Marie de Sales Cappelain, Superior of the Convent of the Visitation at Troyes; the Validity of the Apostolic Process in the cause of the Beatification and Canonization of the Venerable Jean Martin Moije, Priest of the Foreign Missions, Founder of the Sisters of Providence; the question of the non-cultus of the Venerable Amand Passerat, Priest of the Congregation of the Most Holy Redeemer; also of the Venerable Anne de Xainetonge, Foundress of the Sisters of St. Ursula, of Dola.

8. Miss Bessie Anstice Baker, of Australia, received from Pope Leo XIII the Cross "Pro Ecclesia et Pontifice" in recognition of the services rendered by her pen to religion.

The Divine Office and High Mass celebrated for the first time in the Chapter Hall of Westminster Cathedral, London, England.

10. Death at Rome of Most Rev. Otto Zardetti, D.D., former Bishop of St. Cloud, U. S., and later Archbishop of Bucharest, Roumania.

11. Catholic Peers of Great Britain unanimously resolve to sustain the appeal for a removal of the blasphemous Royal Declaration against the teachings of the Church.

14. Body of English Pilgrims received in papal audience.

15. Monsignor Merry del Val, Monsignor Montagnini, and Count Orsini nominated as the Papal Commission to the Coronation of King Edward VII.

Committee of Archbishops and Bishops of Ireland at University College, Dublin, issue resolutions discouraging the emigration of their people to America.

16. Opening of a New Training College of Mary Immaculate, Limerick, Ireland, for the Training of Female Teachers for work in Primary Schools, under the direction of the Commissioners of National Education.

17. Monsignor Marchetti, Auditor of the Papal Delegation, Washington, appointed administrator in the interim between Cardinal Martinelli's departure and the appointment of his successor.

18. Right Rev. W. J. Kenny, Bishop of St. Augustine, Florida, consecrated.

20. The Right Rev. Fr. Compton Galton, S.J., of Demarra, appointed Vicar-Apostolic of British Guinea.

21. Right Rev. Charles E. McDonnell, D.D., Bishop of Brooklyn, N. Y., received in papal audience.

25. Right Rev. Philip J. Garrigan, D.D., Bishop of Sioux City, Iowa, consecrated.

Cardinal Sebastian Martinelli, late Apostolic Delegate to the U. S., received in papal audience.

The Right. Rev. Paul Camillus Maes, D.D., Bishop of Covington, Ky., received in papal audience.

28. Encyclical Letter of Pope Leo XIII on the Holy Eucharist.

JUNE.

1. Right Rev. Edward Clark, O.S.F.C., Vicar-Apostolic of Aden and Arabia, consecrated as Bishop at Fourvière, by the Cardinal Archbishop of Lyons.

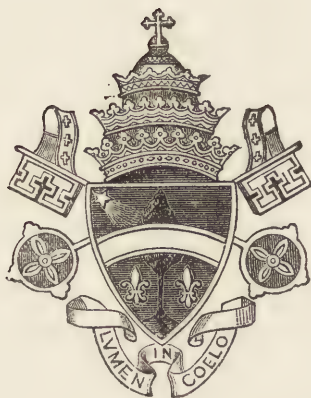
2. Centenary of the Institute of the Irish Christian Brothers, established by Edward Ignatius Rice, a wealthy merchant of Waterford, who himself became its first member.

3. Synod of the Archdiocese of Chicago, at the Holy Name Cathedral, direct the organization of a Board of Parochial School Education for the uniform systematization of the control and management of schools.

5. United States Philippine Commission, consisting of General William H. Taft, Governor of the Philippine Islands, Bishop O'Gorman, Judge Smith, and Mr. Porter, officially received by Pope Leo XIII.

9. Right Rev. J. B. Pitaval, Aspen, Colorado, appointed Auxiliary Bishop to Archbishop Bourgade, of Santa Fé. Right Rev. F. X. Specht, Vicar General of the Diocese of Columbus, made Domestic Prelate of His Holiness.

Consistory at Vatican: Investiture of Cardinal Martinelli; preconization of Right Rev. William J. Kenny, as Bishop of St. Augustine, Florida, and of the Right Rev. Philip J. Garrigan, as Bishop of Sioux City, Iowa.



Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII

EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE
LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOS-
TOLICA SEDE HABENTES

DE SANCTISSIMA EUCHARISTIA

*Venerabilibus Fratribus, Patriarchis, Primatibus, Archiepiscopis,
Episcopis Aliisque Locorum Ordinariis Pacem et Communionem
cum Apostolica Sede Habentibus*

LEO PP. XIII

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Mirae caritatis in hominum salutem exempla, quae a Iesu
Christo praelucent, Nos quidem pro sanctitate officii inspicere et
persequi adhuc studuimus, ad extremumque vitae spiritum, ipso

opitulante, studebimus. Nam tempora nacti nimis acriter veritati et iustitiae infensa, quantum erat in Nobis, docendo, admonendo, agendo, prout nuperrima ad vos epistola Apostolica confirmavit, nequaquam intermisimus ea late praestare, quae sive ad multiplicem errorum contagionem depellendam, sive ad nervos intendendos christianae vitae aptius conducere viderentur. In his autem duo sunt recentioris memoriae, omnino inter se coniuncta, unde Nosmetipsi opportuna consolationis fructum, tot prementibus aegritudinis causis, recolendo percipimus. Alterum, quum optimum factu censuimus augusto Cordi Christi Redemptoris universitatem humani generis peculiari ritu devoveri; alterum, quum omnes christianum nomen profitentes gravissime hortati sumus, ut Ei ipsi adhaerent, qui vel singulis vel iure sociatis *via, veritas, vita* divinitus est.—Nunc vero eadem ipsa, advigilante in Ecclesiae tempora, Apostolica caritate movemur ac prope impellimur ut aliud quiddam ad ea proposita iam confecta, tamquam perfectionem suam addamus, ut videlicet christiano populo maiorem in modum commendemus sanctissimam EUCHARISTIAM, quippe donum divinissimum ex intimo plane Corde prolatum eiusdem Redemptoris, *desiderio desiderantis* singularem huiusmodi cum hominibus coniunctionem, maximeque factum ad saluberrimos fructus redemptionis eius dilargiendos. Quamquam in hoc etiam rerum genere nonnulla vel antehac Nos auctoritate et studio curavimus. Iucundumque memoratu est inter cetera legitima Nos comprobatione ac privilegiis auxisse Instituta et Sodalitia non pauca, divinae Hostiae perpetua vice adorandae addicta; operam item dedisse ut conventus eucharistici digna cum celebritate parique utilitate haberentur, iisdem praeterea similisque causae operibus patronum caelestem attribuisse Paschalem Baylon, qui mysterii eucharistici cultor extitit insigniter pius.—Itaque, Venerabiles Fratres, de hoc ipso mysterio in quo tuendo illustrandoque constanter tum Ecclesiae sollertia, non sine praeclaris Martyrum palmis, elaboravit, tum praestantissimorum hominum doctrina, eloquentia variaeque artes splendide contenderunt, libet capita quaedam alloquendo complecti; idque ut apertior atque expressior pateat eiusdem virtus, qua maxime parte se dat praesentissimam hisce necessitatibus temporum allevandis. Sane, quandoquidem Christus Dominus sub excessum mortalis cursus istud

reliquit caritatis immensae in homines monumentum, idemque praesidium maximum *pro mundi vita*,¹ nihil Nobis de vita proxime cessuris optare felicius possumus quam ut liceat excitare in omnium animis atque alere memoris gratiae debitaque religionis affectum erga Sacramentum mirabile, in quo salutis et pacis, sollicitis omnium studiis quaesitae, spem atque efficientiam maxime niti arbitramur.

Quod saeculo, usquequaque pertubato et laboranti tam misere, talibus Nos remediis adiumentisque ducimus praecipue consulendum, non deerunt sane qui demirentur, et fortasse qui dicta Nostra procaci cum fastidio accipiant. Id nempe est potissimum a superbia: quo vitio animis insidente, elanguescat in iis christiana fides, quae obsequium vult mentis religiosissimum, necesse est, atque adeo caligo de divinis rebus tetrius incumbat: ut in multos illud cadat: *Quaecumque ignorant, blasphemant*.² Iam vero tantum abest ut Nos propterea ab inito avocemur consilio, ut certum sit contentiore potius studio et recte animatis lumen afferre et sancta vituperantibus veniam a Deo, fraterna piorum imploratione, exorare.

Sanctissimae Eucharistiae virtutem integra fide nosse qualis sit, idem enimvero est ac nosse quale sit opus quod humani generis causâ Deus, homo factus, potenti misericordia perfecti. Nam ut est fidei rectae Christum profiteri et colere summum effectorem salutis nostrae, qui sapientia, legibus, institutis, exemplis, fusoque sanguine omnia instauravit; aequae est eundem profiteri colere sic in Eucharistia reapse praesentem, ut verissime inter homines ad aevi perpetuitatem ipse permaneat, iisque partae redemptionis beneficia magister et pastor bonus, peracceptusque deprecator ad Patrem, perenni copia de semetipso impertiat.—Beneficia porro ex Eucharistia manantia qui studiose religioseque consideret, illud sane praestare atque eminere intelliget quo cetera quaecumque sunt continentur; ex ipsa nempe vitam in homines, quae vere vita est, influere: *Panis, quem ego dabo, caro mea est pro mundi vita*.³—Non uno modo, quod alias docuimus, Christus est *vita*; qui adventus sui inter homines causam professus est eam, ut afferret ipsam certam vitae plus quam humanae ubertatem: *Ego veni ut vitam habeant, et abundantius habeant*.⁴ Statim namque ut in

¹ Ioann. vi, 52.

² Iudae 10.

³ Ioann. vi, 52.

⁴ Ioann.. x, 10.

terris *benignitas et humanitas apparuit Salvatoris nostri Dei*,⁵ nemo quidem ignorat vim quamdam continuo erupisse ordinis rerum prorsus novi procreatricem, eamque in venas omnes societatis civilis et domesticae permanasse. Novas inde homini cum homine necessitudines; nova publice et privatim iura, nova officia; institutis, disciplinis, artibus, novas cursus: quod autem praecipuum, hominum animos et studia ad veritatem religionis sanctitatemque morum traducta; atque adeo vitam homini communicatam, caelestem plane ac divinam. Huc nimirum ea spectant, quae crebro in sacris litteris commemorantur, *lignum vitae, verbum vitae, liber vitae, corona vitae*, nominatimque *panis vitae*.

At vero, quoniam haec ipsa de qua dicimus vita expressam habet similitudinem cum vita hominis naturali, sicut altera cibo alitur atque viget, ita alteram sustentari cibo suo et augeri oportet. Apte hic facit revocare quo quidem Christus tempore ac modo moverit animos hominum et adduxerit ut panem vivum, quem daturus erat, convenienter probeque exciperent. Ubi enim manavit fama de prodigio quod ille, multiplicatis panibus in satietatem multitudinis, patraverat ad litus Tiberiadis, confestim plures ad ipsum confluerunt, si forte par sibi obtingeret beneficium. Tum Iesus, opportunitate arrepta, similiter ac quum feminae Samaritanae, ab haurienda puteali aqua; sitim ipse iniecerat *aquae salientis in vitam aeternam*⁶ cupidae multitudinis sic erigit mentes, ut panem alium cupidius appetant *qui permanet in vitam aeternam*.⁷ Neque vero huiusmodi panis, instat Iesus admonere, est manna illud caeleste, quod patribus vestris per deserta peregrinantibus praesto fuit; neque ille quidem quem ipsi nuper a me mirabundi accepistis; verum egomet sum panis iste: *Ego sum panis vitae*.⁸ Idemque eo amplius suadet omnibus, et invitando et praecipiendo; *Si quis manducaverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita*.⁹ Graviter porro praecepti ita ipse convincit: *Amen amen dico vobis, nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis*.¹⁰—Absit igitur pervagatus ille error perniciosissimus opinantium Eucharistiae usum ad eos fere amandandum esse qui vacui curis angustique animo conquiescere instituant in

⁵ Tit. iii, 4.⁶ Ioann. iv, 14.⁷ Ib. vi, 27.⁸ Ib. 48.⁹ Ib. 52.¹⁰ Ib. 54.

quodam vitae religiosioris proposito. Ea quippe res, qua nihil sane nec excellentius nec salutaris, ad omnes omnino, cuiuscumque demum muneris praestantiacve sint, attinet, quotquot velint (neque unus quisquam non velle debet) divinae gratiae in se fovere vitam, cuius ultimum est adeptio vitae cum Deo beatæ.

Atque utinam de sempiterna vita recte reputarent et providerent ii potissimum quorum vel ingenium vel industria vel auctoritas tantopere possunt ad res temporum atque hominum dirigendas. At vero videmus deploramusque ut plerique cum fastu existiment se novam veluti vitam eamque prosperam saeculo indidisse, propterea quod ipsum ad omne genus utilia et mirabilia inflammato cursu contendere suo impulso urgeant. Sed enim, quocumque aspexeris, humana societas, si a Deo aliena, potius quam quæsitâ fruatur tranquillitate rerum, perinde angitur et trepidat ut qui febris aestuque iactatur; prosperitati dum anxie studet eique unice fidit, fugientem sequitur, inhaeret labenti. Homines enim et civitates ut necessario ex Deo sunt, ita in alio nullo vivere, moveri, efficere boni quidquam, nisi in Deo per Iesum Christum queunt; per quem late profluxerunt et profluunt optima quæque et lectissima.—Sed horum omnium fons et caput bonorum est potissimum augusta Eucharistia: quæ quum eam alat sustentetque vitam cuius ex desiderio tam vehementer laboramus, tum dignitatem humanam quæ tanti nunc fieri videtur, immensum auget. Nam quid maius aut optabilius, quam effici, quoad eius fieri possit, divinae participem consortemque naturæ? At enim hoc nobis Christus præstat in Eucharistia maxime, qua evectum ad divina, gratiae munere, hominem arctius etiam sibi adiungit et copulat. Id enim interest inter corporis cibum et animi, quod ille in nos convertitur, hic nos in se convertit; qua de re Christum ipsum Augustinus loquentem inducit: *Nec tu me in te mutabis sicut cibum carnis tuæ, sed tu mutaberis in me.*¹¹

Ex hoc autem præcellentissimo Sacramento, in quo potissime apparet quemadmodum homines in divinam inseruntur naturam, iidem habent in omni supernarum virtutum genere incrementa maxima. Et primum in fide. Omni quidem tempore fides oppugnatores habuit; nam etsi hominum mentes præstantissimarum rerum cognitione extollit, quia tamen, quæ supra naturam esse

¹¹ Conf. I. vii, c. x.

aperuit, qualia sint celat, eo videtur mentes ipsas deprimere. Sed olim tum hoc tum illud fidei caput oppugnabatur; deinceps multo latius exarsit bellum, eoque iam perventum est ut nihil omnino supra naturam esse affirmetur. Iamvero ad vigorem fervoremque fidei in animis redintegrandum perapte est, ut nihil magis, mysterium Eucharisticum, proprie *mysterium fidei* appellatum: hoc nimirum uno, quaecumque supra naturam sunt, singulari quadam miraculorum copia et varietate, universa continentur: *Memoriam fecit mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se.*¹² Si Deus enim quidquid supra naturam fecit, ad Verbi retulit Incarnationem, cuius beneficio restitueretur humani generis salus, secundum illud Apostoli: *Proposuit . . . instaurare omnia in Christo, quae in caelis, et quae in terra sunt, in ipso*,¹³ Eucharistia, Patrum sanctorum testimonio, Incarnationis continuatio quaedam et amplificatio censenda est. Siquidem per ipsam incarnati Verbi substantia cum singulis hominibus copulatur; et supremum in Calvaria sacrificium admirabili modo renovatur; id quod praesignificavit Malachias: *In omni loco sacrificatur et offertur nomini meo oblatio munda.*¹⁴ Quod miraculum, unum omnium in suo genere maximum, miracula comitantur innumera-bilia; hic enim omnes naturae leges intermissae: tota substantia panis et vini in corpus et sanguinem Christi convertitur; panis et vini species, nulla re subiecta, divina virtute sustentantur; corpus Christi tam multa simul loca nanciscitur, quam multis simul in locis Sacramentum perficitur. Humanae autem rationis quo magis erga tantum Mysterium intendatur obsequium, quasi adiumento suppetunt prodigia, in eiusdem gloriam, veteri memoria et nostra patrata; quorum publica exstant non uno loco eaque insignia monumenta. Hoc igitur Sacramento videmus fidem ali, mentem enutriri, rationalistarum commenta dilui, ordinem rerum quae supra naturam sunt maxime illustrari.

Sed ut divinarum rerum fides languescat, non modo superbia, quod supra attigimus, sed etiam depravatio facit animi. Nam si usu venit ut quo melius quisque est moratus, eo sit ad intelligendum sollertior, corporis autem voluptatibus mentes obtundi ipsa ethnica dispexit prudentia, divina sapientia praemonuit;¹⁵ tanto

¹² Ps. cx, 4, 5.

¹⁴ I. II.

¹³ Eph. i, 9, 10.

¹⁵ Sap. I, 4.

magis in divinis rebus voluptates corporis obscurant fidei lumen, atque etiam, per iustam Dei animadversionem, extinguunt. Quarum quidem voluptatum insatiabilis hodie cupiditas flagrat, omnesque late tamquam contagio quaedam morbi vel a primis aetatulis inficit. Verum teterrimi huius mali praeclarum in divina Eucharistia praesto est remedium. Nam, omnium primum, augendo caritatem, libidinem coërcet; ait enim Augustinus: *Nutriminum eius (caritatis) est imminutio cupiditatis; perfectio, nulla cupiditas*.¹⁶ Praeterea castissima Iesu caro carnis nostrae insolentiam comprimit, ut Cyrillus monuit Alexandrinus: *Christus enim existens in nobis sopit saevientem in nostris membris carnis legem*.¹⁷ Quin etiam fructus Eucharistiae singularis et iucundissimus est quem significavit propheticum illud: *Quid bonum eius (Christi) est, et quid pulchrum eius, nisi frumentum electorum et vinum germinans virgines?*¹⁸ videlicet sacrae virginitatis forte et constans propositum, quod, vel diffuente deliciis saeculo, latius in dies uberiusque in catholica Ecclesia florescit: quanto quidem ubique cum religionis ipsiusque humani convictus emolumento et ornamento est probe cognitum.—Accedit quod huiusmodi Sacramento spes bonorum immortalium, fiducia auxiliorum divinorum, mirifice roboratur. Beatitatis enim studium, quod omnium animis insitum atque innatum est, terrestrium bonorum fallacia, iniusta flagitiosorum hominum vi, ceteris denique corporis animique molestis magis magisque acuitur. Iam vero augustum Eucharistiae Sacramentum, beatitatis et gloriae causa idem et pignus est, idque non animo tantum sed etiam corpori. Quum enim animos caelestium bonorum copia locupletat, tum iis perfundit suavissimis gaudiis, quae quamlibet hominum aestimationem et spem longe superent; in adversis rebus sustentat, in virtutis certamine confirmat, in vitam custodit sempiternam, ad eamque tamquam instructo viatico perducit. Corpori autem caduco et fluxa Hostia illa divina futuram ingenerat resurrectionem; siquidem corpus immortale Christi semen inserit immortalitatis, quod aliquando erumpat. Utrumque istud et animo et corpori bonum inde obventurum Ecclesia omni tempore docuit, Christo obsecuta affirmanti: *Qui*

¹⁶ De diversis quaestionibus lxxxiii, quaest. xxxvi.

¹⁷ Lib. iv, c. 2 in Ioann. vi, 57.

¹⁸ Zach. ix, 17.

*manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam: et ego resuscitabo eum in novissimo die.*¹⁹—Cum re cohaeret magnique interest id considerare, ex Eucharistia, quippe quae a Christo instituta sit tamquam *passionis suae memoriale perenne*,²⁰ christiano homini castigandi salutariter sui denunciari necessitatem. Iesus enim primis illis sacerdotibus suis: *Hoc facite*, inquit, *in meam commemorationem*,²¹ idest hoc facite ad commemorandos dolores, aegritudines, angores meos, meam in cruce mortem. Quapropter huiusmodi sacramentum idem et sacrificium assidua est in omne tempus poenitentiae, ac maximi cuiusque laboris adhortatio, itemque voluptatum, quas homines impudentissimi tantopere laudant et efferunt, gravis et severa improbatio: *Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.*²²

Praeter haec, si in praesentium malorum causas diligenter inquiras, ea reperies inde fluxisse, quod hominum inter ipsos caritas, caritate adversus Deum frigescere, deferbuerit. Dei se esse filios atque in Iesu Christo fratres obliti sunt; nihil, nisi sua quisque, curant; aliena non modo negligunt, sed saepe oppugnant in eaque invadunt. Inde crebrae inter civium ordines turbae et contentiones: arrogantia, asperitas, fraudes in potentioribus; in tenuioribus miseriae, invidiae, secessiones. Quibus quidem malis frustra a providentia legum, a poenarum metu, a consiliis humanae prudentiae quaeritur sanatio. Illud est curandum enitendumque, quod plus semel Ipsi fusiusque commonuimus, ut civium ordines mutua inter se concilientur officiorum coniunctione, quae a Deo profecta, opera edat germanum Iesu Christi spiritum et caritatem referentia. Hanc terris Christus intulit, hac omnia inflammari voluit, utpote quae una posset non modo animae sed etiam corpori beatitatis aliquid vel in praesens afferre: amorem enim immoderatum sui in homine compescit et divitiarum cohibet cupiditatem, quae *radix omnium malorum est*.²³ Quamquam vero rectum est omnes iustitiae partes inter ordines civium convenienter tutari; praecipuo tamen caritatis praesidio et temperamento id demum assequi licebit ut in hominum societate salutaris ea quam Paulus suadebat, *fiat aequalitas*,²⁴ facta conservetur. Hoc igitur

¹⁹ Ioann. vi, 55.²⁰ S. Thomas aquin. *Opusc.* lvii. *Offic. de festo Corp. Christi.*²¹ Luc. xxii, 19.²² I Cor. xi, 26.²³ I Tim. vi, 10.²⁴ II Cor. viii, 14.

Christus voluit, quum augustum hoc Sacramentum institueret, excitanda caritate in Deum, mutuam inter homines fovere caritatem. Haec enim ex illa, ut perspicuum est, suapte natura existit, et sua veluti sponte effunditur: neque vero fieri potest ut ulla ex parte desideretur, quin immo incendatur et vigeat oportet, si Christi erga ipsos caritatem perpendant in hoc Sacramento; in quo, ut potentiam suam et sapientiam magnifice patefecit, sic *divitias divini sui erga homines amoris velut effudit*.²⁵ Tam insigni ab exemplo Christi, omnia sua nobis largientis, sane quantum ipsi inter nos amare atque adiuvere debemus, fraterna necessitudine quotidie arctius devincti! Adde quod vel signa ipsa, quibus huiusmodi constat Sacramentum, peropportuna coniunctionis incitamenta sunt. Qua de re sanctus Cyprianus: *Denique unanimi- tatem christianam firma sibi atque inseparabili caritate connexam etiam ipsa dominica sacrificia declarant. Nam quando Dominus corpus suum panem vocat de multorum granorum adunatione congestum, populum nostrum quem portabat indicat adunatum: et quando sanguinem suum vinum appellat de botris atque acinis plurimis expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum*.²⁶ Similiter Angelicus Doctor ex Augustini sententia²⁷ haec habet: *Dominus noster corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis; namque aliud, scilicet panis ex multis granis in unum constat, aliud, scilicet vinum in unum ex multis acinis confluit; et ideo Augustinus alibi dicit: O Sacramentum pietatis, o signum unitatis, o vinculum caritatis*.²⁸ Quae omnia confirmantur Concilii Tridentini sententia, Christum Eucharistiam Ecclesiae reliquisse "tamquam symbolum eius unitatis et caritatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit . . . symbolum unius illius corporis, cuius ipse caput existit, cuique nos, tamquam membra, arctissima fidei, spei et caritatis connexionione adstrictos esse voluit." ²⁹ Idque edixerat Paulus: *Quoniam unus panis, unum corpus multi sumus, omnesque de uno pane participamus*.³⁰ Illud enimvero pulcherrimum ac pericundum

²⁵ Conc. Trid. sess. xxi, *De Euchar.* c. ii.

²⁶ Ep. 69, ad Magnum n. 5 (al. 6.)

²⁷ Tract. xxvi, in Ioann. n. 13, 17.

²⁸ *Summa theol.* iii p. q. lxxix, a. 1.

²⁹ Sess. xiii, *De Euchar.* c. ii.

³⁰ I Cor. x, 17.

est christianae fraternitatis aequalitatisque socialis specimen, promiscue ad sacra altaria circumfundi patritium et popularem, divitem et pauperem, doctum et indoctum, eiusdem aequae participes convivii caelestis.—Quod si merito in Ecclesiae fastis hoc primordiis eius vertitur propriae laudi quod *multitudinis credentium erat cor unum et anima una*,³¹ sane eos tam eximium bonum debuisse consuetudini mensae divinae, obscurum non est; de ipsis enim commemoratum legimus: *Erant perseverantes in doctrina Apostolorum et in communicatione fractionis panis*.³²—Mutuae praeterea inter vivos caritatis gratia, cui a Sacramento eucharistico tantum accedit roboris et incrementi, Sacrificii praesertim virtute ad omnes permanat qui in sanctorum communione numerantur. Nihil est enim aliud sanctorum communio, quod nemo ignorat, nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles vel caelesti patria potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem, cuius caput Christus, cuius forma caritas. Hoc autem fide est ratum, etsi soli Deo Sacrificium augustum offerri liceat, tamen etiam honori Sanctorum in caelis cum Deo regnantium, *qui illos coronavit*, celebrari posse ad eorum patrocinium nobis conciliandum atque etiam, ut ab Apostolis traditum, ad labes fratrum abolendas, qui iam in Domino mortui, nondum plane sint expiati.—Sincera igitur caritas quae, in salutem utilitatesque omnium, omnia facere et pati assuevit, prosilit nempe ardetque actiosa ex sanctissima Eucharistia, ubi Christus adest ipse vivus, ubi suo erga nos amoris vel maxime indulget divinaeque impulsus caritatis impetu suum perpetuo sacrificium instaurat. Ita facile apparet undenam hominum apostolicorum ardui labores, unde tam multae variaeque apud catholicos institutae benemerendi de humana familia rationes sua ducant auspicia, vires, constantiam, felicesque exitus.

Haec pauca quidem in re perampla minime dubitamus quin abunde frugifera christiano gregi accidant, si opera vestra, Venerabiles Fratres, sint opportune exposita et commendata. At vero tam magnum et virtute omni affluens Sacramentum nemo satis unquam, proinde ac dignum est, nec eloquendo laudaverit, nec venerando coluerit. Ipsum sive pie mediteris, sive rite adores, sive eo magis, pure sancteque percipias, tamquam cen-

³¹ Act. iv, 32.

³² Act. ii, 42.

trum existimandum est in quo christiana vita, quanta usquam est, insistit; ceteri quicumque habentur, pietatis modi demum in id ipsum conducunt et desinunt. Atque ea Christi benigna invitatio benigniorque promissio: *Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos*,³³ in hoc praecipue mysterio evenit et quotidie impletur.—Ipsam denique est velut anima Ecclesiae, ad quod ipsa sacerdotalis gratiae amplitudo per varios ordinum gradus dirigitur. Indidemque haurit habetque Ecclesia omnem virtutem suam et gloriam, omnia divinorum charismatum ornamenta, bona omnia: quae propterea summam curarum in eo collocat ut fidelium animos ad intimam cum Christo coniunctionem per Sacramentum Corporis et Sanguinis eius instruat et adducat: ob eamque rem caeremoniis sanctissimis ipsum ornando facit venerabilius.—Perpetuam hoc etiam in genere providentiam Ecclesiae matris ea praeclarius commendat hortatio, quae in sacro Tridentino Concilio edita est, mirificam quamdam caritatem pietatemque redolens, plane digna quam populus christianus a Nobis accipiat ex integro revocatam: “Paterno affectu admonet Sancta Synodus, hortatur, rogat et obsecrat per viscera misericordiae Dei nostri, ut omnes et singuli, qui christiano nomine censentur, in hoc unitatis signo, in hoc vinculo caritatis, in hoc concordiae symbolo iam tandem aliquando conveniant et concordent, memoresque tantae maiestatis, et tam eximii amoris Iesu Christi Domini nostri qui dilectam animam suam in nostrae salutis pretium, et carnem suam nobis dedit ad manducandum, haec sacra mysteria corporis et sanguinis eius ea fidei constantia et firmitate, ea animi devotione ac pietate et cultu credant et venerentur, ut panem illum supersubstantialem frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis; cuius vigore confortati, ex huius miserae peregrinationis itinere ad caelestem patriam pervenire valeant, eundem panem Angelorum, quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi.”³⁴—Porro testis historia est, christianae vitae cultum vulgo floruisse melius, quibus temporibus esset Eucharistiae perceptio frequentior. Contra non minus est exploratum consuevisse, ut quum caelestem panem negligerent homines et veluti fastidirent, sensim elanguesceret

³³ Matth. xi, 28.

³⁴ Sess. xiii, *de Euchar.* c. viii.

christianae professionis vigor. Qui quidem ne prorsus aliquando deficeret, opportune cavit in Concilio Lateranensi Innocentius III, quum gravissime praecepit, ut minimum per solemnias Paschalis nemo christianus a communione Dominici Corporis abstinere. Liquet vero praeceptum huiusmodi aegre datum, ac postremi remedii loco: semper enim id fuit Ecclesiae in votis, ut cuique sacro adessent fideles de divina hac mensa participes. "Optaret sacrosancta Synodus ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi huius sacrificii fructus uberius proveniret."³⁵

Et uberrimam quidem salutis copiam non singulis modo sed universis hominibus paratam hoc habet augustissimum mysterium, ut est Sacrificium: ab Ecclesia propterea *pro totius mundi salute* assidue offerri solitum. Cuius sacrificii, communibus piorum studiis, fieri ampliorem cum existimatione cultum addecet; hac aetate vel maxime, oportet. Itaque multiplices ipsius virtutes sive latius cognosci sive attentius recoli velimus.—Principia lumine ipso naturae perspicua illa sunt: supremum esse absolutumque in homines, privatim publice, Dei creatoris et conservatoris imperium; quidquid sumus quidquid privatim publiceque habemus boni, id omne a divina largitate profectum: vicissimque a nobis Deo testandam et summam, ut Domino reverentiam, et maximam, ut beneficentissimo, gratiam. Haec tamen officia quotusquisque hodie invenitur, qui qua par est religione colat et observet! Contumaces in Deum spiritus haec, si unquam alia, prae se fert aetas: in qua rursus invalescit adversus Christum ea vox nefaria: *Nolumus hunc regnare super nos*,³⁶ nefariumque propositum, *Eradamus eum*,³⁷ nec sane quidquam tam vehementi impetu complures urgent, quam ut ex civili atque adeo ex humana omni consortione pulsum segregent Deum. Quo consceleratae dementiae quamquam usquequaque non proceditur, miserabile tamen est quam multos teneat divinae Maiestatis beneficiorumque eius, partae praesertim a Christo salutis, oblivio. Iamvero hanc tantam vel nequitiam vel socordiam sarciat oportet auctor communis pietatis ardor in cultu Sacrificii eucharistici; quo nihil Deo esse honorabilius, nihil iucundius potest. Nam

³⁵ Conc. Trid. sess. xxii, c. vi.³⁶ Luc. xix, 14.³⁷ Ier. xi, 19.

divina est, quae immolatur hostia; per ipsam igitur tantum augustae Trinitati tribuimus honoris, quantum dignitas eius immensa postulat; infinitum quoque et pretio et suavitate munus exhibemus Patri Unigenitum suum; eo fit ut benignitati eius non modo agamus gratiam, sed plane referamus.—Duplicemque alium ex tanto sacrificio insignem fructum licet et necesse est colligere. Maeret animus reputando, quae flagitiorum colluvies, neglecto, ut diximus, contemptoque Dei numine, usquequaque inundaverit. Omnino humanum genus magnam partem videtur caelestem iram devocare: quamquam ipsa illa quae insidet, malarum rerum seges, continet iustae animadversionis maturitatem. Excitanda igitur in hoc etiam pia fidelium contentio, ut et vindicem scelerum placare Deum, et auxiliorum eius opportunitatem calamitoso saeculo conciliare studeant. Haec autem videant maxime huius ope Sacrificii esse quaerenda. Nam divinae tum iustitiae rationibus satis cumulateque facere, tum clementiae large impetrare munera possunt homines sola obitae a Christo mortis virtute. Sed hanc ipsam virtutem sive ad expiandum, sive ad exorandum voluit Christus integram permanere in Eucharistia, quae mortis ipsius non inanis quaedam nudaque commemoratio, sed vera et mirabilis, quamquam incruenta et mystica, renovatio est.

Ceterum, non mediocri Nos laetitia afficimur, libet enim profiteri, quod proximis hisce annis fidelium animi ad amorem atque obsequium erga Eucharistiae Sacramentum renovari coepisse videantur; quod quidem in spem Nos erigit temporum rerumque meliorum. Multa enim id genus et varia, ut initio diximus, sollers induxit pietas, sodalitates praesertim vel eucharisticorum rituum splendori amplificando, vel Sacramento augusto dies noctesque assidue venerando, vel illatis eidem contumeliis iniuriisque sarcien-dis. In his tamen acquiescere, Venerabiles Fratres, neque Nobis licet neque vobis; etenim multo plura vel provehenda restant vel suscipienda, ut munus hoc omnium divinissimum apud eos ipsos, qui christianae religionis colunt officia, ampliore in luce atque honore versetur, tantumque mysterium quam dignissima veneratione colatur. Quapropter suscepta opera acrius in dies urgenda; prisca instituta, sicubi exoleverint, revocanda, ut sodalitia eucharistica, supplicationes Sacramento augusto ad adorandum proposito,

sollemnes eius circumductae pompae, piae ad divina tabernacula salutationes, alia eiusdem generis et sancta et saluberrima; omnia praeterea aggredienda, quae prudentia et pietas ad rem suadeat. Sed in eo praecipue est elaborandum, ut frequens Eucharistiae usus, apud catholicas gentes late reviviscat. Id monent nascentis Ecclesiae, quae supra memoravimus, exempla, id Conciliorum decreta, id auctoritas Patrum et sanctissimorum ex omni aetate virorum; ut enim corpus, ita animus cibo saepe indiget suo; alimoniam autem maxime vitalem praebet sacrosancta Eucharistia. Itaque praeiudicatae adversantium opiniones, inanes multorum timores, speciosae abstinendi causae penitus tollendae; ea enim agitur res, qua nihil fideli populo utilius tum ad redimendum tempus e sollicitis rerum mortalium curis, tum ad christianos revocandos spiritus constanterque retinendos. Huc sane magno erunt momento praestantiorum ordinum hortationes et exempla, maximo autem cleri navitas et industria. Sacerdotes enim, quibus Christus Redemptor Corporis et Sanguinis sui mysteria conficiendi ac dispensandi tradidit munus, nihil profecto melius pro summo accepto honore queant rependere, quam ut Ipsius eucharisticam gloriam omni ope provehant, optatisque sacratissimi Cordis eius obsequendo, animos hominum ad salutiferos tanti Sacramenti Sacrificiique fontes invitent ac pertrahant.

Ita fiat, quod vehementer cupimus, ut praecellentes Eucharistiae fructus quotidie uberiores proveniant, fide, spe, caritate, omni denique christiana virtute, feliciter accrescente; idque in sanationem atque emolumentum rei quoque publicae; fiat, ut providentissimae Dei caritatis magis magisque eluceant consilia, qui tale mysterium *pro mundi vita* constituit perpetuum.

Quarum Nos rerum erecti spe, Venerabiles Fratres, auspicem munerum divinorum caritatisque Nostrae testem, Apostolicam benedictionem et singulis vobis et vestro cuiusque clero ac populo peramanter impertimus.

Datum Romae apud Sanctum Petrum, die xxviii Maii, in praeludio sollemnitatis Corporis Christi, anno mdcccccii, Pontificatus Nostri vicesimo quinto.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

In the latest Encyclical Letter of Pope Leo XIII, May 28, 1902, His Holiness, after recalling his recent utterances and exhortations in behalf of greater devotion to our Saviour and to His Sacred Heart, pleads for renewed ardor among the faithful toward the divine mystery of the Holy Eucharist, the good which contains and whence flows all other goods, in very deed the *life* of the world; for Christ, who in this Sacrament gives Himself as our food, is *the tree of life*, the *word of life*, the *book of life*, the *crown of life*, and especially the *bread of life*.

Against this source of man's faith and salvation has the hand of the enemy always been set; hence nothing is of greater avail than this *mystery of faith* for our victory over the forces of naturalism and rationalism. In the Holy Eucharist we have the continuation of the Incarnation and of the Sacrifice of Calvary. Hope, no less than faith, and charity as well, find their support and strength in this Sacrament.

As a sacrifice likewise is the Holy Eucharist, peculiarly in these days, a pledge *for the salvation of the world*, in its proclamation of God's supreme dominion over us and His infinite munificence, and in the reparation it offers Him for the ingratitude and offences of His creatures.

Therefore should all men cherish and foster greater and greater love and zeal for this great Sacrament, especially in its more frequent reception.

TRAPS FOR THE CLERGY.

The Catholic priest is proverbially "innocent" in matters managed by the professional sharp. The agent, the weary tramp,

the respectable-looking lady who just lost her pocket-book, the itinerant "convert" trader who wants to repair or exchange your sacred vessels, the confidential dealer who sells cheap and sweet altar wines and throws enough brandy into the bargain to swamp him, if he could not deceive his Reverend customer, and lastly the *Investment Broker*, or the *Company Promoter* who deals in Western or Southern estates, in mining stock, oil wells, horse collars, and such like commodities, play their games most successfully among the Fathers, young, middle-aged, and old.

Now a wise old speculator, a friend who is *out of the business*, if you can get his candid opinion, will tell you—never to read even the pleas and "offers" made by all such concerns. About the professional Company Promoter in particular, a clergyman and withal an experienced man of the world writes in a recent issue of the London *Daily News* (April 11, 1902), as follows:

"About the Company Promoter I wish to speak a warning word, especially to clergymen and people who are bound to economize.

"*You read a prospectus, and it all sounds like poetry, and of course you believe every word—how can you help it?* There it is in plain print. You then apply for shares. The shares are duly allotted. The company is formally set up, and opens its shutters in the eyes of the world, in order to do still further business. What can be neater, simpler, more delightful? The clergyman invests his money, and for the rest of his life has nothing to do but periodically receive his interest—and the interest is only 60%. There are kind commercial men who, as directors, undertake to look after the property. The arrangement is simple, natural, and beneficent. At the first general meeting of the shareholders a little clause is added to the Articles of Association. The clergyman has no idea in the world what the alteration means; but, being in the hands of honest men, inspired by the spirit of true socialism, he is quite sure that he may give it his sanction. Then another meeting, extraordinary and urgent, is called in order to amend another clause in the Articles of Association. Papers are sent to him in the form of blank proxies, and he is invited to sign them and post them to a given address. All this, he thinks, is part of the business, and when he signs his proxy he has a comfortable sense of having had some remote connection with commercial life. In due time another extraordinary meeting is called, and in six months another extraordinary meeting is urgently summoned. The

poor Articles of Association, like the poor particles of the human body, undergo some remarkable changes until they are completely rearranged, according to the ingenuity and avarice of some unknown but cunning man, called, perhaps, the managing director, who is so managing as to manage the managers. The end is a tremendous collapse. Hundreds of thousands, even millions, go down in the yawning gulf. The whole glittering castle falls down, and buries the shareholders in its ruins. Then the shareholders look around for sympathy. And some of the more irate ones write to the papers. No doubt there are good companies, excellent companies, companies managed by capable and sometimes even by pious men (not often, by the way); but, as a general rule, I advise my friends to have nothing whatever to do with companies unless they personally know the founders, directors, and managers of the particular company to which they entrust their money. The great difficulty is that a man seems to become transformed the moment he is made a director. Outside the company he is known to be a thoroughly respectable and trustworthy man. The moment he takes his seat at the table of the directorate he loses his individuality, and becomes a mere item in the company. He dare not speak, or the managing director would be down his throat in a moment. This is almost inevitable. Of course, the director has his own business to attend to, and cannot be expected to look into the details which come before the board for consideration and settlement at the weekly or monthly meetings. He has boundless confidence in the managing director. He says that two men cannot drive a coach. *He believes the managing director to be a man of brilliant financial genius*, and leaves the working of the concern very largely in his hands, his own particular duties being confined to the signing of checks and the receiving of fees. On moral questions he is overborne by numbers. *What he would never do as a man he is tempted to do as a director.* He says we must have confidence in one another, and he has a little theory that society itself is founded upon confidence. I heartily believe that many innocent men are duped by others; they have no intention to deceive or defraud, but the others are so confident about the working out of this or that policy that many a sensitive conscience is simply overborne. I think it a safe rule that men who do not understand a business should not go into it; and with regard to companies it is absolutely necessary that they should have personal knowledge of every man and of every transaction before yielding their judgment and their confidence.

"The position of the auditing accountant requires to be strictly defined. The auditing accountant ought to feel himself to be in a distinctly fiduciary position as regards the shareholders. Upon the delinquent accountant the heaviest punishment should always fall. It is worse than nonsense for the auditing accountant to plead that he took a promise for this, or an assurance that such and such a balance would be added to such and such an account, and that all would be right in the long run. It is a black and cruel lie. The auditing accountant should see every document, every security, and should open every parcel, and should demand the use of the keys of every safe, and should investigate everything that pertains to the company with the utmost suspicion and solicitude. Many directors are only ornamental; the managing director works his will upon them, and the defaulting accountant sometimes gives his signature to accounts prepared by the managing director.

"These are the burglars I want to 'take up.' Would you take up innocent directors? In cases of delinquency there are no innocent directors. If they knew nothing about the business their ignorance itself is a delinquency. Happily there are auditors who are as honest as the day, and will not give their signature at the bidding of any body of rogues. Society is immensely indebted to such upright auditors. The pressure brought to bear upon them is often of the severest kind, but they will not shrink from their duty whatever may be their loss of fees.

"An unsuspecting ministerial friend of mine joined a financial society because he had heard that the directors always opened their meetings with prayer. Is it necessary to add that the directors brought their establishment to ruin and disgrace of the most hideous kind? Always suspect any company that makes long prayers that they may be heard of men. A man who makes an investment of his piety is beyond all doubt the rogue of the first magnitude. To assert that all directors are rogues would be a criminal blunder; but to suggest that all directors are occasionally tempted in a flattering and subtle way to be rogues is to come very near the reality of the case. There are in London men who are called 'guinea pigs'—that is to say, directors who only pop into a meeting for a few minutes, sign their names in the attendance-book, apologize to the chairman, and then immediately proceed to do the same thing, perhaps, in three or four other companies. How is it possible for them intelligently to take any responsibility in the business? Would any private business

flourish if conducted on such a principle? Yet possibly these are the men whose names on the directorate have encouraged simple-minded and credulous investors to part with their money. Nothing can be done in this direction except by the creation of a strong public opinion; a tempestuous breeze of indignation may ventilate and disinfect the dens where the worst thieving flourishes on the ruin of unsuspecting men."

The warning that is conveyed in these statements appeals not only to priests but to laymen, and especially to women, widows, and others who have a modest income and are anxious to improve their investments and who are apt to seek advice at the hands of a pastor.

THEIR PRAYERS—A GUARANTEED ARTICLE—ONLY TEN DOLLARS.

Editor of THE ECCLESIASTICAL REVIEW and THE DOLPHIN:

I have a distinct recollection of the cordial endorsement given by a gathering of priests here, about a year ago, to a notable criticism which appeared in *THE ECCLESIASTICAL REVIEW*. You there directed attention to a mode of canvassing "Masses for fifty cents" and a gratis Mass once a week "pour nos abonnés," made by a Dominican monthly in Canada. Recently you published a document from the Belgian Episcopate forbidding similar methods of collecting alms by means of periodical publications that advertise "prayers and graces." Will you permit me to ask your opinion of an advertisement which appears in the current issue of the *Rosary Magazine*, published in New York, and Somerset, Ohio, under the auspices of the Dominicans. The Fathers usually recommend this publication at their retreats and missions, and they engage several Brothers of their Order to go from house to house in the parishes where the missionaries have been active, to solicit subscriptions for both their monthly and for a *Purgatorian Society*.

This Purgatorian Society is heralded by a full-page advertisement in the June number of the *Rosary*, as presenting "advantages which in the *extent* and *variety* of its suffrages" are such as can be "*guaranteed only by an old and widely established Religious*

Order—"Perpetual membership, embracing all the benefits mentioned [a catalogue of Masses and suffrages] *Ten Dollars (\$10.00).*" "*This Society is for living and dead members. Send Postal Note or Money Order, addressed to*" — (here follows the name of one of the Fathers).

This announcement in the *Rosary*, which, to judge from the bid it makes for general popularity, is not unlikely to find its way into Protestant hands, well fits in with similar advertisements of "marvellous semi-precious stones, the nearest approach to genuine diamonds—equal to real diamonds," etc., etc., found side by side regularly with this sensational solicitation of alms from simple-minded or good-natured readers. What defence has a Catholic to make in view of such practices right here in the United States by the Friars Mendicant, against the exaggerated charges brought to discredit the priesthood of the Philippine Islands? We all know that there are priests in the Dominican Order to-day who deserve every respect because they live up to the spirit of their rule and sacred tradition; but there is unfortunately also a low class of men who wear the mendicant garb, who foster popular prejudice by their vile and greedy methods, and whose ignominy every priest and every good Catholic is made to share. We have no right, I think, to tolerate without protest such methods, which bring shame and disgrace on every member of the Church. A curse on such prayers—they are not merely not worth having, but they lead people to look on religion as a prayer-mill.

You will excuse my omission to sign a full name, for I wish to protest against a shameful abuse of the Catholic press privilege without antagonizing or bringing upon me or mine the personal resentment of members of the Order, some of whom I deeply venerate for what they are. If you doubt the correctness of my statement in reference to the advertisement, you can easily verify it. I have been delighted with the honorable and fearless position taken by THE ECCLESIASTICAL REVIEW and THE DOLPHIN. Both magazines stand too high to be suspected of partiality or animosity when there is question of the respect due to the Catholic cause. I understand, on good authority, that a method of spiritual blackmail equally disreputable is being practised by some members of the Franciscan Order connected with the Oriental College at the

Catholic University. Are there no ecclesiastical officers whose duty it is to report and forbid such frauds under plea of piety?

N. A. L.

We have no knowledge as to what is being done by the Franciscan Fathers at Washington. As to the advertisement in the *Rosary Magazine*, it is as stated by our correspondent.

THE EDITOR.

OUTSIDE THE CHURCH NO SALVATION.

Monsignor Vaughan recently treated this subject before the Liverpool Branch of the English Catholic Truth Society. He sums up the teaching of the Church on the subject in the following four propositions:

(1) "Whether it be a man's own personal fault or not, it was still true to say there was no greater misfortune than to be living outside the pale of the Catholic Church. (2) A man who deliberately remained outside the pale of the Catholic Church through his own fault, such as through wilful ignorance and gross neglect or indifference, will most certainly be lost should he continue in that state to the end. (3) A man who was out of the visible unity of the Catholic Church through invisible ignorance, and through no fault of his own, would be excused from the formal guilt of heresy, so that, though he might be condemned for other offences, that sin, at all events, would not be laid to his charge. (4) Though they asserted that without any doubt the Protestants may be saved, and though they were quite ready to allow even that a great many actually were saved, owing to their invincible ignorance, yet there was one thing of which they were still more certain, and that was that, though a Protestant might be saved, it would not be by means of his Protestantism, but in spite of it. Protestantism as such has no saving power. Though it might be a strange thing to say, it was nevertheless true that a Protestant who was saved was saved not in so far as he was a Protestant, but simply in so far as he was a Catholic, and had been influenced by the doctrines which Protestants had received from the true Church. The genuine and distinctive Protestant doctrines, that is, the doctrines that were exclusively Protestant, could save nobody. On the contrary, they could but hinder and impede salvation."

Canon Vaughan's way of putting the Catholic doctrine, which means that a man is bound to seek and accept God's revelation precisely in the form in which He has proposed it, and that this revelation is found completely and perfectly only in the Roman Catholic Church, has the special merit of stirring up persons who delude themselves with the Branch theory of the Anglican communion. Protestants as such are pledged to doctrines which imply an actual protest against the Church; and Anglicans who refuse to accept the Roman jurisdiction, whatever other acknowledgment they accord the Church of Rome, do practically protest against a revelation which cannot be said to lie beyond the ordinary reach of understanding. To many even of those who live in the midst of nominally Catholic society, the Catholic doctrine, owing to the un-Catholic lives of baptized Catholics, may have a semblance of error so strong that it cannot remove their prejudices and thus they remain practically in invincible ignorance. The limitations of this invincible ignorance is, to our thinking, the real difficulty of the whole question. Father Pope's paper in this issue deals with this main aspect, although his purpose is apparently apologetic. It comes to this: God has given us truth; He has given us a command, together with a mind to apprehend and a will to live up to it. We are bound to exert our gifts of mind and will to the fullest extent to accomplish the command. If we fail to do this, we incur the loss, through our own fault. That loss is irreparable.

METHODS OF TRUTH WORK.

The *Messenger*, in making active propaganda against misrepresentations of Catholic subjects in popular Encyclopædias, emphatically asserts a primary duty and scope of a distinctly Catholic periodical. "Appleton's Universal Cyclopædia and Atlas" is a work probably less misleading and influential in this respect than the "Encyclopædia Britannica." A writer in the editorial columns of the (London) *Tablet* took occasion recently to emphasize this fact with reference to the Supplement of the *Britannica*.

The fact suggests a reflection. Here we have a curious instance in two prominent Catholic periodicals illustrating the methods of making their criticisms of literature, which is unfair to

Catholics, effective. The *Messenger*, realizing that an appeal to the public, however well reasoned and strongly put, if it appears merely in a single issue of its magazine, is apt to be ephemeral and to lose its practical effect by reason of the multiplicity of similar complaints offered by the Catholic press, follows up its demonstration by publishing its criticism in separate form, and sending to all its readers an urgent request in the following terms:

"After reading this pamphlet you can do a great service to the cause of truth by writing to the publishers of Appleton's Universal Cyclopædia and Atlas, 72 Fifth Avenue, New York; or to the New York *Sun*, which is actively promoting the sale of the Cyclopædia, to protest against the religious bias and inferior scholarship of the editors.

"It is very desirable that the contents of this pamphlet be made known to Catholics and Protestants everywhere, and we shall gladly send you gratis copies for distribution among your friends, for the chief newspapers and publishers, for the public or private libraries in your neighborhood, for prominent educators, and for the officials, councils, and chapters of prominent Catholic societies of men and women—Reading Circles, Sodalities, etc. A word of protest from any of these to the publishers, or to the *Sun*, would compel them to withdraw the work from sale until properly revised."

That will mean something. It will lessen the Appleton's trade for the time.

The Tablet pursues a different course. Its editor is anxious to bring light to Englishmen who have a wrong idea of the Catholic Church, and therefore it criticises certain articles of the latest edition of the *Britannica* which are obnoxious to Catholics, showing, as he says, that "the readers of the *Encyclopædia Britannica* have not got what they are entitled to expect to get—at least a fair presentment." But the business manager of *The Tablet* is not disposed to let the abstract truth conflict with the material reality of gains mundane. He is alive to the situation and manages to insert a full-page and half-page advertisement alternately, in which the *Britannica* is lauded as the chief source of knowledge divine and human, wholly unimpeachable. Now, an advertisement is of course meant to draw readers to purchase; otherwise the publishers of the *Britannica*, who pay for the advertisement, are being robbed of their money under false pretences. And if *The Tablet*

manager means to induce the readers of his paper to purchase a book which, by the confession of its own editor, is condemned to be hostile to the highest interests of religion, the method is equally dishonest. We have thrice within a year shown this double process of serving two masters to be a rather common thing for *The Tablet* management, and we have criticised the method, not because we wish to depreciate so able an advocate of truth for English-speaking Catholics, but because we realize what injury is done to the cause of our holy religion by this policy which induces the advertising department of a periodical to neutralize the beneficial influence of its editorial columns. If *The Tablet* chooses to make enemies by its political views, we have nothing to say; but every honest Catholic will resent methods that injure the sacred interests of the Church through anxiety for material gain.

FURNISHING OF THE WESTMINSTER CATHEDRAL.

The great Catholic Cathedral of London is not to be formally opened for service until it is completely paid for. The sum required is comparatively small and will no doubt be raised without difficulty during the present year in answer to the final appeal made recently by Cardinal Vaughan. The Cardinal himself has already subscribed twenty-five thousand dollars, and the Duke of Norfolk fifty thousand dollars. There are nearly a hundred subscriptions of from five to ten thousand dollars each, besides numerous special gifts for the interior appointments and chapels.

It is designed that this Cathedral, remarkable for its architectural beauty, be furnished in a style which will offer every facility for the celebration of the Church's full liturgy, as it was conducted during Catholic times in mediæval England, that is to say, on the Roman model. The High Altar is to be a single solid block (12 ft. x 4 ft. x 3 ft. 5 in.) of gray granite, without carvings. The ornamentation will consist of the regular vesting of the altar according to the day. Over the altar rises a baldacchino resting on eight columns of onyx. These columns are 15 ft. high and had to be procured from African quarries, as pieces of such size are not made or found in Europe. St. Paul's in Rome is the only

church in the world that has anything like these supports; but they are made of several pieces. The columns will rest upon bases of white marble, which material is also used for the crown of the baldacchino itself.

The archiepiscopal throne has been presented by the Catholic Bishops of England. It is of white marble, inlaid, and was made in Rome, a facsimile of the Papal throne in the Basilica of St. John Lateran. The pulpit is a composition work made of different kinds of marble inlaid with mosaics. It stands square in the form of a massive gallery, and has three seats, for the bishop and his deacons. It is also being made in Rome. The baptismal font is of marble, Byzantine in form so as to harmonize with the architectural features of the Byzantine chapel. Opposite it will stand the finely executed statue of St. John the Baptist, presented by the late Marquess of Bute.

The *Rood Cross*, that is, a crucifix thirty feet high, will be placed in the arch that divides the sanctuary from the nave. This is a feature almost entirely omitted from modern Catholic churches in the United States; yet it has a beautiful significance, and takes us back to the days of Constantine, when the Crucifix was first permitted to be openly exposed in the Roman dominion.

AMERICAN SCHOOL FOR BIBLICAL STUDY AND RESEARCH IN PALESTINE.

We gave an account recently of the Catholic College for Biblical Studies in Jerusalem written by the Director, Père Lagrange. It may be of interest to many of our readers to know that for nearly two years there has been in active operation in Palestine an American School for Oriental Study and Research. This School originated in a plan proposed by the late Professor J. Henry Thayer as President of the Society of Biblical Literature and Exegesis in the summer of 1895. The Archæological Institute of America aided the project, but, owing to a lack of funds and other difficulties, the organization did not take effect until the middle of 1900, when Professor C. C. Torrey, of Yale University, was appointed as the first Director of the new school. The nucleus of a library has been formed; subscriptions (partly conditional) to

the amount of \$30,000 have been signed; and the Rev. Dr. James B. Nies has been authorized to collect further funds with a view of beginning excavations at the site of the ancient city of Samaria. Dr. H. G. Mitchell, of Boston University School of Theology, has succeeded Professor Torrey as Director; Professor George F. Moore, of Andover, and George A. Barton, of Bryn Mawr College, are to follow by appointment in the service as Directors.

A POET ON DR. HENRY'S PRESENTATION OF THE PAPAL MUSE.

In answer to a request made by us of Miss Donnelly for a critique of the translation of Pope Leo XIII's Latin and Italian poems and epigrams by Father Henry, the gifted poetess sends us a review of the volume in graceful verse. It is a literary treat which exquisitely combines the sentiment of genuine appreciation of the translator's careful work with the homage of affectionate admiration of the great Pontiff Poet, whose utterances come to us with the sweetness of voice peculiar to the Good Shepherd whose representative he is.

THE ECCLESIASTICAL LIBRARY TABLE.

The important Encyclical Letter on the Holy Eucharist, which is published in full in this issue, reached us only after most of the pages of the July REVIEW had been made up, and in order to accommodate it we were obliged to hold over the regular contributions of Sacred Scripture, Theology, and Philosophy in the *Ecclesiastical Library Table* department.

It has been suggested, moreover, that during the academic recess this students' section of the magazine be postponed. This suggestion we accept in the interest of our readers, and accordingly in our August and September issues other reading will be provided for the *Library Table*.

Criticisms and Notes.

CASUS CONSCIENTIAE propositi ac soluti a R. P. Eduardo Génicot, S.J.
Opus Postumum. Accomodatum ad "Theologiae Moralis Institutiones"
ejusdem auctoris. Duo volumina. Lovanii: Typis et Sumpt. Polleunis
et Ceuterick. 1901. Pp. 426 et 605.

CASUS CONSCIENTIAE ad usum Confessariorum compositi et soluti ab
Augustino Lehmkuhl, S.J. Vol. II.—"Casus de Sacramentis" qui
respondent fere "Theologiae Moralis" ejusdem auctoris volumini
alteri. Cum approbatione R.mi Archiep. Friburg. et Super. Ordinis.
Friburgi Brisg.: Sumpt. Herder; (St. Louis, Mo.). 1902. Pp. 583.

In order that the principles of moral theology may be properly understood in their practical application for the benefit of souls, it is necessary that they be taught by illustration. Abstract truths obtain their real value only when they enable us to do things properly. What is called *casuistry*, though the word is in bad repute, is nothing more than an experimental application of the pastoral science to fictitious cases which enables a priest to act with a certain legitimate assurance in difficult circumstances. This experimental work of case-solving should precede the period of judicial action in the confessional or in parochial administration.

The method pursued in the study of moral theology as part of the usual seminary curriculum lays much stress upon the student's duty of memorizing principles, conclusions, and precepts; it reviews the decisions and opinions of reputable authors, whose views constitute a sort of tribunal or standard readily accepted by those who must needs fortify their own judgment by an appeal to authority. By this method, if insisted on too much, the mind of the student is in danger not only of being overloaded and perplexed with a multiplicity of terms, categories, and distinctions, but of being constantly led to appeal to judges sometimes at variance in their conclusions. It is not infrequent that one meets with candidates in theology on the eve of their ordination, who find it difficult to meet and solve doubts of conscience which a simple knowledge of their catechism at the time they entered the seminary would have enabled them to answer promptly and with accuracy.

No doubt such results could be prevented if there were less of the mechanical and abstract method sanctioned by routine and by the

character of most text-books, and more of the practical, live interest which limits the enunciation of principles and precepts, and for the rest elicits them by practical observation of acts and difficulties which will meet the young physician of souls as soon as he is ordained. This laboratory work of the theological class-room must be done by the frequent proposal of *cases of conscience*, which find their solution in an apt interpretation and in application of the fundamental moral principles and precepts to given circumstances.

Gury's *Casus Conscientiae* has been most popular among theological students for several generations past. Recently Elbel (Bierbaum's revised edition) has been much used, because it combines the didactic statement of principles with the immediate illustration of cases.

But the fact that new aspects of many moral topics have been brought about by changes in modern social and industrial conditions, calls for alterations and additions and eliminations in the presentation of subjects showing the action of the moral order. The late Father Génicot, who for some years taught, we believe, the American students in the Seminary of Louvain, realized this need and sought to fill it by a series of cases which summarize the leading features of pastoral direction for the use of confessors. P. Lehmkuhl, the indefatigable worker at the Jesuit College of Valkenburg, has undertaken a similar collection of cases, clear and elaborate, as is his wont, throughout, and of decided worth for the candidate in theology as for the confessor and director of souls.

The two works, while they cover the same field, differ considerably in their method. Father Génicot simply answers the doubt raised in the case which he proposes. His solution is brief and on the whole without analysis or reference to the principles which he presumes the student to have mastered sufficiently from the pages of his scientific text-book. P. Lehmkuhl, on the other hand, goes into greater detail, makes up his cases in the analytical fashion and answers them in the same fashion. The readers of the REVIEW are sufficiently familiar with P. Lehmkuhl's method, as he is a regular contributor to our pages, and his contributions thus far have mostly been concerned with the subject under discussion. He publishes the cases which deal with the Sacraments as the first instalment of his collection. These form the second volume, but are really the more important for priests called to the practical ministry. The first volume is promised to appear in the course of the present year, and the entire work is, we would suppose,

an integral part of the great moral theologian's text-book now everywhere accepted as a standard of teaching and reference.

The Freiburg publishers are by all odds the best makers of theological text-books.

TIMOTHY; or Letters to a Young Theologian. By Dr. Franz Hettinger. Translated and adapted by the Rev. Victor Stepka. St. Louis, Mo.: B. Herder. 1902. Pp. 555.

It is now more than twelve years since the original work *Timotheus* appeared in Germany. It was the last will and testament of a venerable priest and teacher to his theological pupils. Soon after its appearance he went to his eternal reward. "Henceforth I shall write no longer," he wrote in his preface to the volume, "but I shall pray so much the more." He had been asked, and he attempted to comply with the request, to write some further words on the priest's life of prayer, and on the priest's devotion to Mary the Virgin Mother; but his pen gently dropped from his pure and zealous hand before he could thus round the period of his writings. And how had he written? Those who are familiar with the English translation of his commentary on Dante's *Divina Commedia* and with Father Bowden's rendering of part of the *Apologie* can form an estimate of Dr. Hettinger's erudition, his lofty sentiments, and the wide range of his intellectual sympathy.

In the present volume the author shows himself as the Christian priest and teacher interpreting his Divine Master's longing for worthy laborers in His vineyard. He pleads for whole-hearted zeal in the sacred ministry, for high-reaching efforts of mind and heart by which the sacerdotal race of Christ is to be distinguished from the champions of partial truth and from the cloaked apostles of false science. Nor is it the vain cry of a man who touches us by the earnestness of his appeal; nay, he directs with wisdom and knowledge the young aspirant to the priesthood step by step through the different departments of ecclesiastical discipline, and points out untried ways of avoiding the old dangers, and of recognizing and acquiring the old truth under the changed aspects of modern thought.

In reviewing the German original we said that there was no theological manual or ascetical treatise which could supply to our candidates for sacred orders and to our priests on the mission just this sort of practical and ennobling knowledge. We thought then of translating the work. But a second consideration suggested another course,

and Dr. Hettinger's *Timotheus* became in reality the occasion for our asking the late Dr. Hogan to prepare his articles on *Clerical Studies*. These have done their missionary and educational work among our clergy. But we can readily afford to add to our ecclesiastical library such volumes as this translation of *Timotheus*. It has perhaps more of the discursive style peculiar to the genius of the German language; but it is a book full of noble thoughts and suggestions for the priest, arranged in systematic order, with here and there a touch of artistic form, and withal practical in its aim. Father Stepka has wisely, we think, permitted himself some freedom in the translation so as to adapt the reading of this excellent series of letters to the way of English readers. The letterpress and make-up of the book are equally satisfactory.

ORDO MISSAE seu precum ac ceremoniarum Missae interpretatio theologico-ascetica; et **Meditationes** ac **Examina** ad usum Sacerdotis recollectionem menstruam instituentis, additis **Precibus** ante et post Missam. Auctore Henrico Van den Berghe, I.O.D. Canonico theol. Major. Semin. Brugens. Praeside. Brugis Flandrorum: C. Van de Vyvere-Petyt. 1900.

Although published two years ago, this little volume is not as well known in ecclesiastical circles as it merits. It gives in the language of the Church a solid and pious, yet short and substantial interpretation of the prayers and ceremonies of the Mass. The meditations reflect the mind of the Christian Fathers on the subject of the sacred ministry, and are rendered practical by the examens that follow. It is a booklet to put in the way of seminarians before they go out on the mission, where it will serve them as a constantly useful reminder of the high estate they serve, while supplying the strength of heart and wisdom from on high. A pocket manual of priestly devotion that supplements the use of the Breviary.

MARY OUR MOTHER. By the Rev. L. B. Palladino, S.J., Missoula, Montana. For sale by B. Herder, St. Louis, Mo. 1902. (Price, 15 cents.)

Father Palladino is a devoted client of our Blessed Lady, as is evident from his former publications, such as *May Blossoms*. The present booklet is an effort—and one eminently successful, both in argument and style of diction—to demonstrate the claim of Catholics to honor Mary as their dearest Mother by special Divine appointment. The treatment is original in this, that the author takes for the basis

of his plea the two words of our Lord on the Cross to His Blessed Mother and St. John. He insists that the address to our Lady: "Woman, behold thy Son," and that to St. John: "Son, behold thy Mother," should rightly be understood as separate utterances with a distinct significance. Thus he overthrows the traditional number, and makes eight of "seven" words of the crucified Saviour. The book is well written, having the genuine devotional as well as thoughtful ring to its utterances. We wish it a large sale, for the benefit of Father Palladino's missions among the Indians, for whom he has labored so strenuously and successfully these many years.

POEMS, CHARADES, AND INSCRIPTIONS OF HIS HOLINESS, POPE LEO XIII. With English Translations and Notes by the Rev. H. T. Henry, Overbrook Seminary, Pa. The Dolphin Press. 1902.

INSCRIBED TO MY FRIEND THE REV. HUGH T. HENRY, LITT. D.

"The book that is sealed will be given to one that is learned."—Isaiah 29.

Sealed was this book, like some sweet instrument
Whose prisoned chords are mute to untrained ears,
Till thou didst loose its voice, and give it vent
In harmonies attuned to seraph-spheres.

If other fingers straying o'er the keys
Have waked, at times, a transient rippling strain,
It was reserved for thee to now release
The rich, full-throated tide of joy and pain.

For lo! thy skilful hands from each fair key
Have drawn the wealth of melody long stored
Within each little shell of ivory,
Framed by the gifted Vicar of the Lord.

Now grave, now gay, the measure moves along—
Carmina, Ludicra, quaint *jeux d'esprit*,
Quatrains, *Inscriptiones*, bursts of song,
Fraught with the charm of classic poesy—

All, all reveal the noble, saintly soul,
The warm, true heart of him, our Pontiff-Bard,
Whose triple crown is but an aureole
Of light from heaven¹—genius multi-starr'd.

¹ *Lumen in Coelo.*

Go forth, sweet songs, dear messengers of peace,
 With rarest gems of fantasy impearl'd ;
 Go forth to cheer, to edify, to please
 A cultured, Christian, English-speaking world !

Ye give us glimpses of a long career
 As student, Levite, priest—as prelate, Pope,
 Ye give us mem'ries of a past most dear,
 All radiant with faith and love and hope.

Ye stamp the name of *Pecci* on Fame's scroll,
 Not only as Christ's Vicar great and wise,
 But as the poet of the Christian soul,
 The scholar whom earth's schools immortalize.

And, pondering these chaste and dulcet songs,
 We seem to wander by a crystal lake,
 And watch the white swans sail in graceful throngs
 Where water-lilies their pure petals shake ;

Or, seem to pause beside a minster old
 With sunny tow'rs, and walls vine-tapestried,—
 Above its cross-crown'd spire to, hush'd, behold
 A flock of doves, like snow-flakes, skyward speed.

Live, tender dreams of heav'nly love and grief,
 Long live, white visions of true joy and rest !
 In this memento of our white-robed Chief,
 May Poet and translator both be blest !

—ELEANOR C. DONNELLY.

THE LIVES OF THE POPES IN THE EARLY MIDDLE AGES. By the Rev. Horace K. Mann, Headmaster at St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I (in two parts). The Popes under the Lombard Rule. St. Gregory I (the Great) to Leo III, 590-795. Part I, 590-657. London: Kegan Paul, Trench, Trübner & Co. St. Louis, Mo.: B. Herder. 1902. Pp. xvii—432.

Father Mann takes up for his special study of the Papacy the important period of the Middle Ages, which has not thus far been treated exhaustively and fairly by any historian, Catholic or non-Catholic. He rightly begins his account of what are called the Middle Ages with the reign of Gregory I ; for although the occasion for the development of an entirely new era in the life of the Church may be said to have been created by the establishment of the Lombard Kingdom under the Arian King Alboin, or in a measure already half a

century earlier through the occupation of Rome by Totila, yet it was Gregory who, by uniting the distracted elements in the Church, restored the dignity of her claims before the eyes of the world, as well as orthodoxy and discipline within her fold. His is the principal figure in the volume before us, and as his policy shaped that of successive Popes for centuries, the character sketch which our author gives furnishes us the key to the events that followed, down to St. Eugenius I, with whose history the present volume concludes.

Father Mann, whilst he does not ignore the judgment passed upon Gregory and the Papacy in general by historians like Milman, Gregorovius, Ranke, and others of equal prejudice, makes no pretension to enter upon a controversy against these writers. He avails himself of the old authenticated sources, such as the *Liber Pontificalis*, certainly a *quasi* contemporary production, the Ecclesiastical History of St. Bede, the Biography of Paul the Deacon (from which our author separates certain portions proved to be spurious), and finally the Life of Gregory, by John the Deacon. Of course, the Bollandists offer a rich fount of available information, and the results of recent research incorporated in such works as Grisar's *History of Rome*, give that critical character to our author's history which every work on such a subject, since the opening of the Roman archives to *bona fide* inquiry, is supposed to bring as a passport to recognition among the learned.

To determine the precise merits of the author's historical judgment is hardly necessary, when we realize that he writes from the standpoint of one who understands the full significance of the spiritual power vested in the Roman Pontiffs. The fact that the Popes represent Christ in the government of the Church furnishes a background and general temper for the historical picture in which they are represented as leading actors. It supplies us with the motives which actuated the Pontiffs of Rome in their intercourse with secular princes and governments, motives which cannot be understood or properly valued by those who do not recognize the spiritual power as distinctly superior to and yet not wholly inseparable from the temporal agencies which it must needs adopt to make itself felt.

Father Mann is fully alive to the exaggerations which earlier historians, mostly in good faith, have been guilty of. He tempers both praise and blame, where it can be shown that either undue enthusiasm or narrow bias or limited information influenced the verdict of writers on his subject. Such stories as are related by Teophanes, namely, that Pope Theodore signed the excommunication of the Patriarch Pyrrhus with a pen dipped in the Precious Blood, are justly discredited by our

author, who pictures for us as a discriminating historian and in agreeable literary style the lives of the twelve Popes who reigned from Gregory the Great to Eugenius I, who received Wilfrid, the first English pilgrim who went to the Holy City to learn there its customs, which he was to bring back to Lindisfarne Abbey.

THE ITALIAN RENAISSANCE IN ENGLAND. Studies by Lewis Einstein. New York: The Columbia University Press (The Macmillan Company). 1902. Pp. 420.

As an unbiassed account of the successive steps by which Italian culture crossed the Alps, and of the degree to which it influenced English civilization during the so-called Reformation period, Mr. Einstein's study stands alone. Descriptions of party-scenes, belletristic sketches, and artistic bits of history which deal with the mutual influences of the Latin and Anglo-Saxon races are numerous enough, even in English; but a thoughtful and connected delineation of the subject by a student and for students of history we have thus far had none, although Mr. Taylor's *Classical Heritage of the Middle Ages*, written from a like impartial standpoint, and issued, as is the present volume, under the auspices of the Columbia University, might be considered an excellent introduction to this class of books.

At the beginning of the fifteenth century we find Italian representatives of classical and scientific learning drawing a large following at Oxford University. Subsequently down to the sixteenth century we see the Italian culture grow in the places of the wealthy classes where it produced that type of accomplished courtier which for a time dominated English society and made polite learning a coveted thing throughout the land. Thence also we trace the reaction of sentiment which gradually assumes the form of Puritanism as a protest against Italian methods.

Our author's observations are based upon authentic and in some instances previously unexplored sources of information. In order to verify his conclusions he has availed himself of the opportunities afforded to scholars in the libraries and archives of both England and Italy, chiefly from documents in the British Museum, the London Record Office, the Bodleian Library at Oxford, and the Public Archives of Florence.

In his description of the scholar, the courtier, and the traveller of the fifteenth century, Mr. Einstein shows what a decided and, on the whole, beneficial influence on the development of English culture was exercised not only by Italian scholarship, but also by the Catholic religion which had its home in Italy. Speaking of "Churches and

Letters" he says: "The patronage of learning which has always been one of the proudest boasts of the Catholic Church, existed especially in the Renaissance, when a genuine love for it on the part of Churchmen atoned for many other shortcomings. The higher clergy, moreover, were mostly university men, whose scholarly interests had been awakened early in life, and who later were placed in a position to show their gratitude."

In discussing "the question of the gentleman" in the period which preceded the Reformation, he contrasts the two opinions prevalent in England, which were bound to modify each other. On the one side was the so-called popular idea which considered nobility to be by birth alone; on the other was the opinion, supported by the philosophers from Italy, which maintained that, since all men owed equally their origin to God, in whom highest nobility found its centre, every one, irrespective of birth, was noble so long as he lived a virtuous life.

The author's descriptions of scenes, of men, of systems in their practical results as illustrated in public life, are very interesting reading, apart from the sound lessons which they convey. The volume, evidently written with an honest purpose of bringing out the truth, whilst it shows that the writer had at his command all the apparatus of historical learning, deserves to be widely read; and, though the author is not a Catholic, the book on the whole is a strong plea for recognition of Catholic scholarship. It refutes the trite arguments that the Church is a fosterer of ignorance, and that the Reformation brought the life of civilization and culture into the northern countries. Whatever real culture was to be found in England at the time of Elizabeth, rested upon Italian foundation, and its best elements are due to distinctly Catholic influence. The reverse of the picture is wholly unfavorable to Protestant activity. "Occasionally the rôles were reversed, and an ardent English Protestant would penetrate Italy filled with a desire for proselytizing. Such a one was Richard Atkins, fanatic and martyr, who went to Rome with the intention of converting the Pope. After he had committed several excesses against the Roman Church, and had insulted the Host, he was denounced, tortured, and finally executed. . . . Oftener it was Italy that had for its effect the Catholic conversion of Protestants."

We do not wonder at the fact that Columbia University, with such broad-minded teachers as Professors Einstein and Taylor, whose honest research in the dominion of history does more to dispel anti-Catholic prejudice than the works of our own scholars, should draw to its halls a large Catholic and generally high-minded patronage.

Literary Chat.

Material for the history of the County of Mayo is being collected by J. G. O'Hara MacSweeny, of Dublin.

A new Irish Dictionary will soon appear under the authorship of the Rev. J. E. Murphy, Professor of Irish in Trinity College, Dublin.

A Life of Father Marquette, by Reuben G. Thwaites, the editor of the "Jesuit Relations," has just been announced by the Appletons.

Canon William Fleming, of St. Mary's, Moorfields, London, has just published a History of the English Martyrs down to the time of Queen Elizabeth.

Mr. Barry O'Brien, author of *Life of Lord Russell of Killowen*, is about to publish a *A Hundred Years of Irish History*. The preface is by John Redmond, M.P.

Muirchu Maccu Mactheni's short Life of St. Patrick, translated by the Redemptorist, Father Albert Barry, has just been issued in a second edition by Gill and Son, Dublin.

Alexander Glovatski's *The Pharaoh and the Priest* has been translated by Jeremiah Curtin, to whom we owe the interesting tales by Sienkiewicz. (Little, Brown & Company.)

Mr. Thomas Concannon under the auspices of the Gaelic League is making a good selection of stories for reading in Irish. His latest is *Blatha Bealtaine*, a translation of Miss Mary Butler's. They are pretty and stirring narratives of revolutionary times in Ireland and France.

Fisher Unwin (London) is soon to publish a history of Wales, covering the middle period of the Middle Ages, by Professor Little, of the South Wales University College. The monastic development of the Order of Citeaux under St. Bernard, and the early Franciscan foundations, will form an important feature of the work.

The Putnams are about to issue Father William Barry's history of the *Papal Monarchy from Gregory the Great to Boniface VIII*, that is, from the seventh to the fourteenth centuries. The work is apparently conceived in the style of the *Rise and Fall of the Roman Empire*, and deals chiefly with the influence of the Church as a temporal power.

Hiersemann, the international bookseller at Leipzig, has procured the few copies of Shiebel & Uhle's descriptive history of the ruins of Tiahuanaco in Peru, which were still in the market. The work is one of the best illustrated specimens of American antiquities. The text is German. Those interested in *Americana* will do well to procure a copy, which retails at something like twenty-five dollars a volume, with maps.

The Catholic, of Dublin (Dawson Street), is making propaganda for Protestant teaching. Its "Plain Papers on Some Fundamental Doctrines," issued in pamphlet form, are intended to refute the various fundamental beliefs of the Catholic Church. A few pages carefully read make plain to the intelligent person the Pharisaical aim of *The Catholic*; but the unwary and simple-minded need be warned against the imposition.

An important work, setting forth the state of the question and the principles on which are based the respective rights of the Church and the State in the matter of education, comes to us from the Belgian Redemptorist, Father F. X. Godts. He has chiefly Belgian conditions in view, and hardly apprehends the American situation in its full extent; nevertheless, his contention is based on sound reasoning, and should be of value to educators and statesmen alike.

The London firm of R. and T. Washbourne has undertaken to issue a special edition for England of our American *Ave Maria*—we should say Father Hudson's *Ave Maria*, for it is he that has given it the excellent character which it has maintained for so many years. A religious periodical more than any other class of publication is apt to bear the impress of the personality of its editor, and in the case of *The Ave Maria* the casual absence of Father Hudson's delicate and tactful supervision would make itself invariably apparent.

Father Talbot Smith, of New York, makes a clever reply to the strictures of a writer in the *Irish Ecclesiastical Record*, who having made a brief visit to the United States, concluded that America was a country unfit for Irishmen to live in, because it invites them to sacrifice their faith to Mammon, or, to use the euphemistic expression of the visitor, "for the Irish, America is the road to hell." Father Smith shows that America offers facilities for the practice of religion which might make it the road to heaven for anybody that has a mind to go there.

The Sharon Hill nuns keep up an excellent reputation for highly efficient educational work, as is manifest from the publication of their *Althea*. Without any trace of that clamorous exhibition which advertises its merits before having achieved them, the School of H. C. J. plainly teaches its pupils the best things in letters, art, and religious discipline. As a result there is a high-class air and originality about their semi-annual publication, designed, composed, and published all within the Convent walls and by the students themselves, which invites confidence in the methods of training represented by the Religious of the Holy Child Jesus.

The Cathedral Library Association of New York, under the direction of its indefatigable president, Dr. Joseph McMahon, has inaugurated a *Truthlover's Library*, conducted on the plan of the "Booklovers Library," which seems to have scored great success. The purpose of the Truthlover's Library is "to put its members in touch with the newest and best literature of the day at a minimum cost and trouble. For \$5.00 one book will be delivered each week for one year at the residence of the subscriber. Only one book will be allowed at one time, but the book may be kept at the pleasure of the subscriber. Annotated lists will be issued frequently to help the subscriber in making selections. All that is required of the subscriber is to write out a list of the books wanted, send it to the above address of the Library Association and the books will be delivered and called for, one each week until the list is exhausted.

The John Murphy Company of Baltimore and New York has inaugurated an active propaganda for a more extensive reading of the Sacred Scriptures among Catholics. The recent issue of its quarterly *Tablet* is entirely devoted to this subject, and contains a series of articles from leading professors of Scripture, together with endorsements from high ecclesiastical personages, calculated to render the study of the Bible intelligently popular. No doubt the Messrs. Murphy deal with the subject chiefly as a means to launch and increase the sale of their excellent edition of the Catholic version of the Bible, but if they succeed in this they will have done a decidedly good thing for their customers as well as for themselves. The sale of good Catholic books as conducted by our large and reputable book firms is a work that deserves all encouragement, and money spent in building up a good family library is well invested.

Among the rare books and MSS. recently sold from the collection of Mr. Henry White in London, was a Greek MS. *Evangelia Quattuor* copied from an old Byzantine codex, consisting of four hundred leaves of vellum, with numerous miniatures and illustrations; it brought \$1,500. A MS. copy of the *Little Office of the Blessed Virgin*, of the fourteenth century, written on 161 leaves of vellum and containing fifteen miniatures, was sold for \$1,645. A similar MS. of 248 leaves from another collection sold for \$1,700. Another MS. in Latin, of the *Four Gospels*, containing 204 leaves (vellum) and a miniature, written in the eleventh century, sold for \$1,700. A MS. volume, 436 leaves, of a Flemish breviary, was bought by Mr. Quaritch for \$9,050. This is said to have been purchased for a New York library. New York is in possession of a similar MS., the famous *Evangeliarium* or "Golden Gospels" of the seventh century, which was bought for \$12,500 by Mr. Irwin of Oswego, and lately sold to Mr. Pierpont Morgan.

Among the *incunabula* of interest to theologians were a copy of the *editio princeps*, A. D. 1467, of the *Summa (Secunda Secundae)* of St. Thomas Aquinas, valued at \$555; and a Venice edition, A. D. 1486, of St. Thomas' Commentary on the First Book of Sentences, sold for \$505. Two copies of Lactantius, who is styled the Christian Cicero, A. D. 1468, Rome, brought \$400 and \$395 respectively. A St. Augustine *De Civitate Dei* of A. D. 1468, Rome, sold for \$285; and another copy (Mentelin) for \$155. The same amount was offered for an Aldine edition of Aristotle in five volumes, A. D. 1495. The first Dutch Bible printed (A. D. 1477) sold for \$260. A copy of St. Jerome's *Epistolae*, A. D. 1470, at Metz, sold for \$1,010.

The University of Pennsylvania has conferred the degree of *Literarum Doctor* upon the Rev. H. T. Henry, one of the regular contributors to THE ECCLESIASTICAL REVIEW and THE DOLPHIN. Dr. Henry is an alumnus of the Pennsylvania University. Since his connection with Overbrook Seminary he has been active in the department of Church history, chiefly with reference to Patristic studies. It is to the special credit of the University of Pennsylvania that it selected for the bestowal of its academic laurels a man who as President of the American Historical Society, some years ago, published a searching criticism of a series of pamphlets entitled *Translations and Reprints from Original Sources of European History*, edited under the auspices of the University by one of its own professors. We can hardly imagine Princeton, or even old Harvard, showing themselves so liberal in their recognition of literary merit toward an honest antagonist. Father Henry proves himself not the less an honor to his classical Alma Mater for being a priest who adds the modest and unassuming manner of the true Christian gentleman to a broadly cultured mind.

There appeared in a recent number of the Boston *Sacred Heart Review* an extensive critic of *Luke Delmege*. The writer has thoughtfully sifted the work, and shows that for a proper appreciation of the novel, the reader must master the point of view from which Father Sheehan approached his subject. He himself discovers three main ideas or revelations as underlying the author's purpose in the story of Luke Delmege. The first is that of the priestly life, as shown in the fine types of the Irish priesthood which cluster about the central figure of Delmege. Next there is the accompanying revelation of an Irish priest's hope for Ireland's future, and his explanation of her present and her past. Finally we obtain a view of the value set by the Catholic Church, as by the Divine Master, on the individual immortal soul of man. This conception is precisely what gives to *Luke Delmege* its permanent value as well as its originality as a work of literary fiction. To be fully understood, it must be read several times, and this we should recommend to those who are still puzzled as to the merits of this singular piece of work, which, in many respects, is superior to *My New Curate*.

Dr. Joseph Parker, in a paper contributed to the *Daily News* (April 11) commenting upon a recent report of the London Police Courts, touches deftly upon the education question, as throwing light upon the growth of criminal activity in modern society. "We thought," he writes, "that the Education Act would in due time put an end to all this. I never comforted myself with this delusion. Education itself in any intellectual sense never made an honest man, if the man was not honest to begin with. Many piteous appeals were made to us to help the work of popular education, on the plea that children would be taken off the streets and taught good morals without being subjected to sectarian religious training. This sentimental argument is founded on a glaring fallacy. It is the educated man who does the most mischievous work in society. Collect all directors, managers, accountants, and auditors who have from time to time passed through our prisons and ask them if they can read or write. They can read and write only too well. The little child-thief who takes pocket-handkerchiefs only may be put in a House of Correction without making any sensible difference to the extent of burglary. It is the educated man who must be watched: the man who knows how to shuffle his cards and how to deceive

the very elect. There is only one cure for this most terrible disease of thieving. Make the tree good, and the fruit will be good. Get at the very heart of the matter, and never attempt to do by reformation what can only be done by regeneration."

Mr. Thomas Connery draws an interesting picture of the present Pope as a young man when in company of Father Salvagni. We quote :

A few years ago M. Boyer d'Agen interviewed Father Salvagni, an old native of Carpineto, where the present Pope was born, and brought out many interesting little facts about young Pecci's love of sport. Salvagni was the one youth who was with Pecci more than others in the hunting expeditions, and it was plain to be seen that he deplored the fact that Pecci the Pope could no longer hunt like Pecci the boy.

"La philosophie peut s'apprendre ailleurs que dans les livres, et la vie est, pour une âme simple, la meilleure école de la Sagesse." Such was Father Salvagni's way of expressing his regret at the changed life of "the prisoner of the Vatican." "One can learn philosophy elsewhere than in books, and the best school of wisdom for a simple soul is life itself."

"One day while Ser Nino and I were guiltless of even a single hair on our chins," said Father Salvagni, "we were hunting *l'alonette au filet*. Reaching out, he leaned over the big ditch you see just here, and rolled to the bottom. I helped him to climb back with my stick, and when he regained the path, safe and sound, he exclaimed :

"When I become Pope I will have a bridge built across here."

"The bridge has not yet been built," said Father Salvagni to M. d'Agen, "but the boy has become Pope. One should not make rash vows, you see. On risque de manquer à sa parole."

At the time no doubt Father Salvagni paid little attention to what must have appeared a mere random remark, uttered jocosely, as an American boy might say, "I will do great things when I become President." But who shall say that the beardless Carpinetan youth was not even then in some mysterious way conscious of the future greatness?

At all events Ser Nino's remark was at least a curious verification of the old saw—about words uttered in jest coming true.

PRESS OPINIONS OF "THE DOLPHIN."

Our readers will be interested in what others are saying and thinking of THE DOLPHIN, now that it has completed its first semi-annual volume. By way of comparing notes, a few quotations from contemporaries in various districts, and representing many different constituencies, are to the point and show the current of public opinion. From the National Capital, the home of the enterprising *New Century*, comes a three-column appreciation of THE DOLPHIN, from which we cull the following: "The fifth issue of THE DOLPHIN has now been reached, and in these numbers are ample evidence of ability in conducting such a publication, and of the needs which it purposes to fill. It reflects the highest credit on the Catholic scholarship of the New World. . . . It has long been felt and occasionally urged that the time is ripe for the establishment of a Catholic monthly review on the lines of the English magazines, such as the *Nineteenth Century*, *The Contemporary*, *The Fortnightly*.

"THE DOLPHIN is the first effort in this direction. . . . It has come into being just at the right time, and its five issues clearly evidence that it is fully prepared to meet the intellectual needs of a large class of Catholic laymen, who will find it an admirable Catholic *vade mecum* for every month of the year, the better they become acquainted with its contents. . . . THE DOLPHIN has not fallen into the error of underbidding other high-class magazines. It is sure to prosper, if I am anything of a prophet; and it contains more solid and reliable reading matter, set out with fine taste, than half a dozen magazines. Therefore, it would be cheap in price at double its present subscription rate."

The Catholic Union and Times, of Buffalo, says: "This distinctively Catholic magazine is a comparatively new-comer to the ranks of Catholic literature, but it is destined to fill a long-felt want. The contents cover topics that ought to be of interest to educated Catholics as well as those who desire to become educated."

The Erie Weekly Herald: "THE DOLPHIN carries out the high promise made in its earlier numbers. Indeed, it is a high-class magazine, eminently practical, and appeals strongly to Catholic readers."

From many New England expressions of good will this from *The Providence Visitor* is encouraging to THE DOLPHIN: "Here is a publication of which no layman can say he would be ashamed to put it into the hands of his Protestant or infidel neighbors. . . . There is much about THE DOLPHIN that recalls the scholarly tone of the *Home and Foreign Review* in its better days. It is both orthodox and tolerant, without a shadow of that irritating spirit of 'cocksureness' which has been the bane of the average publication among English-speaking Catholics ever since Vatican days. We do not see how the layman who does not read THE DOLPHIN can affect to be abreast of the best that is thought and said, not only in the ranks of his co-religionists, but amidst those less orderly groups of non-believing minds before whom he will always have to be on the defence. . . . THE DOLPHIN represents an idea; there is only one thing that can stifle that—a body with no intellectual atmosphere to help it to live. *Floreat Delphinus, sit incolumis, sit beatus!*"

The New World, of Chicago, calls THE DOLPHIN "the best Catholic magazine of the month."

A French contemporary, *L'Independant*, says of THE DOLPHIN that it is "irréprochable à tous les points de vue. . . . Elle intéressera certainement tous les Catholiques instruits."

From Ireland, through *The Irish Monthly*, of Dublin, come words of cheer from Father Matthew Russell, S.J., that are appreciated: "THE DOLPHIN will, we are sure, increase its constituency every month, and establish itself as securely as its ecclesiastical sister magazine. . . . The scope of this fine magazine is very wide, embracing all the branches of knowledge in which a thoughtful and educated layman may be supposed to be interested."

Says the *Georgetown College Journal*: "THE DOLPHIN continues to maintain its high place as the most scholarly and thoughtful of all the Catholic periodicals that come to our table. . . . The reviews are among the very best we have read anywhere."

Another collegiate well-wisher, speaking for the ladies, after promising THE DOLPHIN success "judging from the initial numbers of the magazine," with true womanly helpfulness, adds: "Its success must depend on the efforts of its friends, whose first work should be to enlarge the circle of its lay readers."—*The Young Eagle*, Saint Clara College.

The Right Rev. Bishop of Covington, in the official organ of the Priests' Eucharistic League, *Emmanuel*, of which he is the Editor, writes: "When we read the programme of this review, especially intended for lay Catholics, we felt like grasping the hand of the successful Editor of THE ECCLESIASTICAL REVIEW and thanking him for the realization of a long-dreamt dream. The first numbers promise the fulfilment of our best expectations. Now let the Reverend Clergy go to work and prevail upon every layman of means, and every graduate of college and convent, to subscribe to THE DOLPHIN. They will get an intellectual, artistic and literary treat which will soon disgust them with the scatterbrain pabulum of the dime monthlies."

Numerous other expressions of encouragement from public and private sources augur well for the future of THE DOLPHIN which is designed to grow more perfect in proportion to its popularity among our educated classes.

Recent Popular Books.

ASA HOLMES: Annie Fellowes Johnston. \$1.25.

Asa's character of a pious and cheerful old philosopher whose lifelong aim has been to serve his fellowmen, is unfolded in a series of brief sketches, embodying the talk at the Cross-Roads store, *i. e.*, a village grocery. The book is pleasantly written, and abounds in charity.

BALE MARKED CIRCLE X: George Cary Eggleston. *Lothrop*. \$1.50.

Three Southern boys and a Confederate non-commissioned officer leave blockaded Charleston with a little cargo of cotton, one bale containing important papers. They are pursued and engaged by a Union cruiser, but escape with one prisoner; they are captured, but manage to right their craft, and arrive safely in Nassau. The officer's instructions to the boys and their experience embody much information about sailing a sloop, and the historical situation is clearly explained in excellent English. [Ten to eighteen years.]

COMMENTS OF A COUNTESS: Anonymous. *Lane*. \$1.50.

Very shallow and tame comments on English society as it presents itself to a peeress whose impecunious husband is under the dictation of the dowager countess as to which of his own houses he shall occupy. This sufficiently indicates the author's ability to write of English peers, and her abstinence from indecency does not confer any positive merit upon her book.

COURAGE OF CONVICTION: T. R. Sullivan. *Scribner*. \$1.50.

The author contrasts the lives of a painter who seeks his art first, and a musician who forsakes his art for money which for a time enslaves him. It is well written, with no yielding to the popular fancy for coarseness and roughness, the author very evidently having the quality which gives the book its title and refusing to make politic concessions. His men and women are strong enough and good enough to be worthy of a place in a book, no common merit this season.

DAMSEL OR TWO: Frankfort F. Moore. *Appleton*. \$1.50.

Two sisters, daughters of an English officer defrauded of his entire fortune by a "promoter," attempt to earn money by singing in public and by house decorating, and thus learn something of human meanness and stinginess. The company promoter, making an attempt to obtain possession of a valuable mineral deposit in their father's land, is thwarted by a clever journalist, and the little comedy ends with happiness for all the good characters, and crushing discomfiture for the promoter.

EARTH'S BEGINNING: Sir Robert Stawell Ball. *Appleton*. \$1.80 net.

Plain expositions of the theories at present held by the astronomers as to the history and constitution of the universe, with necessary explanations of the discoveries forming the bases of the newer hypotheses. The original form of the book was lectures for young persons, and it is within the apprehension of any intelligent child of high-school age. It is illustrated with photographs of the heavenly bodies, charts, and pictures showing the effects of volcanic eruptions, to which the author devotes much space.

ERRAND BOY OF ANDREW JACKSON: W. O. Stoddard. *Lothrop*. \$1.50.

A young Tennessean volunteer of 1814 is at Fort Bowyer, and assists in the arrangements for persuading Lafitte and his Baratarians to aid in the American defence of New Orleans. A slave called Black Sam, and a Seminole warrior, aid the real personages in making the story interesting, and it ends with an excellent description of the battle of New Orleans. [Ten to fifteen years.]

FIVE LITTLE PEPPERS ABROAD: Mrs. Lothrop (Margaret Sidney). *Lothrop*. \$1.50.

The Peppers, Mr. King and Jasper, Dr. Fisher and Mrs. Fisher wander about Holland and a few places beyond its borders, chiefly employing themselves in spending money, and in being exasperatingly and laboriously virtuous. The story ends with a

description of a visit to England, the account being garnished with really wonderful blunders. "The vicar asked the grace" is one of the least of them. The story is too sweet for anything, for reading, most of all.

GIRL OF VIRGINIA: Lucy Meacham Thruston. *Little*. \$1.50.

Frances, daughter of a professor of the University of Virginia, is slowly won to love an undergraduate, but learning at the moment of betrothal that he has a divorced wife, she and her father unite in sending him away. After a time she is betrothed to a man worthy of her, and refuses to reconsider the question when the wife of her former lover dies. It is a graceful, clean story of a good daughter and good girl.

GOLF: William G. Brown. *Houghton*.

A very small manual dealing with the mental and moral attitude necessary for good playing, and useful to men and women accustomed to rule their muscles through their minds.

GRAND DUCHESS: Frances Gerard. *Dutton*. 2 vols. \$7.50.

Anna Amalia, mother of Karl August, Grand Duke in Goethe's time, is here shown by the light of many contemporary memoirs and letters which also illuminate Goethe and his acquaintances. The tale is curious, and it is not the author's fault that Goethe's part in it is unedifying, but she has made little effort to give her work compactness and logical sequence. Reading it is better than wading through the letters and journals forming its basis.

HARDWICKE: Henry Edward Rood. *Harper*. \$1.50.

A Presbyterian church with a congregation of villagers, each one intent upon having the gospel preached according to his own private judgment, and a minister firmly resolved to respect his own mind and development meet and quarrel through some lively chapters. The general teaching of the book is that only the narrow-minded insist that belief in any truth excludes belief in its contradictory. A pious busybody, and a time-serving layman are evidently drawn from life.

HERALDS OF EMPIRE: A. C. Laut.
Appleton. \$1.50.

The struggle of the French and English for the possession of America is the background of a melodramatic story, of which part of the action takes place at the court of Charles II. Some amazing errors, such as calling Henrietta Maria "a Jezebel and a Potiphar," appear in the text.

HER SERENE HIGHNESS: David Graham Phillips. *Harpers.* \$1.25.

The familiar story of the American who loves the princess on sight, and persuades her to marry him, is vivaciously and concisely related.

HINDERERS: Ada Ellen Bayly, Edna Lyall. *Longmans.* \$1.25.

This is a pro-Boer story, with all the virtues given to the heroine of twenty-eight, and her lover of sixty years, and the vices of using rouge, incivility, breaking the Sabbath, neglecting children, gambling, and a few more impartially divided among the English men and women who believe in their country. It is unworthy of its authors.

HISTORY OF ENGLISH LITERATURE: William Vaughn Moody, Robert Morso Lovett. *Scribner.*

The arrangement of this book gives but little space to the early periods, and it is intended for young students. Its criticism is just as far it goes, but its authors introduce some writers and some books which fastidious teachers would prefer should remain unknown to their pupils. The great merit of the book is that it wastes so little space upon those early authors with whom very few students will ever seek any acquaintance.

IN THE EAGLE'S TALON: Shepard Stevens. *Little.* \$1.50.

The young hero, a cadet of good family, reared in French St. Louis, is beloved by a charming St. Louis girl, and by his cousin whom he rescues from Bonaparte. His visit to Paris occurs at the moment of the negotiations for the purchase of Louisiana, and he is able to use his and her new American citizenship as an argument in his cousin's behalf. Madame Murat, her demands upon her brother,

and his treatment of her, figure in the story. Bonaparte's wooing is too blunt and outspoken to be agreeable reading, and Caroline's language is Elizabethan in frankness.

JUDITH'S GARDEN: Mary E. Stone Bassett. *Lothrop.* \$1.50.

A wilful, quaint woman's account of her summer with a garden upon which she spent the money that should have clothed her, and all the other funds that she dared. She indulges in some amazing speculations as to prayer, talks with her amusing Irish gardener, and marries off a charming girl friend. Pretty colored pictures, a graceful page border in green, and a cover decorated with clove pinks, make a pleasing summer book.

KINDRED OF THE WILD: Charles G. D. Roberts. *Page.* \$1.50.

Studies of animals in the woods of northeastern America, describing their ways sympathetically but without sentimentalism, and dwelling strongly upon the hard savageness of their lives and deaths. The author carefully abstains from giving them any feelings or aspirations foreign to their savage nature, devoting himself solely to showing them as part of the forest with little more power of self-disposition than trees. The pictures are conceived in the same spirit as the text.

LAFITTE OF LOUISIANA: Mary Devereux. *Little.* \$1.50.

The author has woven the legends connecting Lafitte with Bonaparte, the artillery subaltern, and later with Napoleon, the prisoner of Elba, into one web with better authenticated incidents, and some purely imaginary, and has added a very well devised conversation between Lafitte and Jackson and Claiborne. She gives the pirate a fortunate love-story, and makes him an interesting figure quite consistent with his times.

LATE RETURNING: Margery Williams. *Macmillan.* \$1.25.

A fancied revolution in a fancied republic is made more complicated by the acts of two journalists, an Irishman and an American, and its scenes are vividly described, but to no visible

purpose. The "returning" is that of a woman who, thinking the President cowardly, leaves him; and by a series of mischances is shot by the side of her first lover, the leader of the revolutionists.

LETTERS OF M^{LLE}. DE LESPINASSE: Translated by Katharine Prescott Wormeley. *Hardy*.

The correspondence of Madame du Defland's treacherous young companion with her secret lover, the Count de Guibert. The letters are curious and noteworthy just now, because they are the foundation upon which Mrs. Humphry Ward has builded her "Lady Rose's Daughter," but their treatment of immorality has the frank freedom of eighteenth century France. Sainte Beuve's criticism of the letters is included in the volume, which is illustrated with colored portraits.

LOWER SOUTH IN AMERICAN HISTORY: William Garrott Brown. *Macmillan*. \$1.50.

A dispassionate exposition of the part played by the Cotton States in determining American financial and foreign policy, and in defining Southern opinion of the abolition of the slave trade, of slavery itself, and of laws in regard to fugitive slaves.

MATE OF THE GOOD SHIP YORK: W. Clark Russell. *Page*. \$1.50.

A young English girl, whose beauty the author doth protest too much, being driven from home by a cruel step-mother, is befriended by the mate of a merchant-vessel, who finds her a place on a passenger steamer. Her shipwreck brings her to his vessel, and they begin a series of wild adventures, ending in happiness and the acquisition of a competence for life.

MEDITATIONS OF AN AUTOGRAPH COLLECTOR: Adrian H. Joline. *Harpers*. \$3.00.

Literary and biographical gossip, with a collection of autographs for its centre, pleasant humor for its sauce, and many facsimiles for illustration. The author is a collector, not a beggar, much less a sharper, like many persons possessing large numbers of autographs, and his book is in every way

to be commended to young readers, and also to his contemporaries.

MISSISSIPPI BUBBLE: Emerson Hough. *Bowen*. \$1.50.

Law is made the hero of a wild romance, in which figure a noble English lady who loves him and her entirely despicable kinswoman who wins him by fraud, and escapes to America with him after he has been sentenced to death for killing a man in a duel. She leaves him later, and in time he returns to Europe to find the lady of his heart steeled against him and to meet the other woman at one of the Regent's little suppers. The whole blame of the Bubble is cast upon the Regent and his advisers, who neglected Law's admonitions to issue no notes beyond capital in hand.

NOT ON THE CHART: Charles L. Marsh. *Stokes*. \$1.50.

Two men and a woman are wrecked upon an uncharted tropical island, and remain there for some months before they are taken off by a United States vessel. Both men fall in love with the girl, and the one whom she does not love loses his mind for a season, but eventually recovers it. The inevitable treasure is discovered and everything ends happily.

ONLOOKERS' NOTE BOOK: G. W. E. Russell. *Harpers*. \$2.25 net.

Anecdotes, of Englishmen and women, criticisms of royalty and society, and opinions as to the current of conduct, morality, and religion. The papers have been printed in England and have been received with great respect, the author being known as one perfectly conversant with his subject, and entirely fearless.

ON THE ROAD TO FRONTENAC: Samuel Merwin. *Doubleday*. \$1.50.

A French officer, entrusted with an important mission, attempts to escort a young girl through the territory of the Five Nations. He is assisted by Father Claude de Casson and succeeds in his undertaking, although narrowly escaping death. The author accepts the theory that the Indians had poetical ideas and a vocabulary adequate for their expression, but he is just in

his treatment of the good priest's bravery and devotion.

PASTEBOARD CROWN: Clara Morris. *Scribner*. \$1.50.

The daughters of a poor gentleman and his vulgarly pretentious wife, finding themselves in dire necessity, the eldest seeks and obtains a place on the stage. She is aided by a benevolent "star," but owes her eventual success to an actor-manager whom she loves, not knowing him to be married. She does not discover his position until she has sinned, and the book ends very sadly, although the author's condemnation is mingled with pity. The tendency of the book is to discourage theatrical ambition.

PHILIP LONGSTRETH: Marie Van Vorst. *Harpers*. \$1.50.

The hero, a millionaire's son, attempts to play at philanthropy, and causes some serious labor and trade complications besides giving great unhappiness to a worthy girl whom he fancies that he loves. His father dies at a convenient moment, his business troubles take a favorable turn, and he discovers that he really loves a woman of his own class. The book is written in fancifully bad English; the things which the heroine is said to do with her eyes would make her fortune if presented on the stage.

POEMS: Charles G. D. Roberts. *Page*. \$1.50.

The author has collected everything included in his five volumes published before 1893, making a volume of ballads, sonnets, lyrics of the forest and city, and classic fragments. They are entirely free from eccentricity in form and from those aberrations on morals considered so admirable by certain authors, but they are strong and original, and the volume is one of the most important books of poetry to appear this year.

RED ANVIL: Charles Reginald Sherlock. *Stokes*. \$1.50.

Peterboro, N. Y., the home of Gerrit Smith, is the scene, and Smith himself has an important part in the story,

which deals with the underground railroad, Webster's speeches explaining the fugitive slave law, the feelings of an abolitionist town after learning by experience that an escaped slave may be a criminal, and the process by which one such became a hero. Its effect is to show that unscrupulous abolitionists endangered their country and their fellow beings in the name of principle.

REMINISCENCES OF A DRAMATIC CRITIC: Henry Austin Clapp. *Houghton*. \$1.75 net.

Thirty years as a critic of the Boston stage prepared the author of this book for its production. It is descriptive rather than analytical, remarkably free from personal prejudice, and it includes very little comment upon actors not approved by the author, and absolutely no scandal. It is illustrated with photogravure portraits of a few of the greatest artists, all in ordinary costume.

RUSSELLS IN CHICAGO: Emily Wheaton. *Page*. \$1.25.

A Boston husband and wife are compelled to take up their abode in Chicago and in time learn to love it and to despise the East. The Bostonian woman is superlatively ignorant, rustic, and antiquated, and such modern and commendable ideas and manners as she has are condemned by the author. The Chicago women are rude and vulgar and are praised whenever they are especially odious, and the entire book is packed with solecisms.

SEIGNEUR DE BEAUFOY: Hamilton Drummond. *Page*. \$1.50.

The career of a fifteenth century French nobleman, holding his own with his equals, yielding scant deference to his king, cherishing his own peasants and men-at-arms, because they were his property, is illustrated in a series of episodes, described with much power. The ineffectiveness of the law, the sufferings of the Church, and the brutish condition of the peasants are shown by example, not by formal description, and the story is uncommonly impressive.

SEPTEMBER DAYS ON NAN-TUCKET: William Root Bliss. *Houghton.* \$1.00 net.

A trustworthy description of an island curiously misrepresented by newspapers. The account is in the form of a week's diary and includes fragments of authentic eighteenth century letters, historical anecdotes, stories of old houses, and brief legends of island notables, and observations upon the minor beauties of the scenery.

SPENDERS: Harry Leon Wilson. *Lothrop.* \$1.50.

The real hero is a Montana prospector and millionaire, seventy years of age. Not content with the conduct of his grandson, who consoles himself for a love disappointment by unlimited gambling and drinking, he arranges matters with another moneyed magnate, introduces the youth to the stock market, and makes him seem to lose the fortune of his entire family, thus giving him a motive for hard work and clean living. The main intention of the book is to make the East and West better acquainted, to which end typical characters from both sections are vividly described. Necessarily certain matters unsuitable for very young readers are mentioned without any direct condemnation, but the story is intrinsically moral and it is always amusing. The author, an Illinois man, knows the far West and Chicago intimately, and has lived in New York ten years.

STRAY LEAVES FROM A BORDER GARDEN: Mary Pamela Milne-Home. *Lane.* \$1.50.

Garden gossip mingled with legendary and antiquarian lore and brief poems, some of excellent quality; a group of stories about garden-lovers, and a glossary of bird names and flower names, with a few indifferent pictures, compose a highly attractive book.

'TWEEN YOU AND I: Max O'Rell. *Lothrop.* \$1.50.

The first half of this book, "Concerning Men," is written in the vein of one who admonishes a mildly querulous simpleton for his own good, and is clever; the latter half, "Concerning Women," deals with some topics not suitable for general reading, according to English and American conventions. The author's wit and cleverness are undeniable; his discretion is uncertain.

UNTO THE END: Mrs. G. P. Alden (Pansy). *Lothrop.* \$1.50.

The heroine, the daughter of a high-minded minister, marries a man of very little principle. Although made very unhappy by the discovery of his real nature, she bravely makes the best of her position, even when, twenty years later, he tries to force their daughter into a mercenary marriage, and after his death she is silent in regard to his failings and her own troubles. The book is meant for Protestant Sunday-school libraries.

Books Received.

THEOLOGY.

PRINCIPIA THEOLOGIAE MORALIS, auctore Thoma Slater, e Soc. Jesu. Londinii: Burns et Oates. 1902. Pp. xx—575. Pretium, 7s 6d net.

OUR LADY AND THE EUCHARIST. Selections from Father Faber. By the Rev. John Fitzpatrick, O.M.I., compiler of *The Christmas of the Eucharist, Father Faber's May-Book*, etc. New and Enlarged edition. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii—79. Price, \$0.30 net.

LA MÈRE DE DIEU ET LA MÈRE DES HOMMES, d'après les Pères et la Théologie. Par le P. J.-B. Terrien, S.J. *Deuxième Partie: La Mère des Hommes.* Paris: P. Lethielleux, 1902. Pp. tome premier, 612; tome second, 551. Prix, les 2 vols., 8 fr.

ORDO MISSAE seu precum ac caeremoniarum Missae interpretatio theologico-ascetica, et Meditationes ac Examina, ad usum sacerdotis recollectionem menstruum instituentis, additis Precibus ante et post Missam, auctore Henrico Van den Bergh, J.C.D., Canonico theologali, majoris Seminarii Brugensis Praeside. Brugis: C. van de Vyvere Petyt. 1900. Pp. xiv—290.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. By Saints and Fathers of the Church. Translated by the Rev. Patrick Boyle, C.M. Dublin: M. H. Gill & Son; London: Art and Book Company; New York: Benziger Brothers. 1902. Pp. 221.

THE CATHOLIC CHURCH AND SECRET SOCIETIES. By the Rev. Peter Rosen. Published with the approbation of the Archbishop of Milwaukee. Hollandale, Wis.: The Rev. Peter Rosen. 1902. Pp. 330. Price, \$1.00.

"IL M'A AIMÉ!" Méditations pour le Mois du S. Cœur et Prières Choiesies. Par A. Vermeersch, S.J., Professeur de Théologie. Paris and Tournai: H. & L. Casterman. Pp. 208. Prix, o. fr. .75.

COMMENTAR ZUM KATECHISMUS FÜR DIE KATHOL. PFARRSCHULEN DER VEREINIGTEN-STAATEN. Von W. Farber. Bearbeitet vom Verfasser des Katechismus. Dritter Theil, *Die Sacramente*; Vierter Theil, *Das Gebet*. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1902. Pp. iv—378; iv—105. Preis, \$1.50 net.

PHILOSOPHY.

THE DANGER OF YOUTH, and A Tried Antidote. By the Rev. Joseph Jordans, S.J. From the German. St. Louis, Mo.: B. Herder. 1902. Pp. 88. Price, \$0.15. 100 copies, \$10.00 net.

PARENTAL RIGHTS IN CHRISTIAN *versus* SECULAR EDUCATION. By the Rev. Michael Daniel Collins, Jonesburg, Mo. Printed at the Institution of Homeless and Destitute Children, Mount Loretto, Staten Island, N. Y. 1902. Pp. 52.

SOCIALISM. Its Economic Aspect. By William Poland, S.J., St. Louis University. St. Louis, Mo.: B. Herder. 1902. Pp. 32. Price, \$0.05; 100 copies, \$4.00 net.

HOW TO REASON: or, The A B C of Logic Reduced to Practice in Analyzing Essays, Speeches, Books. To this is added an Appendix on Definition and on the Making of Abstracts. By the Rev Richard C. Bodkin, C.M. Dublin: Browne and Nolan, Ltd. 1902. Pp. xvi—184.

THE IDEAL TEACHER, or, The Catholic Notion of Authority in Education. From "Théorie de l'Éducation." By Père L. Laberthonnière, of the Oratory, Superior of the College of Juilly. Translated by Margaret La Farge. Edited by Joseph McSorley. New York: Cathedral Library Association. 1902. Pp. 81.

LES BÉATITUDES DE L'ÉVANGILE et les Promesses de la Démocratie Sociale. Traduit de l'allemand de Mgr. Schmitz, Evêque Coadjuteur de Cologne, par l'Abbé L. Collin. Paris: P. Lethielleux. 1902. Pp. 319. Prix, 3 fr. 50.

THE VARIETIES OF RELIGIOUS EXPERIENCE. A Study of Human Nature. Being the Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901—1902. By William James, LL.D., etc., Corresponding Member of the Institute of France and the Royal Prussian Academy of Sciences, Professor of Philosophy at Harvard University. New York, London, and Bombay: Longmans, Green and Company. 1902. Pp. xii—534. Price, \$3.20 net.

OUTLINES OF METAPHYSICS. By John S. Mackenzie, M.A. Glasg., Litt. D. Camb. New York: The Macmillan Company. 1902. Pp. xv—172. Price, \$1.10.

COLONIAL GOVERNMENT. An Introduction to the Study of Colonial Institutions. By Paul S. Reinsch, Professor of Science in the University of Wisconsin. New York: The Macmillan Company. 1902. Pp. x-386. Price, \$1.25 net.

PHILOSOPHY AND LIFE, AND OTHER ESSAYS. By J. H. Muirhead, M.A., Professor of Mental and Moral Philosophy in the University of Birmingham. New York: The Macmillan Company; London: Swan, Sonnenschein & Company, Ltd. 1902. Pp. 274. Price, \$1.50.

PHILOSOPHY: ITS SCOPE AND RELATIONS. An Introductory Course of Lectures. By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. New York: The Macmillan Company. 1902. Pp. xvii-252. Price, \$2.25.

SCOTTISH PHILOSOPHY IN ITS NATIONAL DEVELOPMENT. By Henry Laurie, LL.D., Professor of Mental and Moral Philosophy in the University of Melbourne. New York: The Macmillan Company; Glasgow: James Maclehose and Sons. 1902. Pp. viii-344. Price, \$1.75.

ASCETICA.

SAINT ANTHONY OF PADUA (1195-1231). By M. l'Abbé Albert Pepitre. Translated by Edith Guest. London: Duckworth & Co.,; New York, Cincinnati, Chicago: Benziger Brothers; Dublin: M. H. Gill & Son. 1902. Pp. xiv-186. Price, \$1.00 net.

MORE HOME TRUTHS FOR MARY'S CHILDREN. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. Author of *Home Truths for Mary's Children*, *At the Foot of Jesus*, *The Retreat Manual*. London: Burns and Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 263. Price, \$1.00 net.

HISTORY.

DARK PAGES OF ENGLISH HISTORY. Being a Short Account of the Penal Laws against Catholics from Henry the Eighth to George the Fourth. By J. R. Willington M.A. London: Art and Book Company. 1902. Pp. xviii-165. Price, \$0.75 net.

THE CONVENTS OF GREAT BRITAIN. By Francesca M. Steele (Darley Dale). With a Preface by Father Thurston, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. xxvi-320. Price, \$2.00.

MISCELLANEOUS.

A BLIGHTED ROSE. By Joseph F. Wynne. The Angelus Publishing Company: Detroit, Mich. 1902. Pp. 425. Price, \$1.50.

CATHOLIC TRUTH SOCIETY. London, England; *The Working Man's Apostolate*, by Father Cuthbert, O.S.F.C.; *St. Patrick's Breastplate*; *The Last Voice of the Old Hierarchy*; *Saint Philip Benizi* (1233-1285), by Lady Amabel Kerr; *Sf. Lioba* (700-779); *Daniel O'Connell* (1775-1847); *The Priest Hunters*, No. 36, by Lady Amabel Kerr; *Saint Colette* (1381-1447); *The Last Sacraments*, compiled by the Rev. W. H. Cologan; *The Book of Wisdom*, with Notes, by the Very Rev. Canon M'Intyre, D.D., Price, One Penny each; *Devotional Essays*, by M. D. Petre, Price, Twopence; *Entertainment of Our Saviour in the Blessed Sacrament*, by Henry More, S.J., Price, Threepence; *Some Prerogatives of Peter*, by the Rev. W. R. Carson, Price, Threepence; cloth, Sixpence.

CURRITÁ, COUNTESS OF ALBORNOZ. By Luis Coloma, S. J. Translated by Estelle Huyck Attwell. Boston: Little, Brown and Company. 1900.

THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—AUGUST, 1902.—No. 2.

THE SACRIFICIAL IDEA IN THE MASS.

THE following passages, culled from various sources, are here brought together without any attempt at grouping or systematic arrangement. They have a direct and intimate bearing upon the question of the sacrificial idea of the Mass and its relation to the Sacrifice of Calvary, which it is the purpose of the present article to inquire into and, as far as may be, elucidate.¹

“The sacrifice of the Mass in the sensible world is a special act of the priest offering simple bread and wine, and yet it is the one real sacrifice made by our Lord of Himself on Calvary. It is not simply a symbolic representation of that sacrifice; it is not even its renewal or repetition in an unbloody manner, but is that identical sacrifice itself, that one and the same universal and ever-present sacrificial act. They who assert only one sacrifice, made once and for all, are right; but they who deny the reality of the sacrifice of the Mass daily on our altars, place the real sacrifice and the whole sacrifice in its mimetic or sensible accidents, and see, conceive, believe nothing above them.”—*Brownson's Works*, Vol. 14, p. 586.

“God would not receive any sacrifice from man until Christ came and offered His own body upon the cross, which was acceptable to His heavenly Father; and then, lest we should fail in obtaining His favor forever, He left us the same identical sacrifice, under the mystery of the most holy Sacrament of the Eucharist.”—*The Lenten Lectures of Rev. Thomas Maguire*, delivered in Dublin in 1842 (Cincinnati: John P. Walsh), p. 265.

¹ Where no exact references are given, it is because the work quoted from is too well known to call for such. No citation is made at second hand.

"Were I to go into the various proofs which I could adduce from the New Law, of the Sacrifice of the Mass being exactly the same sacrifice offered upon the cross, it would take up five Lectures instead of one."—*Ib.*, p. 267.

"The Sacrifice of the Mass is one and the same with the Sacrifice of the Cross, for it is the same Saviour who once offered Himself as a bleeding victim on the cross that continues to offer Himself in an unbloody manner upon our altars. . . .

"The Sacrifice of the Mass in the Catholic belief is a continual commemoration of the Sacrifice of the Cross, and yet really one with that which is commemorated." Is the Mass the same Sacrifice as that of the Cross?—*The Catholic Review* (New York), August 17, 1889, p. 107.

"Jesus Christ being present in the Eucharist, by virtue of the consecration which He Himself appointed, 'presents Himself,' says St. Paul, 'and appears for us before the face of God.' (Heb. 9: 24.) Here then is a continuation of the great Sacrifice of the Cross; here Jesus Christ continues to present to His heavenly Father the merits of His passion and death; He perpetuates the memory of His obedience, even to the death of the cross, which includes an acknowledgment of God's supreme dominion; of course here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great Sacrifice of the Cross."—*A Defence of Catholic Principles*, by the Rev. Demetrius A. Gallitzin.

"Are the Sacrifice of Calvary and the Sacrifice of the Mass the same? Yes; there is the same priest, Jesus Christ; the same victim, Jesus Christ; and the same thing done."—*A New Catechism of Christian Doctrine and Practice*, by the Right Rev. James Bellord, D.D.

"Is the Mass the same sacrifice as that of the Cross?" "Yes; the Mass is the same sacrifice as that of the Cross."—*Catechism of the Council of Baltimore*.

"Is the Mass a different sacrifice from that of the Cross?" "No."—*Butler's Catechism*.

"The Holy Mass is not a new sacrifice, but one and the same sacrifice with that of the Cross. . . . It is a continuation or renewal of the sacrifice of the Cross. . . . The essential parts of the sacrifice of the Mass are the very same as those of the Cross, but the circumstances are different."—*Holy Mass Explanation Book* (blessed by His Eminence Cardinal Vaughan).

"Is the Mass the same Sacrifice as that of Christ on the cross?"

"Yes; but in the Mass the Sacrifice is repeated in an unbloody manner."—*Catechism of the Christian Doctrine*, by a Jesuit Missionary (St. Ignatius College, Chicago, Ill.).

"The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more, but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration."—*Christ in His Church* (New York: Imprimatur of Card. McCloskey).

"My little work bears the title 'The Sacrifice of Jesus Christ'; for although we distinguish by different names the Sacrifice of the Cross from the Sacrifice of the Altar, yet it is substantially the same sacrifice. . . . The Sacrifice of the Altar is a continuation and renewal of the Sacrifice of the Cross, and differs from it only in the manner in which it is offered."—*The Holy Eucharist*, by St. Alphonsus de Liguori.

"The Sacrifice of Calvary is made present to us by the Holy Mass in a more perfect way (than it was to the Jews of old), as was to be expected, being at once the *memorial* and *renewal* of the same Sacrifice, so that our Lord is 'standing, as it were slain' from the beginning to the end of creation."—*Skeleton Sermons* (Dr. Bagshawe).

"In Holy Mass the sacrifice consists not in a fresh immolation of the Victim, but in the renewal, without bloodshed, of the oblation of our Paschal Lamb, Christ the Lord, who was slain upon the cross and brought to life again by His Resurrection."—*Illustrated Explanation of the Holy Sacraments* (from the German of Rev. H. Rolfus, D.D.).

"One sacrifice has forever redeemed the world, and is offered continually in heaven and on earth."—*The Eternal Priesthood*, c. 1, n. 2.

"This is the Holy Sacrifice of the Mass, the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary."—*Abridged Course of Religious Instruction* (Schouppe).

"Is this the same sacrifice as that of the Cross?" "Yes; for it is still the same host and the same sacrifice, whether on the Cross or on the altar; whatever difference there may be is only in the manner."—*Doctrinal and Scriptural Catechism*, by Rev. P. Collot, Doctor of the Sorbonne.

"If the Mass were a distinct sacrifice from that of the Cross, . . . the Mass might justly be said to be injurious to it; but as it is the selfsame sacrifice," etc.—*Sincere Christian*, by Bishop Hayes.

"Hanc autem oblationem vivam, quam tu misisti ad altare crucis immolandum pro nobis, hanc eandem tibi nunc offero, passionem ejus et mortem reolens et repraesentans: sicut ipse praecepit, cum dixit, ut idem in ejus commemorationem faceremus."—*De Sacrificio Missae, Tractatus Asceticus*, Auctore D. Joanne Bona (Oratio).

"Saepe dictum est in hoc incruento sacrificio cruentum illud, quod semel in Cruce peractum est, non verbis sed re ipsa repraesentari."—*Ib.*

"The Sacrifice of the Cross is continued in the Sacrifice of the Mass daily offered on our altars."—*The Sacraments Explained*, by Rev. Arthur Devine, C.P.

"In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit."—*Meditations and Devotions*, by Card. Newman, p. 203.

"If that great deed was what we believe it to be, what we know it is, it must remain present, though past; it must be a standing fact for all times."—*Ib.*, p. 406.

"The Holy Sacrifice of the Mass is essentially the same sacrifice as that of the Cross."—*The Pulpit Orator*, Vol. V.

"The sacrifice of the Mass is essentially the same sacrifice as that of the Cross; the only difference is in the manner of offering."—*Deharbe's Catechism*.

"Its (the Blessed Sacrament's) worth, as a memorial lies in this, namely, that it perpetuates the Redeemer in His character of victim. There He is, '*the Lamb slain from the foundation of the world.*'"—*Sermons by the Paulists* (preached during the year 1863).

"It (the Mass) is identically the same sacrifice as that of the Cross—not repeated, but perpetuated."—*Sermons by the Paulists* (preached during the years 1865 and 1866).

"It (the Mass) is a true Sacrifice . . . A certain *destruction or change* takes place; this destruction was real on the Cross. The Mass is a *continuation* of the Sacrifice of the Cross, and has a direct connection with it, representing sacrificially the immolation which took place on the Altar of the Cross; in the same way as when the High Priest of old offered, in the sanctuary, the blood of the victim which had been previously slain on the altar, he offered a true sacrifice, although the bloody immolation did not take place then and there.

"Nor is there any multiplication of sacrifices; all the Masses offered up in the world are one with the Sacrifice of the Cross. Of the above two truths we have a figure in the sin sacrifices of the Jews; the priest offered the victim to God in slaying it, yet he afterwards carried the blood of this victim to the sanctuary, and offered it there again. The second sacrifice was one with the first, of which it was a continuation, and the two acts were but one sacrifice."—*Catechism of the Christian Religion* (being a compendium of the Catechism of Montpelier) by the Rev. Stephen Keenan.

"The Mass is the perpetuation of the sacrifice of Christ on the Cross. It is not a different sacrifice, for all others are now abolished; it is not a repetition of the same, for Christ died but once (Heb. 9: 25-28). But the sacrifice of Calvary did not cease when our Lord was removed from the Cross. He is an eternal Victim, continuing now within the veil His first and only oblation; and He is forever 'in the midst of the throne . . . a Lamb standing as it were slain' (Apoc. 5: 6). He appears daily on our altars in the same character of Priest and Victim, and continues His sacrifice there as before the throne."—*Meditations on Christian Dogma*, Vol. II, by the Right Rev. James Bellord.

"The Sacrifice of the Altar is the same sacrifice prolonged forever . . . There is now no shedding of blood—that was accomplished once for all upon Calvary. The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality."—*Glories of the Sacred Heart*, by Card. Manning. (Vol. III.)

"We, therefore, confess that the sacrifice of the Mass is one and the same sacrifice with that of the cross; the victim is one and the same, Christ Jesus, who offered Himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord: 'Do this for a commemoration of Me.' "—*Catechism of the Council of Trent*.

"We offer Thee, O Lord, on occasion of the precious death of Thy servants, this sacrifice, which is the fountain-source of all martyrdom."—*Secret of the Mass* (Thursday of third week in Lent).

"Accept, O Lord, we beseech Thee, the offering we have made, and mercifully grant that we may receive with pious sentiments what we celebrate in the mystery of the Passion of our Lord."—*Secret of the Mass* (Wednesday in Holy Week).

"May this holy and immaculate evening sacrifice sanctify us, O Lord, we beseech Thee, which Thy only begotten Son offered upon the cross for the salvation of the world."—*Secret of the Mass* (Feast of the Spear and Nails).

"O Lord Jesus Christ, who didst offer Thyself upon the cross an immaculate and voluntary holocaust to God the Father, we earnestly pray that the adorable oblation of the sacrifice may obtain for us pardon and glory everlasting."—Post-Comm. of the Mass (*Ib.*).

"May this sacrifice be acceptable to Thy Majesty, we beseech Thee, O Lord, in which we offer Thee the very wounds of Thy only begotten Son as the price of our redemption."—*Secret of the Mass* (Feast of the Five Wounds).

"Appeased by the offering of this (sacrifice), the Lord bestows grace and the gift of repentance, and forgives offences and sins even though they be enormous. For the victim [of the Mass] is one and the same [with the victim of Calvary], and the same now offers Himself by the ministry of the priests that then offered Himself on the cross, the manner only of offering being different."—*The Council of Trent*, Sess. XXII, c. 2.

These passages are not picked and chosen, but simply taken at random from any and every work touching on the Mass which the writer could lay his hands on, excepting formal theological treatises. Here the Church speaks to us through divers organs, from the Council of Trent and its Catechism down to the everyday manual of religious instruction, and the pulpit with its articulate voice. Drawn from so many sources and so varied, these passages witness in a striking way to the wondrous unity of the Catholic doctrine and the Catholic belief respecting that *Mysterium Fidei* which hides itself behind what is visible to the outer sense in the Holy Mass. Here is no theological theorizing, but plain teaching and practical belief. Without any doubt at all we have here the faith of the Catholic Church embodied in that "form of sound words" which the Catholic theologian must ever take as his norm. Just as the man of science, in fashioning his theories, must ever keep an eye on the facts, so must the theologian scan

the facts of the Christian consciousness as formulated in the language of the Church, if his theorizing is to lead him into the truth. Theories must be made to square with facts, not facts with theories. Thus much it may not be out of place to have said by way of accentuating the statement made at the outset, that the passages quoted above have an intimate and direct bearing on the question of the sacrificial idea in the Mass.

What is it that makes the Mass a sacrifice? After the array of testimony cited above in proof of the identity of the Mass with the Sacrifice of Calvary, this might seem a silly question. The plain man might well make answer: "If it be true, as you say, that the Mass is the self-same sacrifice once offered on the cross, the proper way to put your question is, What is it that made the offering on Calvary a sacrifice? It is this that has been made a sacrifice, not the Mass, since the Mass is not another sacrifice, not a new sacrifice, but the same prolonged forever." This, I take it, would be the plain man's way of looking at this question; and if we had only the plain man to deal with, the matter might rest here. But we have to deal with the theologian, who is more subtle than your plain man, and not so easily satisfied.

Let us, first of all, see what sacrifice is, in its essential concept. In its widest sense it is, as St. Augustine has defined it, "any work performed with a view of uniting us to God in holy fellowship."² But we are not concerned with sacrifice in this very wide and somewhat loose sense of the word. Sacrifice in the strict and proper sense, with which alone we have now to do, may be defined, "An external oblation of a sensible thing, with its destruction or immolation, made to God alone by a lawful minister, in acknowledgment of His supreme dominion."³ This definition embraces all the four causes of sacrifice. The material cause is "a sensible thing;" the "lawful minister" is the efficient cause; the final cause is found in the offering being made "to God alone, in acknowledgment of His supreme dominion."

Some modern writers would eliminate the element of destruction.⁴ But this would blot out the well-defined distinction made

² *De Civit. Dei*, l. 10, c. 6.

³ *The Sacraments Explained*, p. 251.

⁴ Cf. *A Manual of Theology* (cited by Father Devine in *The Sacraments Explained*); also *A Catholic Dictionary*, art. "Sacrifice."

in Scripture between "gifts" offered to God and "sacrifices,"⁵ and destroy sacrifice in its essential concept. "That is properly a sacrifice," says St. Thomas, "in which something is done to the thing offered to God, as when animals were slain and burnt . . . It is called an offering simply when a gift is made to God and nothing is done to it, as money or bread is said to be offered when placed on the altar without anything more being done."⁶ And Bellarmine roundly affirms that "Whatsoever thing is spoken of as a sacrifice in Scripture had necessarily to be destroyed; if a living thing, by being slain; a lifeless solid substance, such as flour, salt, or incense, by being burnt; a liquid, like blood, wine, or water, by being poured out on the ground."⁷

Nor does it avail to urge with Schanz that the definition which includes the element of destruction with a view of testifying the supreme excellence of the one true God, "does not correspond to the notion of sacrifice in the old heathen world."⁸ Pagan instances, however great their value as showing the inborn instinct in the human breast to offer sacrifice, or the primitive tradition handed down from the cradle of the race, have little weight when there is question of determining what sacrifice must essentially consist in to be acceptable to God.

But not only must there be destruction; it must be objective and real. "That," observes Bellarmine, "which is assigned as the formal constituent of external and sensible sacrifice must itself be external and sensible."⁹ Some modern theologians have invented a new species of destruction which they call "equivalent," and which consists in an immolation of the victim after a mystic manner, or in the moral estimation of men. There is no denying that the term "equivalent" has proved a useful crutch for halting theories.¹⁰

⁵ Cf. Heb. 5 : 1; and Exod. 25 compared with Levit. 1, 2, 3.

⁶ 2^a, 2^{ae}, a. 3 ad 3.

⁷ *De Controversiis* Cap. 2 *De Missa*, Lib. 1, Cap. 2.

⁸ Cited by Father Devine in the work already referred to.

⁹ *Ib.*, Lib. 1, c. 27.

¹⁰ The mental process which led to the insertion of the word "equivalent" in the definition of sacrifice may be expressed in syllogistic form, thus: The Mass is a true sacrifice; now, in the Mass there is no real immolation of the Victim, but only an equivalent; therefore equivalent destruction makes a true sacrifice. The fallacy lies in the tacit assumption that the Mass as a true and real sacrifice is really different from the Sacrifice of Calvary.

It is the teaching of the Church and the belief of Catholics in every age that the Mass is essentially and substantially one and the same with the Sacrifice of the Cross. In essence and in substance it is the same sacrifice; it differs from the Sacrifice of the Cross only in outward accidents, only in the manner of offering. Now, destruction is a substantial and essential element of sacrifice; it enters into the very notion of sacrifice; it is the formal constituent of it. Supposing you have a sensible thing fit for sacrifice, and a priest to offer it, but no destruction, you shall wait till doomsday and have no sacrifice. Why? Because there is wanting the formal element, which is to sacrifice what the soul is to the body that lives and moves and has its being by it. Such being the case, it follows as surely and as necessarily as ever any conclusion followed from premises, that we are not to look for a new act of destruction to make the Mass a sacrifice, but that the Mass, being essentially the same sacrifice as that of Calvary, is made a sacrifice by that sacrificial act of destruction which was consummated upon the Cross.

Again, it is Catholic truth that the Mass is the continuation of the Sacrifice of the Cross. It perpetuates or prolongs and makes present in all the world and to all ages the bloody oblation once for all offered up on Calvary. But to continue a thing is not to make any essential change in it, not to add any essential element to it, but simply to conserve it in its pristine being and efficacy. Thus, to perpetuate the action of the sun in the universe is not to create a new sun every day, or to add any essential element to the existing sun, but simply to conserve it and make it rise day after day to shed its light and warmth on every part of the earth. But destruction, as we have seen, is an essential element of sacrifice. Therefore it is not in virtue of some new sacrificial act of destruction that the Mass perpetuates the Sacrifice of Calvary. It simply prolongs that immolation which took place on Calvary; "for," in the words of the *Secret of the Mass* for the Ninth Sunday after Pentecost, "as many times as this commemorative sacrifice is celebrated, the work of our redemption is carried on."

Various terms are used by the authorities cited in the early part of this article, to express the relation of the Mass to the Sacrifice of Calvary. All agree that the relation is one of ident-

ity; but some say that the Mass "continues," or "perpetuates," or "prolongs" the Sacrifice of Calvary, others that it "renews" that sacrifice, and at least one that that sacrifice is "repeated" in the Mass, while others deny this. It remains to consider which of these terms more accurately expresses the relation in question, and whether all of them may not in some sense express it truly. We must distinguish in sacrifice the offering from the destruction or immolation of the victim. The immolation is, of its very nature, an external act, and in one sacrifice can have place only once. The offering, on the other hand, may be both an internal and an external act, and, so far forth as it is distinct from the immolation, may, even in the case of one and the same sacrifice, be repeated over and over again. Viewed as a merely internal act, the offering coincides with the intention that the priest must have to direct the sacrificial action to the worship of God. Without this intention the slaying of a victim would be no sacrifice, no act of religious worship. From this point of view the offering is the internal act of divine worship that finds its fitting symbolic expression in the external act of immolation; and it enters, together with the act of immolation, into the essential concept of sacrifice. As, therefore, in one sacrifice there can be only one immolation, so there can be only one offering, considered as the internal act of the priest who performs that immolation. But considered as an external act, the offering may be repeated even by the priest who has performed the immolation. Thus the High Priest in the Old Law first offered the victim to God in slaying it (the offering, in this case, coinciding, as we have seen, with the immolation), and afterwards repeated the offering in the sanctuary (the internal act elicited in the first instance virtually persevering).

Jesus Christ, the High Priest of the New Law, offered Himself as a sacrifice to the Father from the moment of His Incarnation, at the Last Supper, on the Cross. As God, He had made this offering from all eternity, and, of course, this act was neither repeated nor renewed. As man, He may have repeated the offering, not only at the Last Supper and on Calvary, but often during His mortal life; just as men renew their intention of doing something day after day until it is done. But all these repeated acts of the human will of our Lord were one with the final act where-

with He offered Himself upon the Cross, because of the oneness of their formal object. And the act wherewith He offered Himself on entering the world virtually included all the rest, and would have been sufficient of itself to make the immolation on Calvary a sacrifice even if it had never been renewed, so long as it was not retracted.¹¹ So, too, the act wherewith our Lord offered Himself at the Last Supper and on Calvary was one with all the acts of all the priests who were to offer the same sacrifice to the end of the world, because of the oneness of their formal object, and virtually included them all as their cause and exemplar.

We are now in a better position to discuss the use of terms. When it is affirmed that the Mass is the same as the Sacrifice of Calvary, this necessarily implies that the Priest is the same, the Victim the same, the act of immolation the same, and the act of offering, so far as it coincides with the intention of the Priest, also the same. All these, as has been pointed out, belong to the very essence of sacrifice, and in the same sacrifice must needs be one and the same.

It is therefore strictly accurate to say that the Mass "continues," or "perpetuates," or "prolongs" the Sacrifice of the Cross, since all the essential elements are the same in both. Not that the offering and immolation made on Calvary are actually in the Mass, for these acts were transient and put forth once for all. But they are virtually there, for it is by virtue of them the Mass is a sacrifice. By virtue of them it contains all the merits of our Lord's passion and death, and is, in a most true sense, as St. Cyprian says, the offering of Christ's Passion to the Father.¹²

It must be admitted, on the other hand, that the terms "renew" and "repeat" cannot so accurately be employed. The

¹¹ In a mere man the actual intention could not be supposed virtually to persevere so long without being renewed. But Christ was God and Man in one Person; His human will was ever in exact conformity with the Divine; and as, by reason of the hypostatic union, His sacred humanity was the instrument of the Divinity, the act of His human will partook of the stability, permanency, and efficacy that belong to the Divine. St. Thomas teaches that the angels, once they have made a choice for good or ill, adhere to it immovably; and there would seem to be stronger reason for saying that the act of the human will of Christ, electing from the moment of the Incarnation to die for sinners, was fixed and irrevocable.

¹² *Passio est enim Domini sacrificium quod offerimus.*—Ep. 63, n. 17.

word rendered "renew" in the English translation of the Catechism of the Council of Trent is, in the Latin original *instaurare*, which is rather "restore," or bring back to the pristine state of effectiveness. This the Mass does: it brings back to earth and sets before us day by day the Sacrifice of the Cross in all its original efficacy and power. It is "not only the shadow of Calvary, but also the reality." It does not, however, in any strict and proper sense, "renew" that sacrifice, for none of the essential elements is renewed, neither priest, nor victim, nor original offering, nor immolation. All that is, properly speaking, renewed is the offering made by the celebrant of what was originally offered by the High Priest on Calvary. And yet, as "renew" may also mean to "make as if new," we may not inaptly speak of the Mass as the renewal of the Sacrifice of the Cross, since to us that sacrifice is, in very truth, made as if new. And it would seem that it is quite proper to say that the Mass renews, in an unbloody manner, the Sacrifice of Calvary. The word "repeat" is open to objection in that it is liable to be understood as implying that the immolation which had place once for all on Calvary has place again in the Mass, whereas it is only the offering, and that, too, not of the High Priest, but of His representative and minister here on earth, that takes place over and over again. From this we see with what precision of language the Tridentine Fathers define that the Mass differs from its great original "only in manner of offering." The words of Brownson, therefore, which are to be found in the first of the series of citations given above, embody a great truth, while they attest his profoundly philosophic cast of mind. The Mass, in its inmost essence, is not even the renewal or repetition in an unbloody manner of the Sacrifice of the Cross, but is that identical sacrifice itself. It is only in non-essentials, in the outward accidents which appear to the senses, that there is renewal and repetition; in all the essential elements there is continuity, there is sameness. The things that are seen of sense, the things that appear and pass away, are, to the eye of faith, but shadows of the one Reality—shadows that fall athwart altars of wood or stone and flit about earthly tabernacles, where hides the Sun behind a veil "till the day break and the shadows retire."

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MIRACLE PLAYS.¹

A NOTEWORTHY sign of the far-reaching influence of religion in spheres, as it would seem, the remotest from its interests, has been evinced of recent years by the efforts made to reproduce upon the secular stage a class of plays possessing salient points of similarity with those of mediæval times. In the principal theatres of the United States, Canada, and Great Britain, eager crowds have gathered to witness dramas in which the religious element undisguisedly predominated. It only needs to recall the enthusiasm excited by the production of the "Sign of the Cross," "The Daughters of Babylon," "The Christian," and "Ben Hur"—plays typical of others less known but not less remarkable in their tendency—to see how strangely the old mediæval drama, with its characteristic note of other-worldliness, has been revived in our own day.

The attempt has been made of transplanting to American soil, under the influence of a secular atmosphere, a play so sacred alike in its subject-matter, its origin, and its history, as the *Passionsspiel* of Ober-Ammergau; and the performance last spring in the French theatre at Montreal attracted much attention at the time, although the ecclesiastical authorities could not be induced to give their approbation. Certainly, on a smaller scale that touching testimony of simple faith has been imitated in Switzerland, as it has been the inspiration of similar Biblical or ecclesiastical plays of England; for at Selzach near Zürich, a Passion Play modelled on that of Ober-Ammergau was acted as recently as the summer of 1898; and another, composed by a local Anglican clergyman, was performed in Torquay, South Devon, some two years ago. At the present moment "Everyman," an Elizabethan Morality Play, is being revived with signal success at the Imperial Theatre, London, by Mrs. Langtry.

It is, however, greatly to be feared that amidst the purely secular surroundings of the New York or London theatre, the *religious* significance of such plays has been obscured by those

¹ The writer desires to express his acknowledgment of several references in the course of this paper to an anonymous article that appeared in *The Rambler* of November, 1855.

who look on them as mere spectacles calculated to arouse the curiosity of the *blaséd* ever ready for some new distraction.

We do not, therefore, think it superfluous to draw the attention of educated Catholics to the history, nature, and purpose of the ecclesiastical drama which has been revived, to some extent, by modern playwrights unacquainted with, or at least unappreciative of, the attitude of mind and heart which originated such performances in the ages of faith.

The drama, then, has ministered to religion from time immemorial. Without going into the theological question as to how far portions of Holy Scripture—for example, the Book of Job—were originally cast in dramatic form for a dramatic purpose, we can trace the growth of exclusively Christian plays from the fourth century onwards. St. Gregory of Nazianzen may be considered the father of the ecclesiastical drama. He was the first to imitate the tragedies of Euripides and the comedies of Menander, by plays founded on the Passion and other Scriptural subjects. They seem at once to have caught the popular fancy, for we read that one was acted in Constantinople before the imperial court and a great concourse of the common folk. This imitation of pagan models affords a key to their original purpose, which was to counteract the evil influences, religious as well as moral, of the secular drama. They owed their existence to a desire on the part of the Christian Church, just emerging from the catacombs of persecution, to preserve its members from spiritual hurt in their amusements in the world, by taking over what was good in the pagan plays, while rejecting everything that might allure them from virtue. The intention of the ecclesiastical authorities in encouraging the religious drama was, in Voltaire's words, to frame innocent plays "*pour les opposer aux ouvrages dramatiques des anciens Grecs et des anciens Romains.*" None can read the acts of early Councils, or the pages of primitive Fathers, without seeing how fearful were bishops lest their flocks should be contaminated in faith or morals by frequentation of the theatre of the day. They looked upon Roman and Greek plays as veritable snares of the evil one, consigning, without the least compunction, all actors and actresses to the nethermost hell. By the institution of the Christian drama they hoped to detach the minds and affections of their followers

from the heathen drama, by giving them something better in exchange.

But the purpose of Miracle-plays was not merely that they might act as a preventive to attendance at dramas of an irreligious or licentious tendency; it was also essentially an *instructive* one.² Christian dramatists were careful to choose for their subjects scenes from the Scriptures, especially the life-history of Christ, and in later times, incidents from the lives of the Saints—St. George and the Dragon was a favorite subject—that were best calculated to impress upon the audience the truths of religion and the principles of right living.

The most numerous plays were those on the Passion. But the Blessed Virgin was not forgotten. We find, for example, Gabriel saluting her at the Annunciation with the quaint doggerel rhyme:

“ Hayll Marie graciouse,
Hayll Marie and God's spouse,
Unto thee I lowte [*bow*],
Of all vyrgins thou art queen,
That ever was or shall be seen
Withouten doubt.
Hayll Marie and well thou bee,
My lord of heaven is wyth thee.”

And in an old French Miracle-play, even Satan is made to recount her virtues:

Lucifer—“ Sathan, qu'y a-t-il ? dis le nous !
Satan—“ Une Vierge sur terre est née,
Si saige et si moriginée,
Et en vertus si très parfaite !
Je ne crois point qu'elle soit faite.
De la matière naturelle
Comme les autres.”³

Other subjects chosen were equally instructive. Thus the Abbot of Angilbert, who lived in Charlemagne's reign, wrote a sacred play on the Nativity which still survives as typical of the

² It is noteworthy that as late as the time of Queen Elizabeth, theology was mainly popularized through the Moralities. This was especially true of the Coventry series of Miracle-plays.

³ Onés, le Roy, *Études*, etc., chap. v.

contemporary drama. In the tenth century again, the Abbess Roswitha, of the Benedictine Convent of Gaudersham in Saxony, the authoress of several religious comedies after the style of Terrence, describes her intention to have been the practical inculcation of virtue. "I have endeavored," she writes, "to the best of my poor ability to celebrate the virtues of chastity, and especially those in which woman's weakness triumphs, and man's brutality is vanquished."

A secondary object of the ecclesiastical drama was to instruct the lay mind in the meaning of much symbolism in the Mass and liturgical offices. Indeed, the dramatic elements in the missal and other service books contain the *nucleus* of mediæval Miracle-plays. The Christian drama had its origin in the liturgy of the Church. St. Epiphanius, Archbishop of Salamis, affords us evidence of the antiquity of this dramatic tendency in Church worship, when, in a sermon,⁴ he dilates on the custom of observing Palm Sunday with songs, dances, and a triumphal procession through the town, in which Christ riding on an ass was personated. It will be remembered that traces of this same dramatic element still survive in the Holy Week Offices, especially in the speaking symbolism of the Palm Sunday procession, and at the solemn singing of the Passion, when the parts of Christ, the High Priest, the Pharisees, Herod, Pilate, and the mob are severally taken.⁵

Miracle-plays, Mystery-plays, and Moralities,⁶ had a distinct, educational value. "They are evidence of a people living in an atmosphere of faith, and in familiarity with holy things." In a rude uncultured age they spoke through the senses to the minds and hearts of those who, in education and refinement, were little

⁴ S. Epiph. *Opera*, t. ii., pp. 251—8. Ed. Petar. Paris, 1622.

⁵ In the fifth century the clergy increased the popularity of the services by living pictures illustrating the Gospels, and accompanied by songs and declamations; and thus a certain amount of action introduced itself. Cf. an interesting article by Mrs. Brown Potter, in *Daily Mail*, July 1, 1901.

⁶ The terms are often used interchangeably. Strictly speaking, the first (miracle-plays) is confined to subjects founded on the miraculous life of a saint; the second (mysteries) to those taken from the Holy Scripture—and to this class, therefore, belongs the far-famed Passion-Play of Ober-Ammergau; whilst the third term (moralities) denotes "an allegorical drama in which abstract qualities," such as justice, purity, and the like, "are represented on the stage."

better than bushmen of Australia or Lancashire factory girls,—instructing them in literature as well as in religion by opening to their gaze a new world of poetical fancies and supernatural realities, raising them thereby, if only for the moment, from their sordid surroundings to a higher and serener atmosphere of spiritual truth. Like the pictured pane in some old-world cathedral, they brought home to the simple minds of the unlettered multitude lessons which they could assimilate unconsciously, knowledge which brightened their dark lives by taking them out of their mean environment through a door that led to another world. All that books are to the civilized world of to-day Miracle-plays were to the generations of the past. It is impossible to exaggerate their importance in the history of literature. They fostered in a rude age, given up to material pleasures, the flickering of imaginative fancy almost extinguished by the rough-and-tumble, matter-of-fact world where brute strength was the one sure road to glory, and the conquering king, who could neither write a line nor spell his name, was held of more account than the student who had enriched all generations by his wisdom.

This educational function of Miracle-plays explains the apparent incongruity of ecclesiastics figuring so prominently in them as actors, as well as authors and stage managers. The clergy were, to an extent which is difficult nowadays to realize, the one cultured and learned class. It is therefore not surprising that they undertook the rôle of *litterateurs* in the form in which it presented itself in their age. In the thirteenth century, Bishop Grossteste, the celebrated Bishop of Lincoln, speaks of the plays as "*contrôvé par les fols clerics*"—a somewhat uncourteous phrase taken to mean that they were acted by clerics in disguise.

The English Miracle-plays, however, were acted by laymen, and more particularly by members of some guild. Thus at Chester (where the plays lasted from 1268 to 1598), the guild of slaters and wrights acted the Nativity; the painters and glaziers, the Shepherds of Bethlehem; the vintners, the Adoration of the Magi. Similarly at York every trade belonged to the great guild of Corpus Christi (which lasted from 1250 to 1584) and had to provide in turn a Miracle-play each year, on the feast of Pente-

cost. In London the actors were confined to the guild of parish clerks or vergers.⁷

When these guilds were numerous in a town, it became customary, in order to afford each of them an opportunity to act, to expand the original drama representing one Scriptural scene or a single incident in a Saint's life, so that, in the words of a recent writer, "from the Creation to the Day of Judgment no principal event was omitted." The actors were necessarily numerous, sometimes as many as four hundred took part in a single play.⁸

The place where the plays were acted varied considerably. When the actors were exclusively ecclesiastics, the church or the guild chapel, or at least the convent refectory, appears to have been the theatre. Mr. Clarke gives the following interesting description of the performance of Miracle-plays at this period :

"The Office of Easter was performed in churches at Easter-time to illustrate to the people the story of the Resurrection. Three priests, representing the three Maries, slowly advanced up the church to where a grave had been prepared. An angel sitting by the side of the grave asks them whom they seek, and the women reply that they seek Jesus of Nazareth, the Crucified. The dialogue and action then follow the Gospel story, till finally a priest personating the Saviour appears, and announces His Resurrection. This is a signal for the choir to join in with a joyous Alleluia, and the play ends with the singing of the *Te Deum*. The Office of the Shepherds was performed on Christmas Eve. A cradle was placed on the altar, and beside it an image of the Virgin Mary. A number of the clergy represented the Shepherds, carrying crooks and having with them real sheep and dogs. Some of the

⁷ *Vide Stowe's Chronicle*. In Rome the Confraternity of Gonfalone performed yearly a Passion Play. At Florence we read that "the longer dramas were acted in dumb show in the great pageants on St. John's Day." No less a personage than Lorenzo di Medici was author of the play of SS. Giovanni e Paolo (still extant). Fifteenth century editions of Balcari's plays on St. John Baptist visited by Christ in the desert, and on St. Panunius, are to be seen at the British Museum, London, and at the Bodleian Library, Oxford. Various guilds were formed in the thirteenth century for the purpose of acting miracle-plays in honor of the Blessed Virgin, notably, "La Confrérie de Notre Dame du Puy," at Valenciennes, which seems to have been philanthropic, as well as religious, from one of its statutes which enjoins that "if any one or more brethren shall fall into poverty . . . either through misfortune, loss, or old age, or infirmity, all the rest shall severally be held bound to give them an alms of six denarii a month, and on their saint's day the four princes (*i.e.*, stage-managers) shall each of them give a plentiful portion of food."

⁸ Six hundred and eighty-five persons took part in the last Passion Play at Ober-Ammergau, of these fifty were women, and two hundred were children. One hundred and twenty-five had speaking parts.

Shepherds feign to sleep, some to watch their flocks, when suddenly all are aroused as a sweet-voiced boy, dressed as an angel, mounts the pulpit, and from there, after a blast from the trumpeters, announces the birth of Jesus. Thereupon a number of singing boys, posted in the galleries in the clerestory [*? triforium*], and representing the multitude of the heavenly host, begin to sing, 'Glory to God in the highest, and on earth peace, good will toward men.' The Shepherds proceed up the church to the manger, where other priests personating the midwives, show the child Jesus, and bid them proclaim His birth to the people. The Shepherds adore the Child and His Mother, and then march through the church singing a hymn of praise."

Pope Innocent III, A. D. 1210, prohibited the performance of plays in church and forbade clerics from taking part in them. From that time onwards they were more and more written in the vernacular, put on a secular garb, and were acted in the church-porch or churchyard. Later still, a moveable stage was taken about from market-place to street corner by the craftsmen of the several guilds. This stage was of curious construction. It was placed on wheels, and had usually three stories, the lowest represented hell,⁹ under the form of a huge dragon from whose gaping mouth devils emerged; the middle one portrayed purgatory and earth; the topmost represented heaven with the throne of God surrounded by angels and saints. It is interesting to note a relic of the primitive form of the theatre in the modern terms of "the gods"—applied to those in the gallery or topmost seats, and so nearest to the part of the stage that represented heaven—and "the pit," used to designate the lowest tiers which faced the storey that took the place of hell.

In the course of time, the plays came to be acted in large open-air spaces. Traces of these theatres remain in the "*Plans aux Guairs*," still to be seen in Cornwall (especially within sight of the sea). A modern writer thus graphically describes a typical mediæval scene: "The bare granite plain," he says, "of St. Just, in view of Cape Cornwall, and of the transparent sea, which beats to-day against the magnificent headland, was the theatre. We can conjure up," he continues, "that mighty gathering of people from many miles around, hardly showing like a crowd in that extended region, . . . with their booths or tents, absolutely necessary when so many people had to remain three days on the

⁹ Thus a contemporary play has the quaint stage-direction: "Here enters the Prince of Devils in a stage, with Hell underneath the stage."

spot,¹⁰ would give a character to the assembly . . . like that we hear of the religious revivals in America." Descending into the theatre, one stands on a perfectly flat area, 130 feet in diameter, the surrounding wall rising to a height of eight or nine feet. On its inner side you can trace with difficulty rows of seats for spectators, arranged like the tiers of an amphitheatre—now all grass-grown and moss-covered. Looking again down the centre of the enclosed space, you may discern a shallow trench running to it from the circumference, at right angles to the entrances, which run due south. This trench ends in a spoon-shaped pit, about three feet deep. No doubt, time is responsible for this shallowness, and it is supposed that the trench, much deeper than at present, formed a convenient exit from the pit to the green-room—a true name then, for its floor was green with grass; its only adornment, natural vegetation—when the actors had been thrust into hell or the grave, represented indifferently by the lowest portion of the stage.¹¹

The "properties" of the plays (scenery, dresses, etc.), were of the simplest kind. As in the Elizabethan dramas that superseded them, "a few flowers [according to J. R. Green] served to indicate a garden; crowds or armies were represented by a dozen scene-shifters with swords and bucklers; heroes rode in and out on hobby horses; and a scroll on a post told whether the scene was at Athens or at London;¹² so in the present case the audience had to draw extensively on their imaginations. Yet here and there we find an attempt at more elaborate appliances. Real flames were used on occasion for Hell and the Last Judgment, as the following quaint items in a mediæval account-book testify: "item, payd for keeping fire at Hell's mouth, 4d.; and for setting the world on fire, 5d."¹³

¹⁰ The plays often lasted for days together. At Valenciennes, in 1547, one took as many as twenty-four days. Onés, le Roy, *Études*, etc., chap. iv.

¹¹ The writer is indebted for these particulars of a typical Cornish *Plan aux Guairs* (as for the quotation immediately preceding them), to an interesting article that appeared a few years ago in the *Pall Mall Magazine*.

¹² *A Short History of the English People*. 1885. P. 419.

¹³ Thomas Sharpe's *Dissertations on Pageants*, pp. 26, 36; cf. also pp. 56, 68, 74: "item, payd for girdle for God, 4d.; item, payd to Fawston for hanging Judas, 4d.; item, payd to two wormes [*sic*] of conscience, 16d."

The costumes of the actors were in keeping with the simplicity of the stage scenery. Everyday dress was worn, although oftentimes of richer material than usual. Hence an unconscious realism was imparted to the drama, akin to the realism of painters of the Florentine school, who depict New Testament characters in mediæval garb. The Apostles, and holy women of the Gospels, arrayed in the robes of their contemporaries, were seen by the spectators of the Miracle-plays to be real personages of flesh and blood, as truly as the living actors who represented them. We have an instance of this in Herod, "dressed," Mr. Clark tells us, "as a Saracen and carrying a formidable sword."

The female characters were taken by youths—a custom that lingered on in the English drama until the middle of the seventeenth century. Masks were worn on such occasions, as appears from the inventory of the expenses of a Miracle-play at Guildford, in which occurs the curious entry—"item, seventeen virgins' heads."

Having said so much about the accessories of the mediæval drama by way of introduction, we proceed to consider the plays themselves. They became popular in England as early as the twelfth century, when, a contemporary chronicler, William Fitzstephen, informs us that "the most noble city of London, instead of profane theatrical spectacles, had plays of a more sacred kind, representations of miracles wrought by holy confessors or representations of the torments by which the constancy of the martyrs were glorified." In the following century, after the institution of the Feast of Corpus Christi by Urban IV (A. D. 1262), the plays were performed universally throughout the country and were often the occasion—notably in the case of the *Corpo di Christo*, an Italian version of a miracle of a bleeding host,—for a popular outbreak against the Jews. Nowhere in Europe did they take so firm a hold of the people. We may, therefore, confine ourselves to the English Miracle-plays as typical of the rest. There are three principal collections of them extant, called respectively, the Coventry, the Chester, and the Widkirk or Townley Mysteries. The first named was edited by Mr. Halliwell for the Shakespearean Society in 1841; the second by Mr. Markham; and the third, in the possession of the Townley family, by Mr.

Hunter for the Surtees Society. They have been only privately printed, but we have their substance in Mr. Payne Collier's very full *History of Dramatic Poetry*. The Coventry Collection, as given by him,¹⁴ contains a prologue, seven plays from the Old, and thirty-five from the New Testament. The MS. dates at least from the reign of Henry VII. The Widkirk volume has thirty plays,—seven from the Old, and twenty-three from the New Testament. It is older than the preceding, being written about the time of Henry VI. The Chester Collection, the smallest, though not the least important of the three, contains twenty-four plays, viz., five from the Old Testament, sixteen from the New, and three others on Ezekiel, Anti-Christ, and the Last Judgment. The MS. comes down to us from about the year 1600, but, as in the case of the Coventry and Widkirk collections, the date must be taken to refer to the copy preserved, and not to the *originals*, which belong to a much earlier period.

The plays, it need scarcely be said, vary greatly in literary merit and general interest. As a rule, they begin with the creation of man and end with the Last Judgment;¹⁵ but here their similarity from a literary standpoint ceases. Some consist of the bare Scriptural narrative; others permit a wide latitude. They were true dramatic representations, and as such were colored, enlarged, enlivened as freely as any historical subject dramatized by Shakespeare. Thus we find interposed in one of the Old Testament plays of the Coventry Series a heated dialogue between Noah and his wife; in another occurs "the broad farce of the roguish shepherd who steals a sheep out of the fold, and then tries to hide it in bed, as a child—a venerable joke very dear to the mediæval mind—introducing the announcement of the birth of Christ to the shepherds of Bethlehem."¹⁶ Herod, again, was represented usually as a passionate, headstrong character, often attended by a child armed with a bladder on the end of a stick,

¹⁴ He proves their Scriptural source by giving the titles of the various plays. "They go," he says, "through the principal incidents of the Old and New Testaments." (*Op. cit.*, Vol. II., p. 137.)

¹⁵ *Vide* Payne Collier's *Annals of the Stage and History of Dramatic Poetry*, Vol. II, pp. 137-9.

¹⁶ *Irish Eccles. Record*, August, 1882.

with which to belabor him whenever his rage gave signs of abating. The Shakesporean expression "to out-Herod Herod" is an interesting survival of the extravagance with which this part was wont to be acted. In this connection the passage in the *Canterbury Tales* will be remembered, where Chaucer speaks of Absalom, the wicked hero of the Miller's tale :

"Some tyme, to scheme his lightness and maistrye,
He playeth Herod on a scaffold hye."

The plays increased in literary finish as time went on. The earlier ones were little more than Scriptural narrative broken into dialogue, whilst the later ones show a gradually increasing dramatic conception, leading on in due development, through the Moralities or allegorical plays, and Elizabethan Masques, to the regular drama which culminated in Shakespeare. We will illustrate their real beauty of style, overlaid though it be with clumsiness or grotesqueness, by a brief allusion to one or two typical plays. We begin with the *Origo Mundi*, a play dealing with the creation of the world. It is of it that so unbiassed a critic as Wilkie Collins wrote: "Let us honestly confess that, though we took it up (not unnaturally) to laugh over the clumsiness and eccentricity of the performance, we now lay it down (not inconsistently) recognizing the artless sincerity and elevation of the design—just as in the earliest productions of the Italian school of painting we first perceive the false perspective of a scene or the quaint rigidity of a figure; and only afterwards discover that these crudities and formalities roughly enshrine the germs of deep poetic feeling, and the first struggling perceptions of grace, beauty and truth."

Take, for instance, the scene where Adam, bowed with years and sorrow, sends his son to the gates of Paradise to beg his release from the weariness of living :

"O dear God ! I am weary,
Gladly would I see once
The time to depart ;
Strong are the roots of the briars
That my arms are broken
Tearing up many of them."

"Seth, my son, I will send
 To the gates of Paradise forthwith,
 Ask of him if there will be for me
 Oil of mercy at the last,
 From the Father, the God of Grace."

Seth answers that he does not know the road to Paradise.
 "Follow," says Adam—

"Follow the prints of my feet, burnt;
 No grass or flower in the world grows
 In that same road where I went,
 I and thy mother surely also.
 Thou wilt see the tokens."

The diction of these stanzas may be primitive, but their simplicity and pathos seem to the present writer exquisitely beautiful. Undoubtedly fine, too, if somewhat rugged in metre, is the story in the Coventry play on the Passion of the blind soldier Longius, who is traditionally said to have pierced Christ's side and to have been forthwith miraculously healed of his blindness by the Blood that poured forth from the sacred wound. In the quaint words of the stage direction :

"Then let the blood flow upon the lance, down to the hands of the soldier Longius, and then he shall wipe his eyes, and he shall see ; and he says :

"Lord, forgive me, as I pray Thee
 On my knees ;
 What I did I know not
 For I did not see.

And if I had seen, I would not have done it,
 Though I had been killed ;
 For, as I know surely, Very Son of God Thou art
 In the world born
 Of a virgin pure—a son certainly
 Thou art to the Father God.
 My great bad deeds—forgive me, O Father,
 By thy virtue."

Apart from a real beauty of style, arising almost entirely from a kind of artless simplicity—and we know that the highest form of art lies in the art of concealing art—the plays are noticeable

for their dramatic ingenuity, their display of imagination, and, to be candid, their frequent coarse and vulgar buffoonery.¹⁷

We proceed to illustrate these salient characteristics in order :

1. And, first, as to their ingenuity. Mediæval audiences differed at bottom but little from the audiences of to-day. The crowds, standing in the open air, with no protection from the summer heat or the autumnal gale, would be likely to be noisy at the beginning of the play, in much the same way as their descendants in the galleries of the modern theatres, and, like them, to raise cries of annoyance at those who came in late to the better places, disturbing their view of the stage, so that the opening act became little more than mere dumb show. How did mediæval playwrights meet the difficulty? Very simply and effectively. Instead of, as now, sending on a few minor characters to occupy the unquiet time, they began their play by a prologue containing words of warning; it was spoken by the *expositor ludi*, a saint, or an angel, or even a Virgil. The Widkirk dramatist employs no less a personage than Augustus Cæsar to begin a long speech with these emphatic and highly significant words :

“ Be still, bestys, I command you
That no man speak a word here now,
But I myself alone.
And if you do, I make a vow,
This brand about your neck shall bow.
Therefore be still as stone.”

And much more to the same purpose, which doubtless had its effect.¹⁸

2. The miracle-plays did not only excel in quaint and blunt talk; they also had their poetic and imaginative side.¹⁹ Let us take, for instance, the scene—a favorite one—where Abraham is about to sacrifice his only son Isaac. In the Widkirk Mystery, the patriarch exclaims :

¹⁷ At an earlier period we have dwelt upon the essentially *religious* feature of the plays. It will be sufficient to recall their origin and subject-matter to see how permeated they were with religion. The fact that they invariably began with the *Veni Sancte Spiritus* and ended with the *Te Deum* is sufficiently significant.

¹⁸ *Irish Eccles. Record*, August, 1882. In the title-cut of Lorenzo di Medici's, *SS. Giovanni e Paolo*, the angel who speaks the prologue is represented as standing behind the two saints in a pulpit.

¹⁹ Cf. *Irish Eccles. Record*, l. c.

“What water shoots in both mine eyes !
 I were lever than all earthly win²⁰
 That I have found him more unkind.
 But no default I found him in.
 I would be dead for him, or pride
 To show him this I think great sin.”

The corresponding play in the Chester Collection does not venture to so natural a burst of feeling, but makes Abraham more far-seeing with the vision of faith :

Isaac—“If I have trespassed in any degree,
 With a yard you may beate me.
 Put up your sword if you will,
 For I am but a child.”

Abraham—“Oh ! my dear sonne, I am sorry
 To do thee this great annoy,
 God's commandments do must I,
 His works are aye full mild.”

The lines that follow are very natural and pathetic :

Isaac—“Would God my mother were here with me,
 She would kneel down upon her knee,
 Praying for you, Father, if it might be, for to save my life.”

The stage direction ends the scene effectively thus :

“Here let Abraham make a pass as though he would slay and cut off his head with his sword. Then let the angel come and take the sword by the end and stay it.”

We have another example of the same characteristic in the thirty-first play of the Coventry series, where the subject is *Pilate's Wife's Dream*, closely connected with the twenty-second mystery, which contains a council in hell, not dissimilar from the scene of *Paradise Lost*, although of course the language is much simpler. In the former mystery, Satan is portrayed at the moment of the Passion as fearing what will come of Christ's descent into hell. He bids a devil to prepare chains with which to bind Him, who replies in anger :

“Out upon thee, we conjure thee
 That never in helle we may him see ;
 For and he once in helle be,
 He shall our power best.”²¹

²⁰ “I would prefere to all worldly gain.”

²¹ Destroy.

Satan then attempts to save Christ's life by means of Pilate's wife's dream. In the twenty-second play Satan opens the council that precedes the Temptation, by complimenting his fellow-devils thus :

"Now Belyalle and Beelzebub, ye dear worthy devils of hell
And wisest council among all the route,
Hark now what I say, a tale I shall tell,
That troubleth sore my stomach, thereof I have great doubt."

When the form of temptation has been decided, Satan is dispatched with suitable blessings.

Beelzebub—

"Now lovely Lucifer, in hell so dark
King and lord of sin and pride,
With some mist his wits to merke (*sic*)
He send thee grace to be thy guide,
And evermore be thy speed!"

Belyalle—

"All the devils that be in hell
Shall pray to Mahound²² as I thee tell,
That thou mayst speed this journey well
And comfort thee in this deed."

3. It remains to consider the humorous aspect of the plays. That they at times degenerate into coarse buffoonery cannot, we fear, be denied. Old Testament subjects were made into laughable comedies, *e. g.*, in the Coventry mystery, to which we have already referred, Noah attempts to make his wife enter the Ark. Whereupon she swears by Christ and the Baptist—strange anachronisms—that she will not leave her "good gossips." Noah bids her "behold the heavens, and how all the cataracts, both great and small, are open, and how the seven planets have quitted their stations, and thunders and lightnings are striking down the strong halls and bowers, castles and towers." She still refuses to move, and the wrangle continues for some time, until finally she is persuaded by coaxing and threats to give way.

Even in the plays based on scenes from the New Testament there was almost invariably a distinct comic element, as *e. g.*, when Mary St. Magdalene (a favorite subject) dances before her mirror. Judas in particular was looked upon as a comic character—a peculiarity that survives to-day at Ober-Ammergau, in Bavaria, where at the first performance of the Passion Play last year, the writer observed that the appearance on the stage of the

²² *I. e.*, Mahomet, a personage that frequently figures in Miracle-plays by a strange anachronism.

betrayal was the signal for a burst of laughter—not from the English or American visitors, but from the German villagers who occupied the cheap seats—culminating in the scene where Judas hangs himself in despair. An explanation (ingenious, but hardly satisfactory or convincing), given afterwards to the writer, was, that the prevalent sin in the valley of Ober-Ammergau being meanness, not untouched with dishonesty, the part of Judas was purposely so acted as to convey a significant rebuke to the spectators, whose laughter became nervous and spasmodic, springing from the consciousness that they were being personally addressed, not at all from irreverence. It seems, however, far more probable that the part of Judas was the *traditional* humorous feature of the play. This indeed would seem to be the only explanation of sundry additions to the Scriptural narrative, as, for example, one in which Judas is made to haggle over the thirty pieces of silver with Caiaphas, who attempts to pass counterfeit coin upon him.

The comic side of the mediæval drama developed to the most exaggerated extent in the Moralities, which, from the fact that they dealt with abstractions, needed a peculiarly popular element to make them palatable to the multitude. Strangely enough Death and Vice were selected for the most ludicrous parts, frisking and clattering about the stage—Death with a huge bottle-nose, pimpled and blotched, and a long tail with which it lashed its sides, crying out “pity,” and “help,” while Vice castigated him vigorously the while. The latter was dressed in motley—the fool or court-jester’s wear,—a complete clown to the cap and bells, and even the ape perched on his shoulder, as might be seen in many a contemporary noble or royal household.

Another comic actor was the devil (perhaps the most popular character on the mediæval stage), whose stupidity was a fruitful source of merriment. “He appeared cloven-footed with horns, a tail, and monstrous goggle-eyes, bearing a pitch-fork. At his heels came Vice mimicking and deriding him.”²³ “It was,” Har-
sent quaintly remarks,²⁴ “a pretty part in old Church-plays when the nimble Vice would skip up nimbly like a jack-an-apes into

²³ *Rambler*, l. c. See on this subject Longfellow’s *Golden Legend*.

²⁴ He wrote in 1603.

the Devil's neck and ride the devil of a course, and belabor him with his wooden dagger till he made him roar, whereat the people would laugh to see the Devil so vice-haunted."

Even the clown of the modern pantomime had his mediæval forerunner. Carew thus describes his appearance and jests in a Cornish Miracle-play: "The country people," he says, "have devils and devices to delight, as well the eye as the ear; the players . . . are prompted by one who is called the Ordinary . . . which manner once gave occasion to a pleasant conceited gentleman of practising a merry prank, for when his turn came 'Go forth, man,' quoth the Ordinary, 'and show thyself.' Whereupon the gentleman steps out on the stage, and, like a bad clerk in Scripture matters, cleaving more to the letter than to the sense, pronounced these same words aloud: 'Go forth man, and show thyself.' 'Oh!' says the fellow softly in his ear, 'you mar all the play.' And with this passion the actor makes the audience in like manner acquainted. Hereon the prompter falls to flat railing and cursing in the bitterest terms he could devise, which the gentleman with a set gesture and countenance, still soberly repeated after him, until the Ordinary, driven at last into a mad rage, was fain to give over all; which trousse [disturbance], though it broke off the interlude, yet defrauded not the beholders, but dismissed them with a great deal more sport and laughter than twenty such guaries [plays] could have afforded."

In all this strange blending of buffoonery with the most sacred subjects of human thought, we must not condemn our mediæval ancestors altogether. The antics of devils, or the tricks of the "pleasant conceited gentleman" of Carew's tale, no less than the follies of comic abstractions personified; Peter's denial and the outwitting of Satan, excited the uproarious laughter of the spectators. But why? It was for two reasons: First of all, our forefathers, who lived in the supernatural, were so apt to blend things earthly with heavenly as sometimes to transfer the qualities of the one to the other. Thus their sense of reverence was less pronounced in outward behavior; and there sprang from their attitude of mind—accepting the reality of the objects of faith as unquestionably as those of sense—a tendency to allow a free display of emotions kept under control by their more decorous

descendants. To them it was no more irreverent to laugh at the stupidity of Satan, or the outwitting of Judas, than for us to be amused at the frustrated cleverness of a thief.

Secondly, we must remember that the Miracle-plays were intended for recreation as well as instruction. If all source of amusement had been banished from them with Puritanical dourness, is it likely that the common people—uneducated to a degree that we can only inadequately realize by comparing their condition to that of the serfs of Russia—would have come to them, except under compulsion? The spectators had to be treated like children and allowed more latitude than would be permissible to those in a more advanced stage of civilization. Religion had of necessity to be presented as something cheerful, bright, and happy, no enemy to innocent enjoyment, as much the mother of laughter as of tears.

The Moralities, in which, as we have said, the humorous element was most conspicuous, prevailed in the reign of Henry VI, reaching their acme of perfection and popularity under his successor; but they had no real life in them. They gave way to the Masques of the Elizabethan era, which themselves did but usher in the great secular dramas of that golden age of English literature. Yet Miracle-plays as such died hard in England. Nowhere were they more popular. They had taken deep root in the affections of the people, and it took generations to supplant them.

The Reformation was responsible for the beginning of their decay. They then became a convenient weapon for controversial warfare, and that was only a step to their degenerating into a public nuisance. Nevertheless they survived that time of transition, for we find them contemporaneous with Shakespeare. It is curious to think that, at least as boy, the immortal Bard may have been familiar with them, for Coventry is within easy reach of Stratford-upon-Avon.

At length they received their death-blow from the fanatical severity of the Commonwealth, when dour and kill-joy Puritanism, with its grim dislike of all that tended in any way to promote earthly happiness, did its best to destroy a form of innocent amusement to which the experience of a thousand years had given its sanction.

Notwithstanding, the plays lingered on, here and there, in out-of-the-way parts, especially in Cornwall (where, as we have seen, the old *Plâns aux guairs* still remain), until comparatively recent times. Of this we have proof in chance notices, inventories, and parochial records, like the following play-bill to be found in Hone's edition of Struth's *Book of Sports*,²⁵ belonging to the reign of Queen Anne: "By Her Majesty's permission, at Heatly's Booth (over against the Cross Daggers, next to McMillar's Booth), during the time of Bartholomew-Fair, will be presented a little opera, called *The Old Creation of the World*, newly revived, with the addition of the glorious battle obtained over the French and Spaniards by His Grace the Duke of Marlborough."²⁶

Even up to the present day, there remains a relic of the ecclesiastical drama in the play of "Punch and Judy," familiar to us from childhood. The benevolent features of Mr. Punch, drawn inimitably by Doyle, on the title-page of the greatest of English humorous periodicals, recall to the student of the history of dramatic literature, that form of it which was earliest and most long-lived. For the drama of Punch and Judy is no meaningless absurdity, fit only for the idle at street corners. It is the survival of a memorable past, the *débris* of glories long since faded and forgotten. Punch is none other than Pontius Pilate; Judy is Judas; Toby, the dog that accompanied young Tobias. That this play is the last representative of the old Miracle-plays, once the delight of our forefathers, is not the result of fortuitous chance, but rather due to the embodiment in it of the salient features of the whole cycle of Mysteries. Old and New Testament characters intermingle in it. The Passion—the chief subject of the plays—there finds a prominent place, and the humorous element is not wanting. Thus it epitomizes the ecclesiastical drama, and in the perennial popularity which it enjoys among children of all ages, we see a faint trace of the affection with which its prototypes were en-

²⁵ P. 273. The "contents" of the play-bill comprise fourteen miracle-plays. Reference is made to much scenery (*e. g.*, in the final play when Lazarus is carried into Abraham's bosom), "to the admiration of all spectators."

²⁶ In Yorkshire, Dorset and Sussex the old Christmas play of St. George and the Dragon, in which King George III, Nelson, and other contemporary worthies are introduced, still survives.

shrined in the hearts of two-thirds of Europe—an affection which has kept them alive in the street-corners and by the sea-shore, when the cities, the churches, even the quiet country-side, had no room or place left for them.

W. R. CARSON.

Shefford, England.

FATHER LUIS DE BARBASTRO.

Florida Martyr of the Sixteenth Century.

(Conclusion.)

THE discovery of Florida is popularly but erroneously attributed to Ponce de Leon in 1512. Las Casas, who was personally and intimately acquainted with the circumstances of place and time, devotes the whole of Chapter XX in the Third Book of his *Historia de las Indias* to the details of the discovery of Florida.

Two ships left the port of Santo Domingo at the end of 1510 or at the beginning of 1511, and sailed for the Bahama Archipelago with the purpose of seizing some Indians. Having failed to capture a crew on several of the islands (which had previously been depopulated by other marauders), they were cruising those seas looking for more lands, when they came to what is now called Florida, which for several years was thought to be an island. They entered, Las Casas surmises, what was afterward called the Bay of Espiritu Santo (Tampa Bay), where by stratagem enough Indians were enticed on board the vessels to fill them from stern to prow; they then sailed back to Santo Domingo to sell the slaves to the planters and miners of that island. One of the ships was lost with all on board, but the other reached the port in safety, and made known the new discovery.

Ponce de Leon, the richest man on the island of San Juan (Porto Rico), heard of the discovery and set out to look for the land with two well provisioned vessels. He saw the southern-most part of the peninsula first, and thence sailed along the Atlantic to about the line now dividing the State of Florida and that of Georgia. This happened in 1511. Ponce de Leon first knew

Florida under the name of Bimine, as it was probably known to the natives. That same year he went to Spain and returned with the title of Adelantado and Governor of Bimine, which he obtained from the Kings of Castile. His vast fortune was spent in the attempt to take possession of and colonize Florida; but, according to Las Casas, he failed miserably. The Floridians, who had not forgotten the fate of their too confiding countrymen the year before, contested every inch of their country, and Ponce de Leon, having been wounded by an arrow, retired to his ships with all his followers, and then took shelter "in what is now called, if I remember right [these are the words of Las Casas], Puerto Principe in the Island of Cuba." It was this second trip of Ponce de Leon that took place in 1512.

The second attempt to take possession of Florida was made by Pamfilo de Navarez in 1528. He landed at Apalache Bay with four hundred men and eighty horses, but after fighting his way for several weeks to the interior, was compelled to withdraw to the seashore. Finding his ships gone—they were looking for him elsewhere—he travelled westward for a month along the Mississippi Sounds. Then, putting together as best they could some floating craft or boats, they hugged for six weeks the shores of Mississippi and Louisiana and reached the mouth of the Mississippi River, where Navarez himself and perhaps half of his companions were shipwrecked and drowned. The others succeeded in travelling some distance farther west, perhaps to Texas, where they were cast ashore during a storm and perished at the hands of the natives.

How some fifteen hundred Spaniards perished with Hernando De Soto during the third attempt to colonize Florida is also well known. The survivors of that ill-fated expedition, numbering about three hundred, after travelling and fighting their way through the States of Florida, Alabama, Mississippi, Arkansas, Texas, Louisiana, and a good portion of Northern Mexico, reached Tampico, starved and naked, September 10, 1543, to announce its failure. They managed to carry with them some Indians captured during the expedition, whom they kept as slaves. Some of these with their masters found their way to Guatemala, and their presence there had no doubt kindled a new fire of zeal in Father

Luis Cancer, who, under the leadership of Bartolomé de Las Casas, resolved to undertake the conversion of the indomitable Floridians.¹

The news of the disaster of De Soto's army spread throughout Old and New Spain, and as everywhere the survivors painted Florida as a dreadful place and its inhabitants as unconquerable, desire of the conquest of that country died out for a few years among the Spaniards.

It was then that the soldiers of the Cross, the conquerors of Tuzulutlan, decided to attempt to gain for Christ that new and formidable Land of War. Hence their journey to Spain in 1547.

On June 22, 1547, they reached Monzon, in the kingdom of Aragon, where the Crown Prince Philip II was then acting as regent during the absence of Charles V. Bartolomé de Las Casas and Luis Cancer proffered their services for the evangelization of Florida by the same methods that had proved so successful in Tuzulutlan, provided the government furnished the necessary means of transportation, and the ecclesiastical authorities the required commissions to do so. Prince Philip promised that the means would be forthcoming and the Papal Nuncio at the court of his Catholic Majesty obtained from Rome the commission. But Las Casas was then seventy years of age, fast growing deaf, and therefore scarcely a proper subject for such an undertaking. His services were besides more necessary in Spain to the American Indians in general, than in Florida. As to Father Ladrada, he had become the confessor, private secretary, and constant companion of the Bishop of Chiapa and remained with him in Spain. To Father Luis Cancer was therefore assigned—if, indeed, the project did not originate with him—the task of leading the first missionary band into Florida.

On February 6, 1548, we find him in St. Paul's Dominican Convent in the city of Seville making the necessary preparations to sail for his mission. Thence he wrote two long letters to Las Casas, one on the 6th, and the other on the 24th of February; and these have been lately published by Antonio Fabié.

¹ The Indians brought to Mexico by the companions of De Soto belonged to the Choctaw, Chicataw or Natchez tribe. In fact, as can be gathered from one of Father Cancer's letters, none of them knew the language of the Florida coast.

To sail from Spain for Florida in those days was no small undertaking. First of all a pilot or sea captain must be found who knew something of the country, or rather its seas and ports. The men who were competent to land a missionary expedition in Florida at that date could have been easily counted on the fingers of one hand. Besides the ship necessary to travel to America, a smaller vessel was also indispensable, which must be left in Florida with the missionaries, and subject to their orders. There was danger from French corsairs or privateers, and it was important to obtain some Florida Indians to act as interpreters. Father Cancer was in Seville to look after these and many more important items. As the two letters mentioned above have never been published in English, I give them here. There are some words or sentences omitted, which Antonio Fabié could not make out, because of the decayed condition of the original manuscript. From the contents of the letters the reader will understand some of the difficulties which the Florida missionaries had to overcome to reach the fields of their labors.

“ To the Right Rev. and most Magnificent Senor Don Bartolomé de Las Casas, Bishop of Chiapa, and, in his absence, to the Senor Licenciado Gutierrez Velasquez, of the Royal Council of His Majesty at Court :

*“ Very Rev. Sir :—*May our good God and Lord dwell for ever more in the devout and holy soul of your lordship. Amen.

*“*After having written the documents which accompany this letter, the following difficulties presented themselves to my mind: These gentlemen² finding no caravel suitable and equipped for a long voyage in this river (the Guadalquiver), decided to send for John Lopez, who was in Huelva, with his wife and children, in order to consult with him on the subject of the caravel, because he is the pilot who will be put in charge of it during the voyage. He had scarcely arrived here when he told us very plainly that for the love of God he should not be commanded to accept the commission; that he had a wife and

² Father Luis invariably refers to the officers of the Casa de Contratacion in Seville as *these gentlemen*, and invariably calls the officers of the Bureau for Indian Affairs, *those gentlemen*. The Casa de Contratacion was a branch of the Spanish Navy Department.

children, and that he did not care to run the risk of losing his life at the hands of the Indians. The following day I went to the Casa de Contratacion and found him there looking as though he were ready to die. After having repeated what he had said the day before, he added that the king must not have been well advised to order this expedition to be made up of friars, and that, as no other Spaniard will go with us, we shall be killed as soon as we land. I answered in the presence of several persons, who were listening, that the prince and those gentlemen of the Council had been indeed very well informed about the truth and the reason for this important undertaking. Then I recounted all that had taken place in the Province of Vera Paz; how, seven years ago, at the request of your lordship, His Majesty had sent me there. I told them all that had been accomplished by two friars; how two bishops had since been there; how they had sent to the king a sworn statement of what they had seen; and how now we have come in person to tell him all about it. I added that His Highness, understanding as he did what had been done already, and inasmuch as four tyrants had gone to Florida who, instead of accomplishing any good, had done so much harm, thought it advisable to assign its pacific conquest to friars, and to give them assistance in their undertaking.

"They all listened attentively and wondered at the novelty of the thing. 'Senors,' I then said to them, 'do you think, if what I have told you is true and has really taken place, that His Highness has been well informed and that this provision of his is a wise one?' They all answered—Yes, and became rather ashamed of their criticisms. Your lordship must rest assured that our Lord had performed a special blessing in the province of Vera Paz, so as to confound them all and to stop their arguments. Had not those successes preceded, every lettered and unlettered man would say that this thing which the prince is doing is the greatest piece of folly imaginable. Many do actually say so, before they learn of the happenings in Vera Paz; but as soon as they hear them recounted, all agree that what His Highness is now doing and commands should be done is a most commendable enterprise. They think that the expenses to be incurred in so important an undertaking should hardly be taken into consideration. . . .

"The following is what Juan Lopez told these gentlemen, who directed me to write to your lordship, while I begged them to write it to the gentlemen of the Royal Council at Court, whose business it is to look after this affair. They promised to do so, but I am not sure that they will not forget it, as they have forgotten many other things.

"The first thing said by Juan Lopez is, that we must have at our disposal a brigantine to take us from Florida to Havana or somewhere else, should it be necessary, and not a sloop; that the brigantine should be built and made ready in Havana. I told him that there was no need at present of our going there, because His Highness had ordered that we should be visited once a year. After much parleying, he said: 'To tell the truth, when I went there with so and so, we had no brigantine, and whenever it was found necessary to enter a port, the boats were lowered and soundings taken from them.' In this way he gave me to understand that we too should do without a brigantine, although he did not say so at first.

"Yesterday I secured some information from Hernando Blas, who favors this undertaking and gives it his help freely; I spoke to him about the brigantine. He ended by saying that in his opinion a good little sloop, twelve to fifteen cubits long, would answer our purpose. So far as my present information goes, I should advise that, inasmuch as these pilots differ in this, as they do in other things, it would be better that not only sufficient but even ample powers be sent here to these gentlemen for building here or for having built in Havana or in Mexico the brigantine or the sloop, and for putting it together and getting it ready to put to sea at the expense of His Majesty. For the love of God, let your lordship explain this very clearly everywhere and to whomsoever it may concern.

"He says that, although in Mexico there are Indians who could be used as interpreters in the interior of the country, there are none from the coast of Florida where we must go; but that in Havana there are four Indians whom he himself (Juan Lopez) had brought there by order of Hernando De Soto. They know the language of Florida and, if for no other reason than that, we should go to Havana. Santana says that there is only one Indian woman there from Florida, and I told her that I would not have her for all the world. They all answered that if no male Indian was to be found, the woman should be taken along, provided the friars and the pilot or pilots, who are to take us from Florida, think proper to do so. I was also told that all the expenses, be they for the buying of a brigantine or of horses, should be made in Havana rather than in Mexico, because these would be liable to die at sea, inasmuch as the vessel would meet with rough seas and unfavorable winds. Authority should be given to do so or to buy such things as may be found necessary, at the expense of His Majesty. They told me to write all this, and I do it as a matter of duty.

“Another thing that they told me is, that in Santo Domingo there is a pilot by the name of Francisco del Barrio, who is there to attend to a lawsuit. I am informed that he knows the coast (of Florida) better than the one here, for the latter was there only once, and the former made several trips to and from Havana, and so is more familiar with the coast, and that it would be advisable to get him or some other pilot who is in Havana or Cuba, about whom your lordship wrote me. Hernando Blas tells me also that a royal decree should be sent authorizing me to start at once if Captain Santana, or whoever may be assigned to take us over, should think proper to do so, for the following reasons: (1) If I am to have time to attend to the business, which must be looked after in Mexico before the stormy season sets in, there is no time to be lost; (2) it would now be a good time to start, as nothing is heard of French privateers scouring the seas; (3) the vessel is already equipped. Hernando Blas tells me that it is very important that this decree be obtained.

“I heard, furthermore, that either in Mexico or Santo Domingo there is another very good man by the name of Renteria, who, more than anyone else, is familiar with the coast (of Florida) and its ports, although he would not himself know how to sail from Vera Cruz, and that it would be very advisable to have the pilot Francisco de Barrio make the trip in his company, because they say in an undertaking of so great importance we should not rely on a pilot who might make a mistake and miss the route. With two pilots aboard, one would have the benefit of the other's counsels.

“They also told me that the Notary Public will not accompany me on my rounds to certify to my purchases for less than four *reales* per day (50 cents), and that I must pay him myself; as if I were a very rich man, and this was not His Highness' business that I am attending to. I would urge that, as one decree authorizes me to buy and certify to the purchases myself, I may be authorized to buy all things needed in the same way. Otherwise let His Highness himself order that they be paid for. And as another good man will have to be in my company, while I make these purchases, let him be instructed to go out at convenient hours, and let it be clearly stated that he is to be paid for his services.

“Many other things will suggest themselves to your lordship's mind, which should be asked of those gentlemen. As I am alone I have no time to learn all the things which these gentlemen, pilots and captains, tell me are necessary to so important an undertaking. If

nothing prevents you from doing so, it would be well to send me at once the Nuncio's Brief and the faculties. Of Friars there are enough here, and good ones, thanks be to our Lord! May He preserve your lordship in His holy love and grace. Amen.

"Your son and chaplain,

"FATHER LUIS CANCER.

"St. Dorothy's Day, the 6th of February."

The foregoing letter and the following are, as far as I know, the oldest original specimens of correspondence extant of any missionary in the United States. The second letter of Father Luis Cancer throws much light on the first, and is instinct throughout with a burning zeal for the salvation of souls. It will not therefore be amiss to give it also.

"To the Right Rev. and very Magnificent Senor Don Fray Bartolomé de Las Casas, Bishop of Chiapa, and, in his absence, to the Senor Licenciado Gutierrez Velasquez, Minister to his Majesty at Court:

*"Right Rev. and most Magnificent Senor :—*May our good God and Lord dwell in the very devout and holy soul of your lordship for evermore. Amen.

"Your lordship and those gentlemen have to-day given me much consolation with the dispatches sent me, and by having complied with all my requests. It certainly all seems to have been done for the love of God and the salvation of souls. These gentlemen after having read the dispatches thanked our Lord and His Highness for having placed so much confidence and reliance in them, as to give them those complete powers which are necessary to this undertaking, as well as for allowing me to make the requisite purchases, auditing them myself. They have offered to make haste and thus make amends for past delays. I do hope that they understand at last that, if I am not yet on the road to see the Provincial, it is their fault. Yesterday they assigned me a man to go round with me, and gave him money to buy the things that His Highness commands to be bought; and that is what prevented me from answering sooner.

"It is now forty days since I handed these gentlemen the decrees of His Highness; and had they met two or three mornings or evenings for the purpose of attending to this business, they could have

concluded it. Surely it was not because their attention was not called to it; for many times I went twice a day to their houses and to the Navy Department and importuned them and begged them to help me get ready. If, notwithstanding my importunities, they have detained me so long, I ask your lordship what would it have been if I had taken it easy, and let them run their natural course? God knows that, inasmuch as what I am about concerns the salvation of souls, I should have been even more careful and in greater haste, as the Judgment Day will show.

"Your lordship sent me word that if I cannot go this year, I should wait till next. Right Rev. Sir, your thus allowing me to procrastinate did not please me at all. The devil could not have wished for anything better than to postpone my departure for another year, during which he would have busied himself in dragging a few hundred more souls to hell. I doubt not that he rejoiced at my delay. However, he will be disappointed, and, please God, I will go this year; if not, it will not be my fault. Were it a question of making a large sum of money, instead of saving some souls, I assure your lordship, they would find ways and means therefor, and would lose no time. They would soon find a way of doing it now, without waiting another year, even if they should have to risk their wealth and their lives in the doing. If this be so, I do not know why we, who are engaged in so precious and holy a mission, should not do the same. Do I talk sense? I assure your lordship that if we should see *per propriis oculis* what by faith we know to be certain, we would speak and act differently. I mean to say that, if we could see how anxious the devil is to block my way or at least postpone my departure for another year, everybody here and everybody there (at Court) would have made greater haste to snatch from him those souls for whose destruction he so busies himself. And we should not grow careless, because we do not see this with our own eyes, as long as we know for certain that is so; and we should find a remedy for the evil, as if we saw it with our own eyes.

"As to what your lordship says, that I should not go without friars, it is quite clear that I must not attempt it. And if I have said that I must go alone, I meant nothing more than that I would go with only a few, but good ones; and although I do not see my way clear to get them, I hope in my Lord and God that He will fulfil my desire of saving so many souls, and that He will make good the six months which have been lost in delays. Your lordship commanded me to

offer up for your benefit and that of those gentlemen the first souls to be saved ; and although I promised to do so, nevertheless on maturer reflection I doubt if it would be just to do it. For certainly the merit of saving them is due to those who have helped to expedite matters during these last few days ; and as I do not know who they may be, I shall offer them to our Lord in a general way for those who He knows had most to do in the working of their salvation. Surely if you and those gentlemen deserve it, so just a Paymaster will not defraud you of them. Therefore let them and your lordship coöperate with me in my preparations, that I may start out this year, so that you may gather a full harvest of the seed you thereby sow.

“I have already taken the first steps to solve the one difficult problem, that is, to interview the Provincial and get the necessary personnel for the Mission. I hope that His Majesty will smooth the way, and make it not only possible but easy. I have great confidence in our Lord, and will therefore work and do my full duty. As busy and as infirm as I am at present I will go to the Provincial, and get the six Fathers who are ready to start, in order that I may sail on the first departing vessel. Still, I fear that I will be delayed, because the Provincial may not have the power to appoint our superior, and this is certainly a weighty and knotty difficulty. In case he has it not, but is willing to appoint Friars to accompany me, and in case all provisions be already on board the ship, I wish your lordship and those gentlemen would command me what to do, for I will not leave this port without your permission. Shall I have to give no account to men, if I do not proceed in this affair according to rule ? Presupposing the Friars and provisions already on board, I am of the opinion that I should sail without the powers which I ask, because I take it to be certain that the Provincial of Mexico, seeing how greatly at heart His Highness has this undertaking, and considering his reasonable and holy desires, would himself grant the necessary permission and power for selecting our superior. All the religious there would beg him to do so ; nay, they would deny him absolution if he would not. He would at least say : ‘I do not tell you to go, neither do I tell you to stay. Do as you please.’ And that much would permit four or six religious to go with me as companions, until the good Lord will better supply us with a superior. However, as I have to give an account to His Highness for this undertaking, I need not consider my own wish, or what they will do in Mexico, but only what His Highness will be pleased to command me. Therefore

I beg your lordship to explain everything to those gentlemen, and to tell them how I have been detained here for forty days, although I might have been made ready in four. These gentlemen have thus hampered me by obliging me to attend to business here and to go to the Provincial, who is making an official visitation forty leagues hence. They tell me, and I hope in the Lord that I shall have time, after finishing my business here, to go to the Provincial and get the Friars. Still the want of power to name a superior of the Mission causes me apprehension. In case my fears are realized, let your lordship and those gentlemen command what you wish me to do; for I will obey the commands of His Highness, of your lordship and those gentlemen to the letter, even though I should have to leave without a regularly appointed superior; which I would do on the supposition that I have not to give an account to men of this affair, and that the Provincial of Mexico would act in the premises as he shall see fit.

“If you think proper to do so, your lordship might see if this matter could not be adjusted through the Delegate, in case the Provincial has not the power to appoint the superior; for that much can be done without mortal or venial sin, inasmuch as necessity requires it. Everybody will approve of the thing being done through this channel, as there is no other way of doing it, and it is not advisable that so important an affair and one fraught with the salvation of souls should be postponed for another year, simply because the general rule is that we should not avail ourselves of extraordinary ways, but act through the ordinary channels, *i. e.*, through our own prelates. In fact, prelates themselves, in cases of necessity, command that we should act in this manner, and they themselves, when singular and exceptional cases arise, set aside ordinary rules and adopt extraordinary ones. It will not therefore be difficult for them to understand why in this case we follow their example and custom. . . .

“The ships are ready to go down the river, and some of them are already in San Lucar. Some of the captains say that they will sail by the middle of March, others that they will not leave until after Easter, which falls on April 2. In either case, little time is left me to attend to much of my business, if I shall have to do it. But inasmuch as our Lord will look after it all, no time is needed, provided that we by our sins put no obstacle in His way. We should, on the contrary, assiduously recommend our undertaking to His care.

“May our Lord protect and keep your lordship in His holy grace and love.

“Given at St. Paul’s Convent, where I am lodging, this 24th day of February.

“Your son and chaplain,

“FATHER LUIS CANCER.”

Father Cancer did not succeed in getting a superior appointed to his missionary band or in organizing the band itself, even with the intervention of the Papal Nuncio. The Dominican prelates in Spain had no authority to send missionaries to America. To do so, the permission of their Superior-General or of the Pope was required. As to himself, he needed no superior or permission to return to America, as he belonged to the province of New Spain, whence he had come by the authority of the Dominican Chapter to accompany Bishop Las Casas.

Fixed in his resolution to undertake as soon as possible the conversion of Florida, he sailed alone some time during the year 1548. He went first to Vera Cruz and thence to the city of Mexico, where he had no trouble in inducing his immediate superiors to allow him to undertake the mission to Florida, and Father Gregorio de Beteta, Father Juan Garcia, Father Diego de Tolosa, and the lay-brother Fuentes, to become his companions in the perilous enterprise.

The viceroy of New Spain, Antonio de Mendoza, according to instruction given him by the Crown Prince Philip, placed at their disposal a vessel on which the four apostles sailed first for Havana. There, after presenting their credentials to the local crown authorities, they took on board a pilot acquainted with the coast of Florida, some Indian interpreters, and provisions for one year. They left Havana at the beginning of 1549. Who the pilot was who took them to Florida, I have been unable to ascertain. But Father Cancer, who was superior of the missionary band, took care to instruct him to land them at some point where no white man had yet been seen. For he knew full well the atrocities perpetrated by De Soto’s army on the natives, and that consequently small indeed would be the chances of a friendly reception wherever his men had been encountered.

But for some reason not accounted for the four missionaries were landed in Tampa Bay, which had been previously named by

the Spaniards the Bay Del Espiritu Santo. On entering the port Father Cancer discerned at once evidences of the white man's presence there, and called the mariner's attention to them. But unfortunately he allowed himself to be persuaded to the contrary. He had not forgotten how his old superior, Bartolomé de Las Casas, had first sent him alone into Tuzulutlan, and therefore, in order to avoid creating any apprehension in the minds of the natives by the sudden appearance of several white men in their midst, one Father only was allowed to land at first, who, accompanied by Brother Fuentes, made his way to the interior in search of people to evangelize.

But the treachery of the early kidnappers, and the cruelties of Ponce de Leon, Pamfilo de Navarez, and Hernando de Soto had not been forgotten in Florida. The approaching vessel had been espied before it cast anchor, and by a well-understood system of fire signals, the neighboring country for many miles around had within a few hours been apprised of the coming of the white men. Father Diego de Tolosa and Brother Fuentes had no sooner descried a crowd of Indians than they fell pierced by their unerring arrows.

It must have been the native interpreter who came back to tell the news of the massacre to the other missionaries, who had remained on board the ship.

It soon became known that these head-shaven, long-gowned white men had come unarmed; and a crowd of Indians soon gathered on shore to see the ship and its curious passengers. Father Luis Cancer, who for years had longed to shed his blood for Christ, was then seized with an irresistible impulse of zeal, and notwithstanding the remonstrances of his companions, crucifix in hand, went ashore alone. He was soon seen to fall a martyr by Father Juan Garcia, Gregorio de Beteta, and the sailors. The survivors of the expedition then sailed back to Mexico and landed at San Juan de Ulloa, the present site of the city of Vera Cruz.

Ten years before, a young page of Hernando de Soto had been made a prisoner by those same Indians of Tampa Bay. Long after, when he had regained his freedom, he recounted how the skulls and the skins of Father Luis Cancer, Father Diego, and Brother Fuentes had been made to adorn the interior of the wigwam of the Cacique of Tampa.

Thus ended the first attempt to evangelize Florida. Father Diego de Tolosa, Brother Fuentes, and Father Luis Cancer died martyrs to their zeal. Will not some one, whose voice is loud enough to be heard, interest himself in their canonization? These United States, and especially Florida, need some special patrons in heaven.

Mississippi City, Miss.

L. A. DUTTO.

RABBINICAL STUDIES.

XVIII.—THE MIDRASH RABBA.

JEWISH exegesis is known as *Midrash Hattorah*, or "the searching of the Law," or *Midrash* simply, from the verb *darash*, to search or scrutinize. The Talmud, as we have seen, is full of this "Midrash." For the doctors of the Mishna and the Gemara are continually engaged in examining and expounding passages of Scripture, now grounding or deducing some traditional law, or *Halaca*, now expatiating in the wider fields of allegory and mystical exposition, or *Haggada*. But the Jewish Midrash is by no means confined to the pages of the Talmud. For, besides this, there are numerous volumes of a similar and more systematic exposition of the various books of the Bible. Such are the *Mecilta* on the book of Exodus, *Sifra* on Leviticus, *Sifri* on Numbers and Deuteronomy; and the valuable body of Haggadic commentary known as the *Midrash Rabba*, or *Rabboth*, or "the Great Midrash." This collection, at least in part, was put together about the end of the seventh century; curiously enough, in the closing days of the Church Fathers, who laid the first foundations of our own Catholic exegesis. The language of this and the other Midrashim is the same as that of the Talmud, a blending of later Hebrew and Aramaic. And the same system of abbreviations and *Rashe Theboth* is equally conspicuous here also. Moreover, the text of the *Midrash Rabba* has attracted the attention of various mediæval, or more modern commentators, whose glosses, in smaller Rabbinical type, are ranged round the margin. Hence its pages bear a curious resemblance to those of the Babylonian Talmud.

In the aforesaid Warsaw edition of 1876, the text of the *Midrash Rabba*, with its commentaries, fills three volumes in large quarto. But, though it is by no means so voluminous as the Talmud or the Rabbinical Bible, it is not unworthy of its name, "the great exposition," as it is certainly cast on a large scale. For these three goodly volumes are devoted to a comparatively small portion of the Sacred Text, to wit, the Pentateuch and the Five Scrolls (*Megilloth*), *i. e.*, Ruth, Esther, Canticles, Lamentations, and Ecclesiastes. But the writers of the Midrash do not entirely confine their attention to the book which is the special object of their exposition, for one of the most noteworthy features of their method is the abundant use of passages from the other books of the Bible. The Catholic reader may be reminded of such a work as St. Augustine's Sermons on the Psalms, in which the preacher ranges at large in the spacious fields of Holy Scripture, and every page is rich with references to many a passage in the Old and New Testaments. It is much the same in the *Midrash Rabba*, as may be readily seen in any one of its closely printed pages. The references are not set in the margin, as is the case in the Talmud, but are printed in parentheses in the body of the text, in small Rabbinical characters. As an instance of their frequency and variety, we may note that the first page of the Midrash on Genesis contains some ten citations in the course of twenty lines; and of these two are from Psalms, two from Proverbs, and the others from Exodus, Numbers, Deuteronomy, Esther, Job, and Nahum.

Nor is it only in this practice of illustrating the Bible from the Bible, that the writers of the Midrash remind us of St. Augustine. For some of their profound speculation is well worthy of the great African Father. Thus, in a remarkable passage on Genesis 28: 2, "And when he was come to a certain place," it is explained that the word "place" (*Makom*), is sometimes used as a name of God; for that He is the place of the world, and it is not the world that is His place (s. 68, f. 125, b.).

XIX.—THE "KABBALA," OR MYSTICAL TRADITION.

While there is much in the Rabbinical writings that is of a purely legal nature and keeps closely to the letter, there is, withal,

a strong strain of deeper thought and mystical speculation. This tendency is felt, as we have seen, in the so-called Haggadistic portions of the Talmud and Midrashim, and, we may add, in some of the Targums. But outside these received and authentic writings, in which the predominant legal spirit imposes certain limits, there is another region of Jewish literature, in which mystical speculation is free from all trammels, and in consequence indulges in bolder flights. It is much the same, indeed, in the story of our own theology, where Scholasticism and Mysticism, though they have, withal, some common ground, are still to some extent separate and independent. And the reader who turns from the pages of St. Thomas to the writings of the German or Spanish mystics finds himself entering on a new world. Even here, the mystical books are for the most part less easy to understand. And it is scarcely surprising to learn that, as Marcus has told us, the works of the Hebrew mystics present a peculiar difficulty that makes them unintelligible even to those who are fairly familiar with the Talmud and Midrashim. In some respects, the most important and most representative work in this branch of Rabbinical literature is the so-called *Zohar*, a highly mystical and allegorical commentary on the book of Genesis. As Gfrörer says, this may be regarded as the Talmud of the Mystics.

The age of this remarkable book has been the subject of considerable controversy. And, strange to say, the difference between the two dates to which it is variously assigned, is more than a thousand years. For while the book itself claims to be the work of a celebrated Rabbi of the second century, many critics urge, with some show of reason, that the thirteenth century was the true date of its compilation. Perhaps the most satisfactory solution of the question is that which finds favor with the aforesaid German historian. In agreement with those who reject the claims to greater antiquity, Gfrörer frankly allows that the *Zohar* itself is not older than the end of the thirteenth century. But, on the other hand, he is ready to admit that the book embodies a considerable amount of mystical teaching that had been handed down by oral tradition from the earliest ages.

The evidence, both internal and external, adducible in support of this view, seems to us sufficient for reasonable certitude. For,

on the one hand, it is clear from other sources that in the first centuries of the Christian era the mystical idea had already a strong hold in no small part of the Jewish religious world, as appears in the theories of Philo and in the practices of the Essenes. And, while this early Hebrew mysticism had something in common with the contemporary movements in Christian schools, among the Neo-Platonists, and in some of the Eastern religions, it is none the less true that its roots struck deep in the ancient pietism of the Jewish people. *Chasidism*, the doctrine of the *Chasidim* or saints, was not less real or less native than the more prominent legalism of the Pharisees. And though the extant monuments of the mystical school do not go further back than the ninth century, or thereabouts, the Talmud itself contains some scattered notices that point to the existence of a secret mystical tradition at a much earlier period. Sometimes the writers of the Mishna and Gemara adopt a hostile attitude. But instances of a more favorable treatment of mysticism are not wanting.¹

There are certain portions of the Scripture that naturally lend themselves to a mystical interpretation; and these, accordingly, became the chief centres of the secret tradition. Conspicuous among these is the vision of the Chariot in the first chapter of Ezechiel. And in view of modern scientific objections, and some recent developments in Catholic exegesis, it may be of interest to add that the beginning of Genesis belongs to the same category. Hence the Mishna enjoins that the work of Genesis (*Maaseh Bereshith*) shall not be treated before two disciples together, and the work of the Chariot not even before one, unless he be one that is wise and fit to understand it (*Chagiga*, ch. 2, n. 1). This injunction of the Mishna is quite in keeping with the words in which St. Jerome tells how the obscurity of Ezechiel is attested by the tradition of the Jews: "Nam nisi quis apud eos aetatem sacerdotalis ministerii id est triginta annos impleverit, nec principium Geneseos, nec Canticum Canticorum, nec hujus voluminis exordium, et finem legere permittitur: ut ad perfectam scientiam, et mysticos intellectus, plenum humanae naturae tempus accedat."²

The mystical books are written, for the most part, in the same

¹ Cf. *Jerusalem Chagiga*, f. 77 a.

² Praef. ad Comment. in Ezechielem.

language as the Talmuds and Midrashim, and employ the same system of abbreviations and *Rashe Theboth*. At the same time, there are naturally some points of difference in the style and diction of the mystics. In the list of *Rashe Theboth* many symbols are noted as peculiar to the *Zohar*. And the obscurity of the matter itself has some counterpart in the outward form of these mysterious writings.

XX.—JEWISH VERNACULAR LITERATURE.

Although the Aramaic, first adopted in the days of the Babylonian captivity, has survived as a literary language in the Gemara and the Midrashim, as the current coin of conversation it was eventually supplanted in its turn, as it had supplanted the Hebrew. For the Jewish people scattered among the many-tongued Gentile races learnt to speak in their various vernacular idioms—in Persian, in Arabic, in French, and German, and Spanish. And some of these languages were to play an important part in Rabbinical literature. Here, in some degree, the history of the earlier changes repeated itself. The first writers of the Gemara and the Targums were simply commenting on the Mishna and paraphrasing the Bible in what was then the common speech of everyday life, though it was inevitably leavened by an admixture of the original Hebrew. The same thing was subsequently done in other languages. Thus the great mediæval Rabbi, Maimonides, first wrote his comments on the Mishna in Arabic. And there are Targums of Daniel and Tobias written in the Pehlevi, or old Persian.

It is a curious feature of this Jewish use of other languages, that most of them are written in the square Hebrew, or Chaldee character. Nor is this practice confined to Oriental idioms like Persian and Arabic, for it is extensively employed in the case of the modern languages of Europe, notably German and Spanish. Here again, as with the Aramaic of Babylon, the Jews have clung to these adopted tongues with a singular tenacity, carrying them away in their migrations from one land to another. Such is the case with the large colonies of Polish and Russian Jews, now congregated in the east of London. Their common speech, the Yiddish (*i. e.* Jüdisch), is simply a dialect of Low German with a

slight leaven of the Sacred Tongue, written in Hebrew characters. It had evidently been adopted by these Jews of Eastern Europe before their first migration into the Slavonic territory.

The case of the Spanish Jews is even more remarkable. Before their expulsion from the Peninsula under Ferdinand and Isabella, they had appropriated the speech of Spain, and after a sojourn of more than three hundred years in Turkish territory they still retain it. Thus we may meet with Bibles printed by the Jews of Constantinople, containing glosses or translations in Hebrew-Spanish, *i. e.* Spanish mixed with Hebrew and written, like Yiddish, in the Hebrew character. We may observe in passing that the aforesaid Warsaw edition of the Talmud contains some additional *Halacoth* from the Spanish Talmud Babli, but these have been translated (whether from Spanish or Arabic) into the Hebrew-Aramaic, or, as the title-page has it, "the tongue of the Talmud."

Extensive though it is, the Rabbinical literature, whether in Hebrew and Aramaic or in the peculiar idioms known as Yiddish, Hebrew-Spanish, and Hebrew-Persian, etc., has by no means exhausted the literary activity of Jewish writers. For many of them have appealed to a larger circle of readers by writing in Latin, or in the ordinary speech of the land of their adoption. It is beyond our present purpose, but much might be said on the Jewish element in the main current of European thought and letters. Besides writing their comments on the Bible and the Talmud, the great Rabbis of mediæval Spain played an active part in the philosophical movement of the hour, and the works of Maimonides have left some traces in the pages of our own schoolmen. In later years, Spinoza and Moses Mendelssohn contributed their share to the growing stream of modern philosophy. And it is scarcely surprising to find a recent Jewish writer claiming that its latest phase, von Hartmann's *Philosophy of the Unconscious*, has something in common with the *Chasidism* of the Hebrew mystics.

XXI.—THE CHALDEE BOOK OF TOBIAS.

From what has been here said it will be seen that the Bible and the Talmud are, so to say, the centre of a large and varied Rabbinical literature, written partly in Hebrew and Aramaic and partly

in the various Hebraized vernaculars. A considerable mass of this literature is contained in unpublished MSS. scattered in many public and private libraries of Europe and Asia. With the advance of critical scholarship in recent years, some of these forgotten manuscripts are being turned to good account in the preparation of improved editions of the Bible and the Talmud. And what is more, it may well be hoped that discoveries in this field may throw some welcome light on the history of the books of the Old Testament.

Happily, in this matter, we have not to be content with hopes and anticipations. For some notable recoveries have already been accomplished. Only within the last few years a fragment of the lost Hebrew of Ecclesiasticus was found in a manuscript, partly written in Hebrew-Persian. And a Targum of Daniel, in this latter language, has been found among the MSS. of the National Library of Paris.

But in some respects the most remarkable recovery of this kind was that of the Chaldee version of the Book of Tobias, discovered a few years ago in a manuscript collection of Midrashim, now in the Bodleian Library. An excellent edition was brought out at Oxford in 1878.³ This should have a special interest for Catholic readers, by reason of its connection with the history of the Vulgate version. In his preface to the Book of Tobias, St. Jerome tells us that he made his translation indirectly from the Chaldee, by the help of a Jew, who rendered it orally into Hebrew, as the saint was more familiar with the Sacred Tongue than with that of Babylon. But for many hundred years nothing more was heard of a Chaldee Tobias. Our scholars were acquainted with the Greek, the Itala, and the Syriac versions. And subsequently a Hebrew translation of the book was discovered and published at Constantinople in 1516, and afterwards included in Walton's Polyglot Bible. But so far this statement of St. Jerome was the only evidence that a Chaldee Tobias had ever existed.

³ *The Book of Tobit: A Chaldee Text, from a Unique MS. in the Bodleian Library, with other Rabbinical Texts, English Translations and the Itala*, edited by Ad. Neubauer, M.A., Sub-Librarian of the Bodleian Library. Oxford: Clarendon Press. 1878.

The fact that the newly found Chaldee text of Tobias is an integral part of a Midrashic collection, may help to illustrate the nature of these Rabbinical writings. The book had probably undergone some modification before being fitted into its place. But in spite of some minor differences, the text is in remarkable agreement with the Vulgate version. It may be of interest to cite Mr. Neubauer's conclusion on this matter. "Accordingly, if we take into consideration the somewhat arbitrary proceedings of the Rabbi who adapted his text to the Midrash, and of Jerome, who paid more attention to the sense than to the words, and who evidently made many additions (*e. g.* 2 : 12, 19; 3 : 16, 23; 6 : 17 to end), we may venture to say that our Chaldee text in a more complete form was the original from which the translation of the Vulgate was made." (Preface, p. vii.) The same Midrashic MS., we may add, contains an Aramaic version of the story of Bel and the Dragon, derived from the Syriac Bible. It is included by Mr. Neubauer in his edition of the text of Tobias.

XXII.—THE CHURCH AND THE TALMUD.

After this brief survey of the field of Rabbinical literature, it may not be amiss to ask how these studies have hitherto been regarded by the authorities of the Church and Catholic theologians. We need not stay to consider the anti-Semitic polemics of some recent writers. But something must needs be said on a more important subject—the ecclesiastical condemnation of the Talmud. As far back as the thirteenth century, both Church and State bestirred themselves in this matter. Pope Gregory IX addressed letters to the kings of France and Portugal, reciting some of the chief charges made against the teaching of the Talmud, and desiring that the Jewish books might be sought out and duly examined. If it should be found that they contained the incriminated passages, they were to be refuted by the rough and ready argument of combustion. The story may be read at length in the first volume of D'Argentré's *Collectio Judiciorum*, where we learn, not without regret, that cart-loads of the books were burnt in Paris.

It need hardly be added that this was by no means the only instance of these ecclesiastical proceedings against the Talmud.

The most famous of these onslaughts occurred on the eve of the Reformation, when the free-lances of Humanism took part in the struggle, and the literature of satire was enriched by the boisterous buffoonery of the *Epistolae Obscurorum Virorum*.

It must be frankly confessed that these facts present a difficulty of some magnitude, and that in two different directions. On the one hand they may be cited by Jewish writers and hostile historians, as notable instances of ecclesiastical ignorance and intolerance. And on the other hand, they provide our own ardent obscurantists with a plausible reason for an uncompromising condemnation of the Rabbinical writings. It is a difficult and delicate question; and it is hardly possible to treat it satisfactorily in the brief passing notice permissible on the present occasion. But those who incline to censure the mediæval Popes and Bishops would do well to bear in mind the object they had in view, the danger to be averted, the ideas of the time, and the limited means of obtaining accurate information.

In these days, it is easy to take a more tolerant line. We can see the need of preserving whatever there is of good in any form of religious literature, and readily recognize the historical worth of erroneous writings. But even now these broad principles are not carried out with logical consistency. And the most tolerant rulers find it necessary to make some significant exceptions. With all our boasted liberty of the press, a short shrift is given to the worst specimens of incendiary or obscene writings. Repressive measures were naturally more frequent and more severe in the Middle Ages. And the Catholic rulers of that time had the same care for the Church and the integrity of the faith as their successors have for the safety of the State and the purity of public morals. Looked at from this point of view, the erroneous teaching contained in the Talmud might easily assume alarming proportions, while its better elements were taken at less than their real value. Moreover, the difficulty and obscurity of the Rabbinical language would naturally leave the authorities more or less at the mercy of a comparatively small number of expert interpreters. And, even supposing that these committed no error in their report as to the incriminated passages, it was scarcely in their power, or even in their province, to secure a proper repre-

ciation of the rest of the Talmud, or to suggest some milder method of refutation. It is curious to note that, apart from certain statements in conflict with Christian doctrine, the main gist of the charges seems to have lain in the Rabbinical exaltation of tradition to the level of Scripture. And some of the orthodox expressions might awaken strange memories in readers familiar with later theological controversy.

On the other hand, those who are inclined to disparage the Rabbinical doctors, on the strength of this stringent condemnation of the Talmud, may fitly be reminded that such judgments are largely a matter of discipline, that a pronouncement at an early stage of the controversy is not necessarily final or adequate, and that works which are possibly dangerous in one period may yet be innocuous or useful in different circumstances.

XXIII.—EARLY CATHOLIC HEBRAISTS.

It must not be thought that this field of learning has been hitherto neglected by Catholic scholars. No doubt, the leading works in recent years have come from the pens of Jewish Rabbis or German Protestants. And in an earlier generation a conspicuous place was held by such Anglican authors as Lightfoot and Walton. But few, if any, of these scholars could show more extensive stores of Rabbinical learning than Father Bartolucci, a Cistercian monk of the seventeenth century. His *Bibliotheca Magna Rabbunica*, though open to some criticism, is still a standard work of reference in these matters. A mastery of this Jewish literature, in some respects even more remarkable, was displayed in an earlier period by the Dominican, Friar Raymund Martini, the author of the *Pugio Fidei*. We have learnt of late to appreciate the merits of the mediæval divines and philosophers; but justice has hardly been done to the scholars of the thirteenth century. And too little is heard of such men as William of Morbeka, the translator of Arabic philosophy, and Raymund Martini, who could meet the great mediæval Rabbis on their own ground. The rare merit of the Dominican's learning has at last been duly recognized by some recent Hebrew scholars in England and Germany. But in some quarters, the praise has been more than neutralized by a grave charge of controversial dishonesty. The

Pugio Fidei contains some passages purporting to be citations from the *Midrash Rabba*, though they have been vainly sought in its pages. And it has been roundly asserted by some recent writers that the Dominican controversialist has been guilty of forgery and of garbling his authorities. Happily, however, this charge has been ably refuted by Mr. Neubauer in a note appended to his preface to the *Chaldee Text of Tobit*. It is there shown that Martini was quoting, not from the *Midrash Rabba* which we know, but from a larger work, from which some passages are cited in the aforesaid Bodleian MS. The value of Mr. Neubauer's volume is further enhanced by this vindication of a great Catholic scholar.

XXIV.—JUDAISM AND THE MONUMENTS.

The good work done by Martini in that early day should be an encouragement to those who now venture to follow him in this field of study. With the advantage of the many helps provided by the results of modern critical scholarship in Germany and elsewhere, the path is now somewhat easier, and students who have no portion of the powers of such men as Martini may yet hope to achieve some measure of fruitful labor.

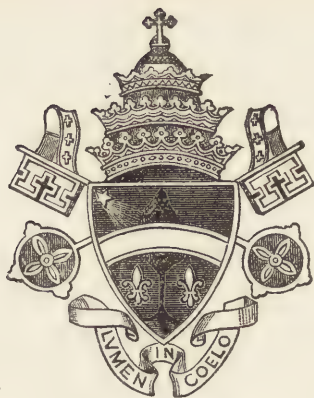
In some respects it may be said that these Hebrew studies are more important to-day than they were in some earlier periods. But, at the same time, they can hardly claim any exclusive share of our attention, and there is, perhaps, little likelihood of their being taken for more than their real value. So many other fields have now been opened up around us, that the great body of Hebrew tradition and Rabbinical lore and legends can thus be seen in a truer perspective.

Zend and Sanskrit studies, and the publication of the Sacred Books of the East, enable the student to follow the course of some other religious histories that present some curious points of analogy with the literature of Judaism. And on another side the change has been yet more remarkable. The name of Babylon is writ large in the pages of the Talmud: the language, and something more than the language, is of Babylonian origin. But Rabbinical scholars of an earlier generation could have little or no knowledge of Babylon save that which came through the

Bible, or through Jewish traditions. It is far otherwise now, when the decipherment of the cuneiform inscriptions has thrown a fresh flood of light on the history and literature of Assyria and Babylonia. It is true that this forms a distinct branch of learning, which is almost necessarily in the hands of specialists. But, at the same time, the student in the one field cannot afford to be ignorant of the work done in another so nearly related to his own. The "Higher Critics" of the Sacred Text have to reckon with the evidence of the monuments. And it may well be hoped that the recovery of these ancient records will eventually help to enlarge and enlighten the field of Rabbinical studies.

W. H. KENT, O.S.C.

London, England.



Analecta.

E SACRA POENITENTIARIA.

RELIGIOSAE, IN COMMUNITATE VIVENTES, CONFITERI POSSUNT
QUILIBET CONFESSARIO PRO UTROQUE SEXU ADPROBATO,
QUANDO EXTRA MONASTERIUM VERSANTUR.

Statuta archidioecesis Mechliniensis et dioecesis Tornacensis
haec habent:

1. Nemo, praeter confessarium tum ordinarium, tum extra-ordinarium, sacramentalem confessionem religiosarum quarumcumque in communitate viventium, in monasterio valide excipere potest absque praevia Ordinarii facultate.

2. Monialium quae per aliquot dies extra monasterium versantur, confessiones audire potest in ecclesiis, etc., quilibet confessarius pro utroque sexu approbatus.

Ita, ad litteram statuta Tornacensia, Mechliniensia autem fere idem sonant, nisi quod, in altero articulo, pro *per aliquot dies*, ponunt *ad tempus*.

His positis,

Titius ab Episcopo Tornacensi litteras accipit, quibus approbatur ad confessiones excipiendas *personarum utriusque sexus, non tamen religiosarum*.

Dum in publica ecclesia confessarii munere defungitur, fide-

bus reliquis se adiungit *Soror* quaedam, ut aiunt, pertinens ad communitatem civitatis in qua Titius excipit confessiones, sed ad horam egressa e suo monasterio ad aliquod negotium componendum. In pluribus enim Institutis, integrum est Superiorissae facultatem facere exeundi per diem. Titius, audita confessione, absolvit sororem illam.

Postea autem dubitare coepit utrum valide impertierit absolutionem, an contra, defectu jurisdictionis, nulla sit haec absolutio. Cum autem huiusmodi casus facile iterari possint, et, pro valore vel nullitate talis sacramentalis iudicii, variare debeat officium inquirendi de conditione religiosarum quae in ecclesia publica accesserint ad confessarium, ideo suppliciter (orator) adit Eminentiam Vestram, quatenus dubium sequens solvere dignetur: Utrum Titius in casu valide absolverit praedictam religiosam, an caruerit requisita iurisdictione?

Quod si invalide absolverit, quomodo se in posterum gerere debeat si inter poenitentes animadverterit monialem; id est, qua cura interrogare debeat de adiunctis in quibus versetur accedens *Soror*?

S. Poenitentiaria ad praemissa respondet: *Ratione habita prioris statuti, Titium valide absolvisse: quoad interrogationes vero faciendas, nisi prudens suspicio suboriatur quod poenitens illicite apud ipsum confiteatur, posse confessarium a supradictis interrogationibus abstinere.*

Datum Romae in S. Poenitentiariae die 7. Febr. 1901.

E SACRA CONGREGATIONE RITUUM.

I.

PRAECEPTO SATISFACIUNT QUI MISSAM AUDIUNT IN CAPELLA FIXA IN NAVIBUS.

Quum nuper declarata sit uti publica pro navibus, capella fixa in navibus, et cum non raro contingat, quod dum naves in portu inveniuntur, familiae navigantium et officialium aliaeque personae, diversis ex causis eas adeant: hodiernus cappellanus primarius Societatis Transatlanticae Barcinonensis, Sacrorum Rituum Congregationi sequens dubium pro opportuna declaratione humillime exposuit, nimirum:

Utrum omnes qui in dicta Capella Sacrosancto Missae sacrificio adstant, illud audire valeant in adimplementum praecepti de Sacro in festis audiendo.

Et Sacra eadem Congregatio, referente infrascripto Secretario, exquisito voto Commissionis Liturgicae, proposito Dubio respondendum censuit :

Affirmative, juxta Decretum. Vicen diei 4 Martii 1901. Absque speciali indulto.

Atque ita rescripsit die 10 Maii 1901.

D. Card. FERRATA, S. R. C. Praefectus.

D. PANICI, Archiep. Laodicen., Secretarius.

II.

ELECTRICA ILLUMINATIO SUPER ALTARI PROHIBITA.

Rmus Dnus Thomas Heslin, Episcopus Natcheten. a Sacra Rituum Congregatione sequentis dubii declarationem humiliter expetivit ; nimirum :

Quum Sacra Rituum Congregatio in una Novarcen. 8 Martii 1879 prohibuerit illuminationem ex *gaz* una cum candelis ex cera super altari, ob paritatem rationis et sub iisdem circumstantiis censere potest vetita etiam illuminatio electrica ?

Et Sacra eadem Congregatio, referente subscripto Secretario, atque audito voto Commissionis Liturgicae, rescribere rata est : *Affirmative* ad tramites Decretorum 8 Martii 1879 et 4 Junii 1895. Atque ita declaravit et rescripsit die 16 Maii 1902.

D. Card. FERRATA, Praef.

L. † S.

D. PANICI, Archiep. Laodicen., Secr.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

I.

DE MISSAE CELEBRATIONE IN NAVIBUS.

DECRETUM

Ad removendos abusos, quos circa Missae celebrationem, durante maritimo itinere, non semel occurrisset relatum est, EE.

ac RR. S. Congregationis Propagandae Fidei Patres in comitiis generalibus die 24 ultimi elapsi mensis Februarii habitis, omnibus mature perpensis, decreverunt ut infra: omnibus videlicet Missionariis suae iurisdictioni subiectis et speciali indulto fruentibus celebrandi in mari sacrosanctum Missae Sacrificium praecipiendum esse, quemadmodum per praesens Decretum S. Congregatio praecipit, ut, quoties eo privilegio utuntur, sedulo et religiose servant praescriptas regulas, in ipso apostolicae concessionis rescripto apponi solitas. Videant nempe, utrum mare sit adeo tranquillum, ut nullum adsit periculum effusionis Sacrarum Specierum e calice; curent ut alter sacerdos, si adfuerit, rite celebranti adsistant; et si in navi non habeatur Capella propria vel altare fixum, caveant omnino Missionarii ne locus ad Missae celebrationem delectus quidquam indecens aut indecorum praeseferat: quod certe eveniret, si augustissimum altaris mysterium in cellulis celebraretur pro privatis viatorum usibus destinatis.

Porro huiusmodi EE. Patrum sententiam infrascriptus Cardinalis Praefectus vigore specialium facultatum sibi a SSmo Dno Nostro Leone div. prov. PP. XIII concessarum, nomine et auctoritate Sanctitatis Suae die 25 supradicti mensis Februarii ratam et adprobatam esse declaravit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide hac die 1 mensis Martii 1902.

M. Card. LEDOCHOWSKI, *Praefectus*.

ALOYS. VECCIA, *Secretarius*.

II.

EXTRACTIO FOETUS IMMATURI.

Illme ac Rme Dne:

R. D. Carolus Lecoq Decanus Facultatis Theologiae in ista Universitate Marianopolitana per literas diei 12 Martii anni 1900 sequens dubium proponebat circa interpretationem resolutionum S. Officii quoad liceitatem extractionis chirurgicae foetus immaturi; "Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos nondum exacto sexto mense post conceptionem."

Curae mihi fuit fatum dubium solvendum transmittere eidem

Supremo Tribunali S. Officii. Illi vero Emi ac Rmi Patres *Cardd. Inqq. Genles* in congregatione fer. IV die 5 vertentis mensis Martii, post maturam rei discussionem sequens emanarunt responsum: "Negative juxta Decretum fer. IV, 4 Maii 1898, vi "cujus foetus et matris vitae quantum fieri potest, serio et opportune providendum est; quoad vero tempus, juxta idem Decretum, Orator meminerit, nullam partus accelerationem licitam "esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur. — Praesens vero "decretum expediatur per Ordinarium."

Haec habui quae cum Amplitudine Tua hac super re, pro meo munere, communicarem. Et precor Deum ut Te diu sospitet.

Amplitudinis Tuae Addictissimus Servus

M. *Card.* LEDOCHOWSKI.

Romae die 20 Mart. 1902.

R. P. D. PAULO BRUCHESI, *Archiepiscopo Marianopolitano.*

III.

CIRCA UN DUBBIO RELATIVO ALLA TRANSLAZIONE DELLA FESTA
DEL SANTO TITOLARE AI UNA CHIESA.

Illme ac Rme. Dne.:

Per litteras diei 11 Januarii mihi datas quoddam dubium ab Amplitudine Tua proponebatur circa translationem solemnitatis externae Festi Sancti Titularis cujuslibet ecclesiae in minoribus locis. Cum hujusmodi dubium ad Sacram Rituum Congregationem, prout opus erat, delatum fuerit, haec respondit per Rescriptum, quod hisce adnexum Amplitudini Tuae transmittito.

Interim Deum precor ut Te diu sospitet.

Amplitudinis Tuae Addictissimus Servus

Pro Emo Card. Praefecto, ALOISIUS VECCIA, *Secr.*

ROMA, 16 Maggio 1902.

R. P. D. HENRICO GABRIELS, *Episcopo Ogdensburgensi.*

E SACRA CONGREGATIONE RITUUM.

Postulato Rmi Dni Episcopi Ogdensburgensis quoad translationem solemnitatis externae Festi Sancti Titularis cujuslibet ecclesiae in minoribus locis: "Utrum hujusmodi solemnitas translata in Dominicam ipsum Festum proxime sequentem gaudeat privilegio unice Missae propriae de eodem Sancto Titulari?" Sacra Rituum Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum censuit: *Negative* nisi constet de expresse atque speciali Indulto Apostolico. Atque ita rescripsit die 22 Februarii 1902.

D. Card. FERRATA, Praef.

L. + S.

D. PANICI, Archiep. Laodicen., Secr.

E S. CONGREGATIONE INDULGENTIARUM.

CONCEDUNTUR INDULG. PIAM INFRASCRIP TAM JACULATORIAM
RECITANTIBUS.

LEO PP. XIII.

Ad perpetuam rei memoriam. Supplices ad Nos adhibuit preces Venerabilis Frater Guilelmus Episcopus titularis Porphyreonius Sacrista Noster, ut nonnullis indulgentiis ditare velimus hanc invocationem, *Mon Dieu, mon unique bien, Vous êtes tout pour moi, que je sois tout pour Vous*. Nos, qui pro Pastoralis Nostri officio fidelium pietatem fovere et excitare studemus, piis eiusdem Venerabilis Fratris votis libenter obsecundantes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, universis et singulis utriusque sexus Christifidelibus, qui quotidie mense integro, supradictam invocationem quolibet idiomate, dummodo versio sit fidelis, devote recitaverint, et uno eiusdem mensis die ad cuiusque arbitrium sibi eligendo vere poenitentes et confessi ac S. Communionem refecti, quamlibet Ecclesiam seu Oratorium publicum devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Prae-

terea eisdem fidelibus qui corde saltem contriti, quolibet anni die, memoratam invocationem devote recitaverint, tercentum dies de iniunctis eis seu alias quomodolibet debitae poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarii relaxationes etiam animabus christifidelium, quae Deo in caritate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiarum Sacrisque Reliquiis praepositae deferatur iuxta Decretum ab eadem Congregatione sub die XIX Ianuarii MDCCLVI latum et a Benedicto XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum: atque volumus ut earumdum harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIII Martii MCMII, Pontificatus Nostri An. XXV.

ALOISIUS *Card.* MACCHI.

L. + S.

Praesentium litterarum exemplar delatum fuit ad hanc Secretariam S. Congreg. Indulgentiarum Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Sec.ria die 17 Martii 1902.

Ios. M. *Can.* COSELLI, *Substitutus*.

L. + S.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION, replying to a question regarding jurisdiction to hear the confessions of Religious outside their convents, says that any confessor who is authorized to hear confessions in the diocese may hear the Religious who come to him in his own church.

II.—S. CONGREGATION OF RITES :

1. Decides that the obligation to hear Mass is fulfilled by all those who assist at the Holy Sacrifice said in an oratory aboard ship.
2. Prohibits the use of electric lights on the altar proper.

III.—S. CONGREGATION OF THE PROPAGANDA :

1. Prohibits the use of private cabins of passengers aboard ship for the celebration of Mass.
2. Declares illicit the forcing of premature birth or the extraction of an ectopic foetus before term of viability. Any operation which aims at or directly threatens the life of either mother or child is unlawful.
3. Transmits to the Bishop of Ogdensburg a decision of the S. Cong. of Rites stating that titular feasts of churches throughout the country may not be transferred to the Sunday following, without a special Indult to that effect from the Holy See.

IV.—S. CONGREGATION OF INDULGENCES grants to all who devoutly recite daily for a month the ejaculation: "O God, my only good; Thou art all mine; grant that I may be all Thine!" a plenary indulgence, on the day on which, having received worthily the Sacraments of Confession and Communion, they shall visit some public oratory and there pray for the usual intentions. An indulgence of three hundred days is granted to all the faithful who shall devoutly make the same ejaculation on any day of the year. All these indulgences are applicable to the suffering souls.

THE PROVINCIAL OF THE DOMINICANS AND THE ADVERTISE-
MENT OF THE PURGATORIAN SOCIETY.

To the Editor of THE ECCLESIASTICAL REVIEW and THE DOLPHIN:

I doubt not that you will give place to a few lines in explanation of the advertisement of the Purgatorian Society which recently appeared in *The Rosary Magazine*.

No one detests more than I do any species of "spiritual blackmail," and that I have this detestation in common with the Fathers of my Order generally will be borne out, I think, by all the pastors for whom we ever gave missions or retreats. I knew nothing of the advertisement in question until I noticed the communication of "L. A. N.," in the REVIEW. Our advertising agent in New York is a layman. He makes up the advertising pages each month and sends them to the foreman (also a layman) of the Rosary Press in Somerset, Ohio. Both of these men have the confidence of the Fathers, and are in the habit of referring doubtful advertisements to one of the Fathers in charge. Of course, they would scarcely question the advertisement of the Purgatorian Society since it appeared over the signature of a priest. I regret to be compelled to make the admission that this priest was, to say the least, imprudently zealous. He acted without authority, not even consulting his local superior. He holds no position in his Order, is not even pastor of the church which he seeks to aid by his proclamation.

I could not blame your correspondent for objecting to the advertisement, but had he lodged his protest with me or with the

editor of *The Rosary Magazine*, he would have found it unnecessary to go any further. In that case, he could have honestly signed his name; his complaint would have been gratefully received; he would have been recognized as a sincere friend of Church and religion; he would have made a fraternal correction in a Christian way, and he would not have created the suspicion of being actuated by unworthy motives.

The statement, "the Fathers usually recommend this publication [*The Rosary Magazine*] at their retreats and missions," is untrue.

Another falsehood is found in "L. A. N's." assertion that "Brothers of their Order go around, house to house, in the parishes where the missionaries have been active."

We have Brothers who solicit subscriptions for the *Magazine* throughout the country, but their work has no connection with that of the missionaries. All of our Fathers are forbidden to recommend *The Rosary Magazine* on missions.

Respectfully,

L. F. KEARNEY, O.P., *Provincial*.

TITULAR FEASTS OF OUR CHURCHES.

In the *Monita* of the *Ordo* used in several provinces in the United States, such as Baltimore, New York, Philadelphia, etc., it is stated that the celebration of titular or patronal feasts of churches in which the solemn services cannot be held on the day of the feast itself, the same might be deferred to the Sunday following. In that case one Mass (Votive) is chanted for the titular feast, unless the Sunday be a Double of the First Class.

As we could find no official sanction for the above practice, except the fact that it appeared in the *Ordo*, we consulted the Right Reverend Bishop of Ogdensburg as to the probable reasons of this interpretation, since he in a volume on the Rubrics, *Rubricae Mechlinienses*, appeared to endorse this view. Dr. Gabriels, finding that there was no explicit authority for the statement, undertook to present the *Dubium* to the S. Congregation of the Propaganda. The latter referred the matter to the S. Congrega-

tion of Rites, which returned the decision that the transferring of titular feasts is not authorized without a special Apostolic Indult. The *Ordo* therefore needs correction, until a general Indult has been obtained from Rome; which, if done, would greatly facilitate the celebration of titular feasts with becoming liturgical solemnity both for our clergy and people throughout the States.

We print in our *Analecta* the Rescript of the S. Congregation referred to, together with the letter addressed to the Bishop of Ogdensburg.

"CATHOLIC DANCES,"

THEIR QUIET TOLERATION AND THEIR VAUNTED PUBLICATION.

To the Editor of THE ECCLESIASTICAL REVIEW:

When a brother custodian of "Religion's sacred fires" guards his trust according to his own conscience, even though his methods differ from mine, I may have no right to find fault. But if the smoke of those "fires" blows in my direction, to the detriment of my discipline and the confusion of my flock, surely my giving some account of the faith that is in me, cannot be construed into any assumption on my part of superior wisdom or piety, or as meddlesome impertinence.

Now, I wonder how Catholic papers can consistently and conscientiously make a practice of publishing emblazoned accounts of dances and balls given by Catholic societies and under Catholic auspices. Catholic papers, persistently and rightly, I think, insist on the importance of the apostolate of the Catholic press. While the readers of Catholic papers may not accept as doctrine every salutary statement they see in a Catholic paper, most of them will, probably, accept as "gospel truth," from which there is no appeal, any declaration or suggestion favoring greater amplitude in a matter of coveted liberties.

Some time ago one of my Reverend neighbors was reported as having declared that his parishioners might dance all they wished. Knowing by experience that this man weighs the moral bearing of his words, I felt entirely safe in absolutely denying the report as it stood, and I soon found that he had said nothing of the kind. Such a declaration from a pastor would, it seems to me, unneces-

sarily encourage a practice which, given the reins, soon runs to the devil, and would considerably embarrass parents who conscientiously keep their sons and daughters away from such places of amusement.

But, if such a declaration from a pastor were imprudent, is not the publication of such amusements in a Catholic paper likewise imprudent? Let a pastor see fit publicly to denounce dancing in his parish, while his hearers read reports in Catholic papers of balls and dances under Catholic auspices, and they will probably conclude that their pastor is rather old-fashioned or fanatical, too young or too old to know better.

Of course there is no dearth of authority, sacred and profane, ancient as well as modern, in support of the pastor's position. Several councils of the Church have anathematized dances, and the Council of Laodicea forbade them even at weddings. The Council of Trent forbids clerics under pain of mortal sin to be even present at any. The good and learned St. Charles Borromeo called dances "a circle of which the devil is the centre and his slaves the circumference." St. John Chrysostom denounced them as "a school for impure passions." Many more similar texts might be adduced. Nor are these at variance with Holy Scripture, which says anent this subject, among other uncomplimentary things: "Use not much the company of her that is a dancer, lest thou perish."—*Ecclus.* 11: 4.

Should it be suspected that the saints are not competent judges in a matter of this kind, profane and heathen authors may be found galore, to testify to the same effect. Sallust, for instance, himself a dancer, and anything but a saint, declared of a certain Roman lady, that "she danced too well for an honest woman." Even applied in our day these words are not without some truth, at least.

Certainly, there is no disputing the theory that dancing under favorable circumstances may be tolerated, and that even waltzing may be done decently. Yet, may we not say, in the words of Dr. Cook, author of *Satan in Society*, that waltzes at their best are, to put it mildly, "subversive of that modest reserve and shyness, which in all ages has proved the true ægis of virtue"? Whence, one might ask, has Terpsichore the right, under the pal-

liating title of "fashionable grip," to sanction liberties and poses that would be accounted rude indecencies, to say the least, under any other auspices?

Of course so long as theory says that some dances may be innocent, on goes the dance—the St. Vitus' dance, the Tam O'Shanter dance, and the innocent dance. But it is one thing quietly and restrictedly to tolerate dancing, and quite another thing to herald and trumpet such toleration to a public only too apt and eager to accept the liberty and ignore the restriction.

The above are only cursory jottings that may, it is hoped, have a tendency to dampen the ardor of such as profess an unbounded confidence in the entire innocence of the Terpsichorean "flow of soul." Those wanting still more dampening on the safe side of the subject, will probably find themselves well repaid by a perusal of the excellent little pamphlet, by T. A. Faulkner, quondam champion dancing master of the Pacific coast, entitled, *From the Ball-room to Hell*, which is not only thorough and scientific, but also up-to-date, and will remain so as long as the dancers continue invested in frail human nature.

C. P. B.

THE IMMACULATE CONCEPTION IN CHRISTIAN ART.

The thought of Mary's sinlessness from the first moment of her earthly existence has caused Christian genius to picture her in a form which abstracts from her maternal relations and presents her simply as the highest ideal of virginal womanhood. If the image of the "Mother and Child" leaves upon us the impression of her sympathy, and awakens confidence in her maternal care, the chaste beauty of Mary's lightsome figure as the *Immaculata* amid the stars of heaven is calculated to lift up our hearts with admiration, and to elicit the desire that it might be given to us some day to live in the sweet companionship of her sublime virtue.

No school of artists has ever realized the beauty of this virginal concept so well as the Spanish painters of the sixteenth century; and among them Bartolomé Murillo stands as leader and prince. It is pleasant to think that his genius for painting sweet pictures of the *Immaculata* was developed by American

traders from Mexico and Peru, who bought the young painter's small canvases exhibited in the booths on the grand piazza of Sevilla. They knew that they could readily dispose of these pictures to the converts in the cities of the New World, and they felt that it would bring a blessing on their trade to spread the devotion to the Madonna. But back of this demand for pretty pictures of the Virgin Queen of Heaven there was another influence which formed the "Painter of the Conception" and the school to which he belonged. These Spanish artists of the sixteenth century lived in an atmosphere of inspiring traditions. Murillo's father, as well as Juan de Castillo, a relative and his earliest instructor, were contemporaries of the great Spanish saints. They could tell the youth of the wondrous things said and done by Peter of Alcantara, John of Avila, Teresa, John of God, Francis Borgia, Louis of Granada, Bartolomio of the Martyrs, and, loveliest of all, by the little Luigi, Count of Gonzaga. Luigi, the devout boy from Lombardy, was one of the comely pages that attended Princess Donna Maria at the Spanish Court; and those who had seen him in Madrid remembered the evening hours of May in the chapel, where he might be seen kneeling on the altar steps before the statue of the sweet Madonna. And the missionary Fathers who returned to Sevilla from the far-away land of Peru too could tell young Bartolomé of a maiden Saint, Maria Rosa of Lima, who had gone to heaven the very year of little Murillo's birth, all enamored of the Madonna, so that the Indians spoke of her as an angel of the Virgin Queen.

This breath of a sainted atmosphere throughout the Castilian domain seemed to act upon the temperament of the whole nation, and produced that delicate perception of Mary's beauty as the *Immaculata*, which not only characterized the art of painters like Murillo, but may be recognized also in the artistic and literary products generally of that age. They carry our vision into the region of mystic beauty, creating a unique halo which surrounds the figure of Mary and lends to it a character distinct from her dignity as the Queen of Mothers.

Murillo's picture of the "Immaculate Conception" is probably the most familiar and at the same time the most perfect presentation of the subject which we can imagine. He painted the same

theme on a large scale more than twenty times. The best copies, with slight variations in form, are in the museums at Madrid, Sevilla, and Paris. It is said that his daughter Francesca, who afterwards became a nun, served him as a model; but we know how the beauty of her mother had first captivated the artist's fancy whilst he painted the altar-piece in the church at Pilas.

Some writers have seen in Murillo's picture of the Immaculate Conception throning upon the crescent a suggestion of the triumph of Christian virtue over the Moorish power symbolized by the half moon. But it is clear that the leading motive of the picture is suggested by a passage in the Apocalypse of St. John.¹ The beloved disciple, wrapped in prophetic vision of the future Church of Christ, sees in the heavens the magnificent image of "a great sign"—of "a woman clothed round about with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Simultaneously he describes a serpent, or rather a dragon lying in wait for the offspring of the woman that he might devour it. The whole scene is presented to St. John as if it had occurred before the creation of man, in the midst of the angels, who thereupon began to be divided in their allegiance to God. "And there was a great battle in heaven; Michael and his angels fought with the dragon . . . and the dragon was cast out, the old serpent who is called the devil . . . who seduceth the whole world." Then the holy seer hears a voice: "Now is come salvation and strength . . . and the power of Christ."²

Like all prophetic allusions of the Sacred Text to the Church of Christ, this vision finds a most ready application to our Blessed Lady. Hence the Immaculate Conception is represented in form of the Virgin modestly composed, her hands gracefully crossed upon her chaste bosom, the whole figure clad in a white robe, with the blue mantle suggesting "heavenly protection" lightly wrapped around her, and a golden flood of celestial brightness flowing down upon her. She is apparently supported by the crescent floating amidst the clouds, whilst her foot is set upon the head of the serpent which writhes on the earth beneath. All these notes are symbolical and point to the sinless conception of Mary, to her singular power over Satan and earthly concupis-

¹ Ch. 12: 1.

² *Ibid.*

cence, and to the exalted position which she holds in consequence of these prerogatives among devout Christians. Mgr. Malon, Bishop of Bruges, has very elaborately explained the details of these elements to be found in most pictures of the Immaculate Conception.³ He shows that true artistic sense forbids the introduction of any symbol that indicates the ordinary virtues which we honor in the saints. Hence there are not to be found in these pictures such emblems as the lily, or the crown (except the twelve stars), or the Holy Child.

The white robe indicates the immaculate purity of Mary's life. The blue mantle, which lightly floats about the figure, caught by the breezes of heaven, expresses her separation from earthly attachments; she was wrapt up, so to speak, in the azure mantle of heavenly contemplation, which bore her aloft under the gentle breath of Divine inspiration.

The twelve stars about her head denote her special dignity, which unites in itself all the gifts of the Prophets of the Old, and of the Apostles of the New Law. If the just, that is, the saints, are to shine like stars, she is to shine with a brilliancy surpassing them all, for she is the Queen of Saints, of Prophets, and of Apostles, who represent the combined perfection of the heavenly host. Murillo omits this halo of stars; but he does so without prejudice to the beauty of his subject, for the golden splendor of the light with which he surrounds our Blessed Lady would make the brightest star to pale away. Other painters, though they might, like C. Müller, match Murillo's Madonna in the sweetness of expression, fail in this power of suffusing a heavenly light about her fair form that makes her transfigured body float into the celestial realms on a rich translucent atmosphere.

Murillo also omits the image of the dragon which has served other artists to emphasize the contrast between the chaste sinlessness of the Immaculate Queen and the wiles of Satan, who was the cause of the first transgression. But here too Murillo is superior to the ordinary master. His Virgin Queen is born aloft by a throng of joyous angels, child-like figures that suggest the sin-

³ *Iconographie de l'Immaculée Conception de la très Sainte Vierge Marie, ou de la meilleure manière de représenter ce mystère.* Par Mgr. J. B. Malon. Bruxelles: Goemaere. 1856.

lessness of early innocence. The only suggestion of contrast comes from the dark clouds that form the lower background of the picture, and thus supply the artistic element represented by the dragon without marring the happy atmosphere which the figure of the Immaculate, "all fair," inspires. For this reason Murillo's pictures have sometimes been called the "Ascension of the Virgin," to distinguish them alike from the image portrayed in the Apocalypse and from the "Assumption," in which latter the Eternal Father or Holy Trinity is frequently presented in order to express the act of receiving our Lady into heaven, whilst the symbols of the crescent and the serpent are omitted. No painter has ever so completely exhausted this difficult theme, preserving at the same time absolute simplicity of composition, as did Murillo, the devout lover of our Blessed Lady. There have been critics, like Cartier, who have found fault with the drawings of Murillo's figures, and others who have failed to realize the lofty concept which from the religious point of view the picture presents; but there is only one opinion regarding the marvellous effect of his coloring, which gives to his pictures of the *Immaculata* an almost supernatural character: the whole image seems as if it were melting away, so to speak, from the earthly to the region of the purely ideal and heavenly.

MASS STIPENDS BY TESTAMENTARY BEQUEST.

Qu. A wealthy parishioner leaves to a number of the clergy whom he wishes to befriend a bequest of several thousand dollars for Masses. One of the legatees, pastor of a poor country parish, receives five hundred dollars. The number of Masses to be said is not stipulated in the will. Hence the priest believes himself justified in interpreting the mind of the testator regarding the number of Masses to which he is bound as legatee, by the custom which the deceased had of offering about five times the regular amount set by the diocesan statutes for Masses requested by him. Can the priest justly interpret the terms of the will so as to fulfil the obligation of stipendiary by saying one hundred Masses?

Resp. The legatee who, knowing the habit of the deceased during life of bestowing generous stipends, assumes that the tes-

tator meant to be equally generous after death, *may be correct* in his interpretation; but this does not appear to give him warrant, either in law or in conscience, to act upon the assumption in the execution of the bequest.

The terms of a written testament are taken to declare the just will of the testator, who is supposed to have made use of conventional language and to have realized the effect of such language in a legal instrument. It is a canonical principle, accepted in jurisprudence generally, that when the language of the testament is actually ambiguous, its normal *interpretation follows the law and custom of the society in which it is executed*, rather than the assumption of private or individual motives.¹ This applies mainly to the *forum externum*. Now as to the obligation in conscience, which devolves upon the executor or legatee to carry out the terms of the will, it may indeed happen that the words of a testament do not convey the exact expression of the testator's will, as known to those who are familiar with the motives that prompted its provisions. But in that case, when there is question of bequests for pious or religious uses, the Council of Trent insists that the matter be decided only by the Bishop and *not by the executor or an individual legatee*. "Episcopi possunt voluntatem testatoris interpretari, ita tamen ut commutatio proprie dicta non verificatur."² The Bishop is the interpreter of the will, though never to such an extent as to exempt the legatee from a clearly expressed obligation. The reason of such limitation is obvious; for if the construction of a legal will were left to the judgment of the legatee to act on the sole probability of motives which are supposed (rightly or not) to have actuated the deceased, numerous abuses would at once arise to violate the testamentary dispositions, and to lead to misapplication and injustice in practice.

Where the legatee is *certain* of the disposition of the testator, because he has an express verbal or other assurance, though this be not contained in the will, there he is free to interpret the written instrument accordingly, and in his own favor. But is the legatee *certain* of the testator's intention in the present instance?

¹ Cf. Lehmkuhl, *Theol. Moralis*, Vol. I, n. 1168, ii.

² Trid. XXII, 6, 8.

We think not. The deceased had indeed the invariable custom of giving a stipend larger than that fixed by the ordinary statute or by custom. But it is a well-known fact that personal contact influences the manner of our charity, and that a direct intercourse with authority induces generosity which at other times might limit itself to the required fulfilment of a law or custom. This truth is demonstrated by the method which leads pastors to collect personally from their people instead of making merely the appeal and of sending the ordinary collectors to gather the results. The gift made to the priest, hand to hand, even by those who are not sordid or actuated by mere human respect, is usually greater than what would be laid by from a simple sense of duty.

Hence we believe that the obligation of saying the Masses, when a number is not clearly defined by the terms of the will, should be regulated not by the individual view but by the statute law of the diocese and ordinary custom of the locality, just as in all other cases where a sum of money is left for Masses indefinitely.

ELECTRIC LIGHTS IN CHURCHES.

In a recent letter the Sacred Congregation of Rites answers a request from the Right Rev. Bishop of Natchez, as to the lawfulness of using electric lights on the altars of our churches. The document is in fact merely a repetition of a decision given by the same Congregation under date of June 4, 1895, stating that electric lights may not be used on the altar in place of liturgical lights, which must be of pure wax; but that there is no objection to their use for lighting dark churches, or for ornament—provided this be done in a becoming way, and so as to exclude anything like imitation of spectacular or theatrical show.

At first sight the distinction between *lights for the purpose of worship (ad cultum)* and *lights for decoration or ornament* may not be very apparent, since all decoration in the church and around the altar has for its purpose to express our worship. What is really meant by the decree is that the splendor of the decoration should not lead us to identify it with the *object* of our adora-

tion. We can imagine the lights on the altar artificially so arranged as to make us lose sight of the six wax candles with their sacrificial symbolism, thus making of the *altar of sacrifice* a sort of showy repository. Here the splendor of the decoration would obscure the characteristic features of the Catholic worship, in which the altar of the Holy Sacrifice is ever the central idea. Or again, the arrangements of artificial lights may be made to produce effects which make an unreality of simple faith. Thus, if a strong light were placed behind the Sacred Host so as to give the impression that such light issued in a manner from the Blessed Sacrament, it might mislead the simple-minded into superstition, and lessen the sincerity of our faith, which is given despite the impression made on the senses:

Visus, tactus, gustus in te fallitur
Sed auditu solo tuto creditur.

A display of lights, artificially arranged in such a way as to attract attention to itself rather than to the centre of worship, which is the Real Presence, would be an abuse in so far as it casts into the background what is the most important and central object of our faith and actual adoration. People would say: "Look at the lights on the Tabernacle!" instead of "Look at God in the humble Host!" To argue that the artificial splendor of the decoration serves mainly to enhance the act of adoration is to substitute a motive for an effect. If it were true that the glare and display of artistically arranged lights around the Sacred Host had the same effect upon the average spectator or worshipper as the little red flame of the solitary sanctuary lamp, then it would be proper to make such display; but as a matter of fact this is not the case. We are not told that the little Babe of Bethlehem sought to inspire faith in His Divine Personality by donning the angelic splendors that had drawn the shepherds to seek Him. And we cannot imagine St. Joseph to have attempted any trick of decoration to impress the visitors to the cave with the splendor of the Son of God, whatever splendor there might have been in the gifts of those who surrounded Him. In the same way the Church refrains from all attempt of decoration which might withdraw the soul from the act of faith by transferring it to admira-

tion for the splendor of display. Her gifts and ornaments are, indeed, both a means to draw the adorers to the Divine Presence, and also to serve as an expression of her own appreciation of what is due to Him who is our King. But the theatrical arrangements which are calculated to impress the spectator, making him lose sight of the humble presence of the Host and of the sacrificial character of the altar, actually lessen faith in proportion as they cease to be anything more than evident expressions of gratitude and worship.

We do not, indeed, wish to make the impression that electric lights are out of place round about the altar or in the sanctuary; but the arrangement should always leave the sacrificial altar with its wax candles a distinct feature undisguised by the ornamental illumination that adds beauty to the house of God.

THE FRIARS QUESTION.

Scripta manent. The printed utterances of our Catholic journals on the subject of the "Philippine Friars" show that editors also may be deceived. Whilst it is always possible and good form to acknowledge an error, there is little or no apology to be made and accepted for wanton personal attacks upon high officials, whether in the State or in the Church, made on the basis of partial and uncertain reports. Such irresponsible language is likely to lower the estimate which many unprejudiced Americans have of the Catholic Church, and it is also apt to defeat the purpose of benefiting the interests of the Friars by provoking the just resentment of the officials in whose hands the settlement of the difficulties is placed. Rome in its dealings with the Taft Commission has shown a very different spirit—altogether temperate and conciliatory, without sacrificing any principle. And Rome is in possession of the facts. That ought to be a lesson to those who are responsible for the reckless charges of bigotry against persons who in fact have shown themselves well-disposed to see justice done to Catholics, whilst they were not blind to the actual condition of things in the Philippines. Some of those things are humiliating enough, and they suggest that we would do well to look to things that need correction in our own camp. There is

no gain to the Catholic cause from the practice of white-washing ruins under the plea that they were at one time destined to and did serve as part of the grand structure of the Church. The decayed material should be thrown out of the Church, and it behoves us who dwell in the Church to do it.

Science.

THE INCANDESCENT GAS MANTLE.

It is to-day an accepted theory that the light-giving power of the gas flames employed in artificial illumination depends on the presence of highly-heated solid matter. When the air-supply is much restricted, a hydrocarbon flame smokes strongly. The temperature is comparatively low, as part of the heat energy liberated must be sacrificed to effect the decomposition of the gas. This reaction, therefore, takes place at the expense of the luminous efficiency. The light is most intense when as much carbon is separated as can be wholly burned in the flame. An increase in the supply of air is required to effect this oxidation. The greatest heat, on the contrary, is developed when a still larger volume of air is mixed with the gas in such a proportion that the flame has a minimum volume. In this case no carbon is set free and the flame is nearly invisible.

It is obvious that our modern highly-perfected incandescent mantle light differs only in the character of the solid matter, and in the way in which it is introduced into the flame.

This mode of producing light can be traced back to 1826, when Lieutenant Drummond, of the British Navy, first used the calcium light in geodetic survey operations. Sir Goldsworthy Gurney was the inventor. When, however, large dense masses of lime are employed as in this method, no ordinary flame can concentrate heat enough to produce incandescence, and hence the oxy-hydrogen jet must be used.

Experiments have shown that a mixture of these gases can be burned at but a limited rate. A jet of large cross-section is either unsafe or inefficient; while a small one cannot be urged beyond a certain pressure limit, as the flame is thereby blown out. One thousand candle-power has been claimed for the calcium light. More conserva-

tive estimates place the figures at eight hundred. In ordinary practice about one-half of this is attained.

Ten years later Talbot published the fact that a piece of cloth soaked in calcium chloride solution would produce a powerful luminosity to an alcohol flame. This was the germ of incandescent lighting, *i. e.*, saturating a combustible fibre with salt of a metal, burning off the organic matter, and leaving a skeleton of the metal in so finely a divided condition that when subjected to the heat of an ordinary non-luminous flame it becomes incandescent.

While all solid bodies, if heated enough, give off light, a certain class of substances possesses this emissivity in a high degree. The majority of these are the oxides of a series of metals known as the metals of the earth. "Earth" is the general name attached to these compounds. This emissivity may depend to some extent upon the fact that they can bear high temperatures without dissipation; but this is certainly not the whole reason. They seem to stand in some as yet obscure relation to radiant energy.

Calcium sulphide, for instance, phosphoresces vividly in the dark. This substance is better known as Balmain's or luminous paint. The only satisfactory Röntgen ray screen depends upon calcium and barium salts. Vivid phosphorescence is not uncommon when compounds of many of these metals are subjected to "cathode rays," *i. e.*, the peculiar radiation given off at the negative pole or "cathode" when an electric discharge occurs in extreme vacua.

Among metals not belonging to this group of "earths," zinc and chromium furnish analogous compounds.

The simple elements are not ordinarily refractory enough to serve a useful purpose as radiants. Carbon and platinum are notable exceptions. In intrinsic brilliancy the "arc" light surpasses all others. The arc, however, is itself non-luminous: the light is really due to incandescent carbon.

In 1840 Cruickshank took out a patent for a cage or basket of fine platinum wire to be suspended in a non-luminous flame. He found that coating the wire with magnesia improved the light, but he could not succeed in making the coating adhere. In 1878 Edison experimented with a similar process at a time when he was making efforts to utilize platinum, in the electric glow lamp. All attempts, however, in this direction have proved failures. The fusion point of platinum is too near that of proper light-giving incandescence, and moreover it deteriorates gradually if subjected to prolonged heating in a gas flame.

These early platinum mantles were heated by alcohol flames, or by the combustion of water-gas. This gas was produced by passing steam over burning coal. About this time Bunsen, in Heidelberg, invented the now familiar burner which goes by his name. The invention has done more for the gas industry than any other invention or discovery connected with it.

Lime and magnesia proved not refractory enough. The former absorbed moisture and crumbled when not in the flame, and the latter contracted and volatilized in its heat. Clamond moulded threads from a magnesia paste, and formed them while plastic into mantles or cones. He experimented for a time with inverted burners, the flames being driven into the burners from above. Bergemann, in 1852, noticed that thorium oxide gave when heated a brilliant greenish light. From this it may be inferred that the story how Auer von Welsbach came to invent the modern mantle light is improbable. It is said that while he was working with solutions of thoria in Bunsen's laboratory, the liquid boiled over and evaporated on the ragged edges of the asbestos mill-board which was placed under the beaker. The flame lapping over the edges caused the oxide to give off a brilliant light. It must be taken for granted that Bunsen and Welsbach knew the properties of the earths before the latter started on his seven years' course of experiment which resulted in his patent of 1885. Oxide of zirconium or, more simply, the "earth" zirconia, was the basis of his first mantle. Lanthana and yttria formed one-sixth each of the composition. The zirconia mantles were a commercial failure. They shrunk seriously, had no cohesion, and four candle-power per cubic foot per hour of gas consumed was their average luminous efficiency. He tried thoria next, and found himself on the road to success. Welsbach had the idea that pure thoria possessed a high emissive power. Rigorous investigation, however, proved it to be very inferior in this respect; it gave less than one candle-power per cubic foot of gas.

He soon perceived that though this substance had all the desirable qualities as a basis of the mantle's structure, the real incandescence was due to an impurity. Much painstaking research revealed that this "impurity" was the "earth" ceria. When it was present to the extent of one per cent. the thoria mantle gave a maximum efficiency. When all conditions are favorable, this may rise to twenty candle-power per cubic foot of gas.

The field to-day is held by the thoria-ceria and the alumina-chromium oxide mantles. The former (Welsbach) fall off decidedly in

emissive power, but they keep their shape excellently and possess remarkable mechanical strength and durability. The latter (Sunlight) are said to maintain candle-power better, but they are liable to more mishaps, owing to shrinkage and fragility. This shortens their life and indirectly affects their candle-power. For it is necessary, in order that this may be maintained, that the mantle, as already remarked, should not work into an eccentric position or become distorted.

Considerations of cost for a long time made it problematical whether the incandescent gas light would become a commercial success. Welsbach's raw material were thorite and orangite, found in Norway. They are crude hydrated silicates of thorium, containing from 50 to 72 per cent. thoria and traces of ceria and other earths. These minerals were rare and costly. At that time monazite, from which to-day most of the thoria is derived, appeared to be still more rare. This mineral contains phosphates of the earths, and thoria is present to the extent of from one to sixteen per cent. Nitric acid is used to extract the thoria. Thorium nitrate as derived from monazite has fallen in price from about two hundred and fifty dollars per pound to five. Diligent search revealed large deposits of monazite in the United States (North Carolina), Canada, Brazil, Siberia, etc.

We have at present no better developed method of obtaining light than to raise the temperature of a solid. The higher this temperature the more light the solid emits. In the flame, therefore, from which heat is derived, the combustion must be as complete, rapid, and concentrated as possible. The design of the burner employed in heating the mantle must meet these conditions. Of the many burners on the market few only are really successful. It is a difficult matter to design one that will make a perfect mixture of gases and burn them with a rigid flame exactly where wanted and in the smallest possible space. This space is that comprised within a moderate depth immediately over the mantle's surface. Bandsept's burner has never been surpassed. The tube is built up interiorly of widening truncated cones, one above the other, bases downward. Air inlet holes are provided about the bases of the cones. Gas enters below through a conical injector so designed as to cause a divergence of the jet. De Mare's is made of two elongated cones with their truncated apices together. The now much advertised Kern burner combines both designs, and yields practically the same photometric results. Where the mantle is to produce its best effect, no burner inferior to these should be used. The object sought in all good burners is control of the proportion of

gas and air, complete mixture of the same, and direct impact of the flame upon the mantle. The mixture must be made while the gases are passing at comparatively high speed through a short tube. A perfect mixture is very likely impossible under such conditions. It is more than probable that the high result of twenty-four candle-power per cubic foot of gas was attained, by the manufacturers who claim it for their mantles, with the aid of devices by which mixture was perfected before the gases arrived at the burner.

When the conditions upon which a high flame temperature depends are not maintained—for instance, by employing a burner of inferior design, or by faulty adjustment of a good one—a curious blackening of the mantle is often observed. When gas is in excess, carbon is liberated and deposited upon the cooler part of the mantle, which is usually the top. Such a deposit can frequently be burned off by supplying more than sufficient air; the unused and highly heated oxygen will reach the deposit and gradually oxidize it. If, however, the burner is not powerful enough, the dissipation may be only partial. If the formation of the deposit be closely watched, it will be observed that its growth from a minute black spot to dimensions which may envelop the fabric for as much as two-thirds of its surface down to the hottest zone, is one of rapid acceleration. It is curiously analogous to the growth of bacilli in a culture medium: one microbe the origin of a multitude. Still more curious is the fact that the influence of ceria upon the mantle's emissivity is accounted for by some physical reactions as those known to be involved in the formation of the carbon deposit. This is ascribed to the catalytic properties of this carbon. By catalysis is meant a chemical process initiated or maintained by the mere presence under the proper conditions of a body which itself is to all appearance in no way altered. Any one possessing a Welsbach may try an experiment in catalysis. This mantle usually is suspended from a loop of fine platinum wire. If after the mantle has been brought to full incandescence, the gas is suddenly turned off and immediately on again, the loop may be observed to continue to glow indefinitely in the cold stream of unburnt gases. In the finely divided state known as platinum sponge the metal does not even need to be previously heated. The well-known Döbereiner self-lighting lamp depends upon this action of platinum upon hydrogen gas. The first effect is one of absorption, or occlusion as it is called in this and similar cases. Platinum occludes several times its own volume of hydrogen. This is equivalent to condensation of the

gas, and according to physical laws reduction of volume, whether accomplished by pressure, condensation, absorption or occlusion, is always attended by a rise of temperature proportional to the diminution of volume. Hence, in a stream of gas and air impinging upon clean platinum, the gas is rapidly condensed at the surface of the metal, and thereby heated sufficiently to enter into combination with the oxygen of the air. This reaction liberates additional heat, and the metal begins to glow. Thus without itself being altered, platinum induces and maintains a chemical reaction.

Now this same property of condensing hydrocarbon is ascribed to ceria, and its existence has been experimentally proved. Upon this fact Dr. Bunte proposes to base an explanation how the small amount of one per cent. of ceria can raise the luminous efficiency of thoria from less than one candle-power per cubic foot to twenty-four. The heat of the flame is supposed to be itself inadequate, but the catalytic action of ceria may cause the temperature at its surface to rise greatly and thus induce brilliant incandescence of the entire fabric. Experiments with thoria gave the evidence that it did not possess catalytic properties. This view, nevertheless, has difficulties. It is not easy to explain why one per cent.—a small quantity—should give the best results. It is here that Dr. Bunte showed that less than one per cent. of free carbon existed in the brightest gas flames. This is, however, by no means a complete answer to the difficulty which increases when attention is called to the fact that ceria does not improve a zirconia or alumina mantle. The latter substance, the basis of the "Sunlight" mantle, like thoria, possesses no satisfactory emissivity, but improves at once when chromic acid is added.

The rivalry between gas and electricity suggests that between guns and armor. The perfected mantle has enabled gas to score a point. Not only has it checked electricity's conquests, but it has also actually driven it out of fields in which it seemed permanently intrenched. Thus, for example, municipalities have substituted the mantle for thousands of street "arcs." New forces are however coming to the front on the side of electricity, such as the singular Cooper-Hewitt light and the Nernst lamp. Like the mantle, the latter is the result of masterly research and technology; and, curiously enough, it employs the same "earths" as glowers. If its further evolution should parallel that of the mantle, we may expect to see the gas giant beaten with his own club.

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CURRENT SCIENCE.

Science at a Great University.—Five of the Yale bicentennial publications represent distinct contributions to the practical side of the sciences from the departments of which they are issued. These are Professor Hastings' masterly *Treatise on Light*, with the subtitle "A consideration of the more familiar phenomena of optics;" Professor Horace Wells' *Studies from the Chemical Laboratory of the Sheffield Scientific School*; Professor Crittenden's *Studies in Physiological Chemistry*; Professor Beecher's *Studies in Evolution*, the papers for which are contributed from the department of historical geology, and Professor Gooch's *Research Papers from the Kent Chemical Laboratory*.

When the first preparations were made to celebrate the Two Hundredth Anniversary it was proposed to issue a Jubilæum volume representing recent contributions from various departments of the University. It was found, however, preposterous to think of trying to present in any adequate manner the variety or extent of intellectual activity at Yale. Even this series of volumes, which has been pronounced one of the most significant memorials of the bicentennial celebration, is issued with the statement that it is meant to give a partial indication of the character of the studies in which the University teachers are engaged. As there are twenty-four works, two of them consisting of two volumes, the set gives a very good idea of the manifold work of a modern university.

Professor Hastings' work on light contains the history of the development of optical principles popularly put, and tells the story of how the advance of the optical sciences has impressed itself upon the skilled optician of the present time for the improvement of the mechanical parts of such important instruments as the microscope and the telescope. As Professor Hastings himself said in the preface, very great improvements in the theory and construction of the most important optical instruments have been made since any popular work devoted to their consideration has appeared. This makes the book of special interest to academies and colleges. The explanations are eminently lucid and satisfactory. Abbe's work, for instance, on the very technical topic of apochromatic lenses for the correction of chromatic aberration is clearly and

concisely explained. Two sentences from this chapter give an idea of the author's method: "The magnification at the object glass is accompanied by a distribution of colors different from the natural. The ocular power is made greater for red light than blue to just the same extent as the excess of magnification for the blue in the objective lies in the opposite direction."

The Kent research papers contain some practical results of general interest. The estimation of boric acid, for instance, is important at the present moment because of its use in the preservation of food materials, though it is really an adulterant. Some of the analytic methods for arsenic are also of interest, because of late arsenic has been found to a certain extent in food and drink as a serious contaminant. In England two years ago many beer drinkers suffered from arsenic poisoning, and the danger from this source is more than has been imagined.

Certain of the volumes deserve a place in the science reference libraries of schools, academies, and colleges. They contain not only the recent in science, but the ultimate expression of scientific truths in a way that is calculated to make them enduring in their practical value.

The True Founder of Evolution.¹—The nineteenth century will probably be known in the annals of thought as the century of devotion to evolution. One of the most curious facts with regard to it, however, will be that the real inventor of the theory of evolution and the one to whom at the end of the century most of the great investigators gave their allegiance, was neglected for the better part of the century. Jean Baptiste Chevalier de Lamarck was the first who saw and who stated more fully and authoritatively than any one else the result of changes in living organisms due to the primary factors of evolution. At the present time, all over the scientific world, and especially in America, Lamarckism, or its modern form, neo-Lamarckism, is the most interesting and progressive phase of evolutionary thought. As Professor Packard says, Lamarck, at the beginning of the nineteenth century, had so far as he could, without a knowledge of modern morphology,

¹ *Lamarck, The Founder of Evolution, His Life and Work, with Translations of His Writings on Organic Evolution*, by Alpheus S. Packard, M.D., LL.D., Professor of Zoology and Geology in Brown University, etc. New York, London, and Bombay: Longmans, Green & Co. 1901.

embryology, cytology, and histology, suggested those fundamental principles of transformism on which rests the selective principle. In a word, he had shown, as Cope said, "how the fittest originated,"—a very necessary preliminary to the survival of the fittest.

When we consider Lamarck's obscure life of absolute devotion to his scientific studies, his poverty, the many hardships he had to endure, the utter lack of appreciation for his unselfish efforts, and then his sad, blind, old age, it is indeed a contrast to find how, less than a hundred years after his death, the men and thinkers whom the century most esteemed acknowledge him as their leader in the realm of scientific thought.

Herbert Spencer first applied the principles that Lamarck had laid down. Ernest Haeckel, among the Germans, took up the work, and taught his countrymen to appreciate the value of the Lamarckian factors of evolution. In America, Hyatt and Cope, two of the greatest natural scientists of the end of the century, began their work along Lamarckian lines before they had ever read Lamarck's writings. Later they learned to acknowledge him as their master.

It is curiously interesting to find from what environment this bold thinker in science developed. His circumstances were such as in the eyes of many well-meaning persons would preclude all possibility of original thought, especially in science. Lamarck was the son of good Catholic parents, and received his educational training from the Jesuits. That he never abandoned the great principles instilled into him in his early years can be very well seen from certain quotations.

With regard to the method of Creation and its consentaneity with evolution, Lamarck said: "Surely nothing exists except by the will of the Sublime Author of all things, but can we not assign Him laws in the execution of His will and determine the method which He has followed in this respect? Has not His infinite power enabled Him to create an order of things which has successively given existence to all that we see as well as to that which exists and that of which we have no knowledge? As regards the decrees of this Infinite Wisdom, I have confined myself to the limits of a simple observer of nature."

Other expressions in Lamarck's book, *La Philosophie*

Zoologique, are quite as striking, and show how thoroughly and conservatively orthodox was this original author of evolution nearly one hundred years ago.

"Nature is herself only the general and unchangeable order that this Sublime Author has created throughout and only the totality of the general and special laws to which this order is subject. By these means, whose use it continues without change, it has given and will perpetually give existence to its productions. It varies and renews them unceasingly and thus everywhere preserves the whole order which is the result of it."

Another and still more striking passage is quoted by Professor Packard: "To regard Nature as eternal and consequently as having existed from all times is to me an abstract idea, baseless, limitless, improbable, and not satisfactory to my reason. Being unable to know anything positive in this respect, and having no means of reasoning on this subject, I much prefer to think that all nature is only a result. Hence I suppose, and I am glad to admit it, a first cause, in a word, a supreme power, which has given existence to nature, and which has made it in all respects what it is. Nature, that immense totality of different beings and bodies, in every part of which exists an eternal circle of movements and changes regulated by law, a totality alone unchangeable so long as it pleases its Sublime Author to cause its existence, should be regarded as a whole constituted by its parts for a purpose which its Author alone knows and not exclusively for any one of them."

Besides his book on zoological philosophy, Lamarck wrote, toward the end of his life, a work on general philosophy. Its French title may be translated "An Analytical System of Man's Knowledge." The work is very much less known than Lamarck's more purely scientific treatises. The philosophical principles that Lamarck lays down show how thoroughly logical and completely orthodox he remained in the midst of his great scientific work. The conclusion of one of the paragraphs of the principal chapter in the book, that on primordial principles, is as follows: "To create, or to make anything out of nothing, this is an idea we cannot conceive of, for the reason that in all that we can know we do not find any model which represents it. God alone, then, can create, while Nature can only produce. We must suppose that in His creation the Divinity is not restricted to the use

of any time, while on the other hand Nature can effect nothing without the aid of long periods of time."

Evolution and Creation.—It is a little bit hard to understand just how evolution obtained its bad name as regards the possibility of the theory proving a sufficient explanation of creation without the Creator. The passages we have just quoted from Lamarck, the true father of the theory of evolution, are very strikingly in opposition with any such opinion. It is not generally known, but Darwin, to whom the theory of evolution is so often attributed, expressed very similar views at the conclusion of his book on the origin of species, which was the great source of evolutionary ideas, for the English- and German-speaking peoples at least. Among the last sentences of the *Genesis of Species* are the following :

"To my mind it accords better with what we know of the laws impressed on matter by the Creator that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual. . . . Thus from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms, or into one ; and that, while this planet has gone circling on, according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

Lamarck wrote at the beginning of the nineteenth century ; Darwin, about the middle of the nineteenth century ; and a well-known professor of biology at a prominent sectarian university, in reviewing the progress of the theory of evolution and forecasting its future at the end of the nineteenth century, expresses quite as exalted a belief in the Creator on the basis of evolution itself.

Prof. H. W. Conn, the professor of biology at Wesleyan University, in an article in the *Methodist Review*, entitled "Some Questions Evolution Does Not Answer," says :

"Evolution is a magnificent conception, giving all a more exalted idea of nature, and giving to the theist a more reverent idea of deity. Evolution forces us to bow in more unutterable awe before that something which lies behind the finite, which the

scientist does not fail to recognize, though he may be unwilling to give it the name by which the Christian calls upon Infinity. Evolution has made a theism impossible. The doctrine of evolution has demonstrated that nature, as we know it, is not its own explanation. The scientist calls himself an agnostic, and may not be a Christian, but he is no longer an atheist."

Improved Sanitary Conditions in Cuba.—The United States Government has formally handed over to the Cubans the right to rule themselves. The official sanitary reports enable us to realize what has been accomplished for the health of Cuba by the introduction of American methods of sanitation. The amelioration effected constitutes one of the best possible proofs of the efficacy of applied sanitary science in making life more comfortable, longer, and less liable to the fatal contagious diseases. When the United States Government took charge of Havana the death-rate of the city was one of the highest in the world. Within two years this had been reduced more than one-half. In plain figures this means that over 2500 people who would under the old régime have died as the result of contagious disease, were alive at the end of the two years because of the sanitary precautions instituted by the new government.

The details of the reduction in mortality are interesting. During the ten years previous to the American occupation the deaths from tuberculosis in Havana amounted to nearly 1700 every year that is, nearly eight persons out of every thousand of the population died from this disease. In the year 1899—the first complete year of the American occupation—less than eleven persons out of every 2000 (exactly 5.39 per 1000 of the population) perished of tuberculosis.

In 1900 less than seven persons per 2000 (exactly 3.4 per 1000) of the population died from this disease. There were 1163 deaths in 1899 from intestinal diseases of various kinds, affecting particularly the infant population. In 1900 they were only 563 deaths from these same causes. Typhoid fever was reduced in mortality from 240 deaths in 1899 to 90 deaths in 1900. Yellow fever mortality increased in 1900. This is attributed to the fact that a large number of Americans, non-immune to the disease, came into the island. The discovery, however, that yellow fever is spread by a special kind of mosquito, a discovery which is due

to the unselfish and really heroic investigations of American medical men,—investigations that cost at least two lives,—promises completely to abolish the danger from yellow fever before very long.

If for no other reason than the improvement in sanitation effected, the war might be considered already paid for from a pecuniary standpoint. As a matter of fact, Cuba has been the main source of the yellow fever that so frequently invaded our Southern ports. The disturbance of commerce from this cause was extremely costly. If, as seems highly probable now, we are to have yellow fever well under control, there will not only be an immense saving in money, but also in human suffering, and precious human lives usually cut short at the time of their greatest usefulness.

The Gulf Stream Myth.—In the June number of *Scribner's Magazine* Harvey Maitland Watts discusses "The Gulf Stream Myth and the Anticyclone." Of late years we have grown accustomed to have our favorite historical beliefs either wiped out or so modified as to be scarcely recognizable. From Tell's Apple to Washington's Hatchet they have gone, and we have regretted them. We have not imagined for a moment, however, that proclaimed scientific truths founded on the firm basis of presumed scientific knowledge, and accepted by great scientific men, could ever go the same way. Yet, here is the legendary influence of the Gulf Stream upon the climate of the British Isles and the west of Europe, and its supposed fostering power over Western civilization, all cut off at one stroke. Truly, the ways of science are devious, as well as those of history.

We owe the original myth with regard to the marvellous functions meteorologic, climatic, and otherwise to Professor Maury's famous popular work on physical geography. Until recently most physical geographies merely repeated Maury's views. Few resisted the temptation to say that were it not for the modifying effect of the Gulf Stream upon the British Isles the climate of the islands would resemble that of Labrador and Norway, would compare climatically with Greenland. As a matter of fact, as Mr. Watts points out, such Gulf Stream effects are now, though still popularly credited, an abandoned hypothesis as far as serious scientific men are concerned. The Gulf Stream itself, instead of

being the cause, is only an effect of the atmospheric currents—the so-called anticyclone which travels across the Atlantic, and has real modifying consequences upon the climates of lands that it touches. It was seriously discussed at one time whether the making of a canal across the Isthmus of Panama might not serve as a diversion to the Gulf Stream and a consequent material modification of Great Britain's climate. For some other of Maury's declarations, as for instance that the Gulf Stream attracts storms and causes the great hurricanes which sweep the Atlantic and Gulf seaboard, especially during autumn, there is absolutely no grounds in modern meteorology. The presumed connection is quite as ridiculous as the popular notion still so prevalent, that these storms are caused by the autumnal equinox, when the sun crosses the equator about the 21st of September.

Science in America.—An article on this subject in the June number of *The North American Review* points out that critics of American scientific progress fail to remember that the modern science of meteorology, one of the few sciences that have come into being since the United States has been in a position to give itself seriously to things scientific, owes its rise entirely to American initiative and investigating genius. The names of Espy, Ferrel, Redfield, and Loomis must forever stand as the originators of this new and extremely important science. Very early in our history as a nation some of Franklin's work, always wonderful, no matter what its subject, was done on winds and ocean currents. Had his conclusions been followed, we would not now have to be correcting the ideas involved in the Gulf Stream myth, as already stated above.

An excellent sign of the state of American science is to be found in the statement of the President of Harvard University in his last annual report to the board of trustees. He mentions that Professor Richards of Harvard had just received a call to the German University of Göttingen, which, however, he had refused. This is not the only opportunity in recent years which German universities have offered to American scholars to repay some of the debt we owe to German scholarship. About five years ago Professor Jacobi, whose recent resignation from the chair of children's diseases at Columbia University, New York, gives many regrets, though his age (over 70) renders it advisable, was offered

the chair of children's diseases at Berlin. Professor Jacobi is by birth a German, but he was compelled to leave the Fatherland because of political troubles in 1848, and has been in America ever since. Verily as Independence Day comes we need not feel a bit apologetic even for the scientific scholarship of our fellow citizens.

Number of Words Used.—When, some years ago, a pupil of the distinguished Professor Zander, of the University of Greifswald, the European authority on the Celtic languages, announced that he had found 3,000 different words in the vocabularies of old Irish women on the Isle of Arran who had never gone to school, all the world wondered. There is no doubt that the existence under such circumstances of so large a vocabulary is an index of the copiousness of the old Gaelic language. There is a growing realization, however, that uneducated people generally have a larger vocabulary than has been thought, and that even very young children have an acquaintance with words much more extensive than has been stated.

It is usually said that children have a very limited vocabulary. Years ago, Max Müller in the *Science of Language* accepted the declaration of a country clergyman that some laborers in his parish had not more than 300 words in their vocabulary. It is assumed then that children of two to two and a half years use from 200 to 300 words, surely not any more than the simple workman. Recent very careful observations show that the average child of two years uses over 700 different words.² On his second birthday the son of a professor of languages at an American university used over 800 different words. On this birthday the child was kept thoroughly occupied all day and every word he used was noted. Something of the ceaseless activity of the scarcely more than infant can be realized from the fact that he used 10,507 separate words, a wagging of the tongue that makes one almost hesitate to tell it.

Children even in the same family do not use the same words. For instance, three children, a boy and two girls, used 2,170 different words before they were three years old. Of these, 489 words, or less than one-fourth, were used by all three in common. It has been said that ease of pronunciation was a law according

² *Popular Science Monthly*, May, 1902.

to which children accepted and used new words. Recent careful studies, however, show that it is the child's interests that dictate its vocabulary, and these are prone to be very individual.

It would seem that even at the age of two it is important to surround the child by proper educational influences. If his vocabulary is to be increased with as little effort as possible, with as few chances of erroneous early impressions, which are prone to be so lasting, the child itself and his associates must be sensible and reasonably well educated people. The child must not be left almost exclusively to the care of more or less ignorant servants, unless there are to be large lacunae in mental development to be filled up by serious application to study later on in life. Child-study has become a fad not infrequently with trivial results. But investigations of this kind would seem to be encouraging, inasmuch as they point out more clearly the duty of the mother and her personal relation to the child even from its very early years.

Newer Composition of the Air.—Since Lord Rayleigh's discovery of argon in the atmosphere of the earth four other gaseous substances have been also discovered to be constant ingredients of the mixture we know as air and which has for over a century been considered to be composed exclusively of oxygen and nitrogen and certain gaseous impurities. These five gases bear the names argon, crypton, neon, helium, and xenon. Helium is a substance originally discovered in the sun by means of the spectroscope. As no trace of it had ever been previously found either on the earth, or in any of the stars examined by the spectroscope, the substance was supposed to belong exclusively to the sun, and for this reason, from the Greek name for sun, was called helium. It is not easy to understand the surprise of chemists who now find that it is a constant ingredient of the air we breathe. The new substances occur in very small but appreciable quantities. The lesson of their discovery is the one that has been so constantly repeated of late years, viz., that no conclusion of physical science is ever absolute, and that what is needed is not new theories in physical science, but renewed and carefully made observations so as to extend the bounds of knowledge.

Criticisms and Notes.

A NEW CATECHISM OF CHRISTIAN DOCTRINE AND PRACTICE.
For School and Home Use. By the Right Rev. James Bellord, D.D.,
Titular Bishop of Milevis. First American Edition. Authorized.
Notre Dame, Ind.: The Ave Maria. 1902. Pp. 114.

The Catechism question, which has been for some time and is still under discussion among our leading teachers in the department of Christian doctrine, has many very different aspects which, each in its way, must affect the final answer as to the most suitable text-book of catechetical instruction for our parochial schools. The assumption that the truths of faith can or ought to be made *intelligible* to the child's mind from the first is perhaps the most characteristic fallacy in the various efforts made to compose an acceptable Catechism for the lower grades. No doubt the choice of terms intended to express the doctrine of the Church should be made with a view to the childish understanding, and hence the Catechism should avoid long, difficult, strange, and ambiguous words. But this cannot be done to such an extent as to render every statement clear, or to eliminate every word or phrase which is beyond the comprehension of the child. The fact that in matters of religion the unformed mind has no experience of certain impressions, and that we have no synonym which would convey to it a familiar equivalent of the thing to be taught, obliges us for a time to confine certain impressions to the memory alone. These impressions, at first purely physical images which the sensitive tissues of the brain-cells receive and retain mechanically, are in course of time illumined by the experience which the child gets from other impressions, and as the circle of its cognitions grows and widens, its understanding of the motives and facts of faith grows likewise.

Insistence, therefore, upon the rational development of the truths of religion so as to make them acceptable to the understanding of the child may be carried too far; and the process is decidedly dangerous when it entails systematic neglect of rigid memory lessons. With grown persons, converts who have ripened logical faculties and who have learnt the application of moral tests through experience, it is very different. But a child can have no perception of the value of these two facts. It takes the word of "Mama" and "Papa" as

fundamental truth ; and what it has been told *consistently* within the formative years of its little life, that will the child do or consider its duty, down to the end of its days. What at first was only a mechanical act, a practice of its childhood, an outward habit, for that will it find approval in the reason and experience of later life. So it is nearly always ; and if there are exceptions, they are due to some abnormal influence that has already operated from the beginning in the young heart, although it may never have shown its actual sources.

In teaching Catechism we must insist therefore upon accurate memorizing, so that the doctrines and facts of religion be deeply impressed on the mind. Later these will receive illustration, be understood, and become guiding principles in practical life.

At the same time there are many things in Christian doctrine that are readily understood by the simplest mind, and there are others that can be made intelligible by apt illustration, or by proper choice of terms. Here the teacher has the opportunity of making Christian doctrine attractive, and religion loved by the child. The stories of the Bible, told in the style of the *Biblia Innocentium*, phenomena of everyday life and of nature, used as a means of comparison, incidents (facts, not improbable legends) from the history of the early Church, the acts of the martyrs or the missions in foreign lands, rivet the attention and engage the imagination of the child, whence the heart is filled with good impulses and generous motives to act out the precepts that shape themselves in harmony with the Christian teaching. But all these things should be used only to confirm, to make palatable the lessons to be committed to memory ; they should never dispense us from insisting upon the accurate, mechanical repetition of the truths contained in the small Catechism.

With these principles kept steadily in view, almost any of the catechetical primers will serve an intelligent and interested teacher successfully. The difficulty is not, therefore, so much in the lack of good Catechisms, as in the lack of proper training in the normal schools where the teachers of Christian instruction are expected to be trained for the duty of catechising. If it must be acknowledged that we actually have no such normal schools, that our teachers of Catechism, apart from the religious educational Orders in which this special and most important branch of pedagogy is taught, are selected from among those of the sodality girls or boys who happen to be available, without reference to any particular aptitude or training for the work of catechising,—we have traced the real difficulty which lies

at the bottom of the general lack of efficient religious instruction in our growing generation of girls and boys. Where pastors take a personal interest in catechetical instruction, things have always been satisfactory. The children of former generations have learnt their religion well and kept it through life; whereas our reputedly clever youth who are taught by half-grown boys and girls seem to get no permanent grasp of the old truths.

In view of what we have said we cannot subscribe to Bishop Bellord's contention when he designates as the "chief feature of this catechism, that on which the author principally relies for its success," the fact "*that little of it is intended to be learned by rote, word for word.*" The *Catechism* is intended, as we are told, "for school and home use." If that means, as it would seem to mean, that it is to serve as a text-book for children, no less than as a means for self-instruction of grown persons, then, we say, it needs to be memorized. The Bishop says: "When children have read a lesson once or twice, or have had it read to them, and have then been questioned about it, it has been found that they quickly get into the way of attending to sense rather than to words, and of answering more intelligently and accurately than when they are limited to one cut-and-dry set of half-understood formulas." We admit that this may be quite true. But the child does not learn the Christian truth in this way *for life*. It will quickly understand; it will as quickly forget, so long as a thousand other things claim its attention, more interesting to its mind, which is inclined to variety and self-indulgence. And these other things will crowd out and efface what for the moment its young intelligence approved, unless it be engraved on the memory with a strong and deep incision, remaining there and standing out amidst the innumerable impressions of the future, the blinding passions, the flattering errors that appeal to its judgment through the deceptive medium of the senses.

For the rest, we thoroughly endorse the practical views of the author. In fact Bishop Bellord's *Catechism* is not the less apt for school-use because the author seems inclined to dispense with what we hold to be a vital requisite in religious training of children. The *Catechism* is excellent. It needs no glossary. It avoids paraphrase and technicalities and refined distinctions as much as possible, whilst it aims mainly at objective accuracy. But we should advise the teacher who uses this excellent manual in the schoolroom, to disregard the author's suggestion given in his preface, to the effect that

it suffices to read the question and answer once or twice, and then discuss it with the child. No; if the child is to use Dr. Bellord's *Catechism*, let him memorize faithfully every word of the concise answers. Make sure of that. Then add illustrations, and thus render interesting the truth which is best retained in the form of unalterable principles, maxims and tenets, like the mathematical theorems of Euclid. Thus we will avoid superficial knowledge, confusion of doctrinal principles, and false interpretation of the facts of faith. This superficiality, confusion of ideas, and false interpretation we meet everywhere; whereas our parents, simply educated on the lines of the old Catechism, know very well how to give proper reasons for their faith, and, what is more, to live up to them, in spite of scandals and popular errors.

For instruction classes of grown persons we would particularly recommend the Bishop's *Catechism*, because it deals with all questions of faith in a straightforward and homely style, and thus puts comparatively little burden upon the learner, whilst it treats in a practical way all questions that are likely to present themselves as doubts or difficulties to the convert. Each paragraph of questions and answers is followed by a chapter of explanations, Scriptural illustrations, and brief application.

The booklet, in strong paper cover, neatly printed, sells at a low price, for the benefit of the Servants of the Holy Ghost, San Antonio, Texas, and thus offers a good opportunity to supplement the spread of truth by the support of charity.

THE PAST AND PRESENT OF JAPANESE COMMERCE. By Yetaro Kinoshita, Ph.D. Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. 16, n. 1. New York: The Columbia University Press (The Macmillan Company, Agents); London: P. S. King & Son. 1902. Pp. 164.

THE EASTERN QUESTION. A Study in Diplomacy. By Stephen Pierce Hayden Duggan, Ph.D., Instructor in Philosophy in the College of the City of New York. Same Series. Vol. 14, n. 3. Pp. 152.

Whilst these two volumes do not bear any special relation to ecclesiastical topics that would place them within the ordinary scope of our critical review department, we feel called upon to notice them as a part of a series which is of importance to Catholic students of social and legal science. There is every indication that the management of "politics" is entering upon that higher plane of public activity on

which educated men may be induced to take a leading interest in affairs of State and local government. Professorships of social and political science are multiplying in our principal educational institutions, and the men who teach and write, and those who are educated under the new impulse, are not merely literary explorers in a scientific field, but are, for the most part, thoughtful men, of an experimental turn of mind, who can lend their energies to the carrying out of what they have gained by study and observation.

For more than a decade the Faculty of Political Science of Columbia University has been engaged in publishing a series of systematic works covering the entire field of political science proper and of the allied sciences of public law and economics. These publications are not simply desultory expressions on political or sociological themes by individual professors, but they preserve a uniform method of treatment, historical, comparative, and statistical; and they embody the latest results of institutional development and scientific thought within the domain of legal and administrative science. The student of law and of economics, the journalist, banker, administrator, or public official will need to keep familiar with the various aspects of subjects treated in this department.

Among the volumes already published and of special interest to the student of public morals is Dr. Wilcox's *The Divorce Problem*, a study in statistics (republished with other themes in a second edition); *Recent Centralizing Tendencies in State Educational Administration*, by Professor W. C. Webster; *Sympathetic Strikes*, by Dr. Fred. Hall; *Crime in its Relation to Social Progress*, by Arthur C. Hall. In connection with these publications should be mentioned a similar series of "Studies in History and Politics," under the auspices of the Johns Hopkins University, containing expositions of instructed thought on subjects such as *Church and State*, *History*, *Politics*, and *Education*, etc., which the educated Catholic may not ignore, all the more if, on principle, he is bound to differ from the position assumed by the representatives of modern political and educational institutions. We cannot intelligently combat, for instance, the theory of absolute separation of Church and State (which is supported even by Catholic spokesmen who evidently have not mastered the philosophical basis of the purpose and relation of human society), unless we know how the theory is defended by our popular statesmen and professors of ethics. The ordinary mind that approaches the solution of the difficulty without suspicion of a sophism is simply carried away by the

plausible arguments, in which certain premises are taken for granted, because they have been accepted on previous occasions. The same may be said of other questions, such as the rights of education, freedom of worship, moral obligation in politics, etc.

As to the moral or religious element touching the development of Japanese commerce in the volume before us (*Past and Present of Japanese Commerce*), Professor Kinoshita lays stress upon the fact that the politico-ethical teachings of Confucius and of Mencius, and the doctrine of Buddhism, which have had a vast influence in shaping the education and aspirations of the Eastern people, do not favor, if they are not actually hostile to, the development of economic science. But a better understanding of the relation of races and nations as well as of individuals, indicated by the laws of nature and perfected through Christian civilization processes, is gaining ground among the Japanese representatives, many of whom have been and are being educated in European and American universities. Formerly this educational influence extended only into the domain of medicine, jurisprudence, and philosophy; but latterly Japanese students are seeking to learn from us the secrets of political science, particularly that of economics. By this means, Japan with its exceptional aptitude and opportunities is destined, as our author shows, to become the bearer and interpreter to us of the Oriental mind and of the economic influences that reach us from the Far East.

In singular contrast to the growing importance of Japan as a political and commercial factor, shaping the future relations between the Eastern and the Western world, is the obstructive power of the decrepit Turkish empire, acting as a resistent to the progress eastward of European civilization. "The continued residence of the Ottoman Turks in Europe is due to two causes: the jealousy of the Christian powers and the lack of unity among the subject Christian peoples of the Balkans." It is with this thesis, mainly in its first part, that Dr. Duggan's volume, *The Eastern Question*, deals. He demonstrates that the territorial integrity of the Ottoman empire is at present maintained through the influence of Russia; that the attitude of the various Powers on the Turkish question is no longer determined by political conditions in Europe, but by colonial and commercial rivalry in Asia and Africa, and that the Turk's stay at Constantinople is apparently assured.

These considerations, whilst they turn mainly on the political, commercial, and social importance of our dealings with the East, de-

serve the thoughtful consideration of all who are interested in the work and success of the Christian missions.

RELIGION, AGNOSTICISM, AND EDUCATION. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Pp. 285.

Bishop Spalding's peculiar poetic faculty makes him quick to seize the unobtrusive aspects of a theme, and to draw from their comparison with the laws of truth and beauty certain striking conclusions expressed in that epigrammatic form which is calculated to fix them in the mind of the reader. His is not, to judge from these and former essays published by him, any special or exclusive gift of logical reasoning, such as that which distinguishes the exact and profound thinkers among the scholastics. His logic, wherever it is prominent in his arguments on fundamental truths, is rather the result of a delicate instinct, apt to reach a right conclusion without the process of severe and consecutive reasoning. Accordingly Bishop Spalding's convictions on the subject of modern thought and education have, in print at least, the appearance of being views rather than solid conclusions from those eternal principles to which he constantly refers. His educational programme is tentative, although it is set forth with the assurance which comes from experience; it has the glow of an enthusiastic dilettantism, which, while showing that the writer has mastered knowledge, also implies a certain lack of that intellectual robustness and patience which observes the consistent way of imparting such knowledge to others. This, it must be admitted, lessens to some extent the practical value of what he says, at least for the apologist or the teacher of pedagogics. But the author succeeds in entertaining the reader with those loftier topics that ennoble by their suggestiveness concerning the true art of living.

The present volume is a fair exemplification of what we have said about the cultured Bishop's writings generally. The title, *Religion, Agnosticism, and Education*, is not intended to imply any special relationship of the terms as a connected whole or as though they described a consistent defence of a given thesis. They merely indicate the separate topics on which the author discourses without any attempt at coördinating his arguments so as to illustrate a central proposition, except in so far as the topics are bound together by the unity of a generic ideal which the volume seeks to render popular. Religion, Agnosticism, God in the Constitution (A reply to Colonel Ingersol), Education and the Future of Religion, Progress in Educa-

tion, and the Victory of Love (which last theme shows us one of the highest types of educational forces through and for womanhood),—are indeed subjects that deserve our thoughtful consideration, and it is greatly important that we have right views of these things. We do not sympathize with the exaggerated appreciation of the benefits which modern culture, and American genius in particular, have contributed to the world's happiness and hopeful prospects; these things seem nothing more than the spontaneous evolution of conditions which, had they been neglected, would be a discredit to us. But for the rest, the learned Bishop of Peoria leads his readers to seek the true with its inseparable complements of the good and the beautiful. We fancy that a story, like *Fabiola*, in which modern tendencies are contrasted with the educational aims of such Religious Institutions as the one founded by the Venerable Madame Barat, to whom the author pays high tribute in his last mentioned essay, would be eminently successful, if wrought out by his facile pen. Bishop Spalding possesses all the gifts required for such a work, and there is no class of writing that is apt to exercise so wide an influence at the present time as that form of teaching which Cardinal Wiseman's best known volume represents.

THE CONVENTS OF GREAT BRITAIN. By Francesca M. Steele (Darley Dale). With a Preface by Father Thurston, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. 320.

We have here the history briefly recorded of nearly a hundred institutes representing the various forms of Catholic charity and education under the control of Christian women who make the vows of religious perfection. Apart from the information it gives concerning the work, scope, and method of each community, the data collected by the author point out the marvellous progress which Catholic religious life has made in England during the past century. According to the *Laity's Directory* for the year 1800 there existed in England at that time nine different orders of religious women distributed in twenty-one convents. At present there are over six hundred separate communities belonging to ninety-five distinct congregations. Father Thurston, in his interesting preface to the volume, gives a rapid survey of the field of religious activity in England since 1600, when, it appears, there were but two convents in existence founded by English ladies; and he points out the utility of a work such as this as a guide or index to those who are without knowledge of the particular work

done by the various institutes with a view of directing them to some extent at least in the choice of a vocation. Some evident omissions and inaccuracies, together with the fact that the data of this book were largely supplied by the convents themselves, naturally gives unequal emphasis to the different parts of the material from which the account is made up, and somewhat lessens the perspective; but the general usefulness of the volume as a source of reference and comparison, as well as an indication of Catholic vitality, is hardly impaired thereby. We have no work of a similar character, except Mr. Murphy's *Terra Incognita*, which deals only with some twenty different congregations of nuns in England, and which is moreover somewhat antiquated.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. By Saints and Fathers of the Church. Translated by the Rev. Patrick Boyle, O.M. Dublin: M. H. Gill & Son; New York: Benziger Brothers. 1902. Pp. 221.

It is an eminently useful work which brings together for the clerical reader some of the most important instructions on the subject of preaching and catechising which are to be found in the treasury of ecclesiastical literature. Father Boyle, after recalling the legislation of the Council of Trent making it incumbent upon bishops to see that their parish priests preach frequently and that they catechise the children, translates a treatise on Preaching by St. Francis Borgia in which the Saint points out the way of preparing for a sermon and the manner of preaching it. The other treatises are: The Method of Preaching recommended by St. Vincent de Paul, which is simply a didactic outline of the usual form of composition and mode of delivery taught in homiletic classes. St. Augustine's "Catechising" (*De Catechizandis Rudibus*) is somewhat tedious reading when compared with modern manuals of catechetical instruction, but it has so long served as a model of Christian sentiment regarding the art of teaching that a translation is likely to be acceptable to many readers. The treatise of St. Jerome on the "Virtues of the Clerical State" is excellent and especially timely, showing, as it does, that the faults which are found in the priesthood of to-day are the same of which the Fathers and Pontiffs of the early Church had need to complain. We wish the translation of his famous Letter to Nepotian could have been made in a style more readable and conformable to the idea rather than to the words of the original.

POEMS, CHARADES, AND INSCRIPTIONS OF POPE LEO XIII.

Including the Revised Compositions of His Early Life in Chronological Order. With English Translations and Notes. By H. T. Henry, Lit.D., Overbrook Seminary. New York and Philadelphia: The Dolphin Press, American Ecclesiastical Review. 1902. Pp.xvi—321. Price, \$1.50 net.

The choice of verse, in metrical translations from a foreign language, is as difficult as it is important. Where the original is Latin, it is quite impossible to attain exact equivalence in English verse, which depends not on quantity but on accent for the rhythm. Klopstock, in his German ode *An Gott*, and Tennyson, in his "Ode to Milton," employ the Alcaic measure, with unequal success; but in reading them we are sensitive of a halt in the rhythm, until we fall into the scansion and swing of the verses and thus read through the metre the poet's reason for its selection. Schiller's rendering into his own tongue of the Latin hexameter and pentameter—elegiac verse—is a notable achievement; but its translation by Coleridge has been questioned as a complete success. The metre of the *Iliad* has several times been essayed in English, yet the imitation has never been more than partial, and indeed cannot be. Dr. Henry has wisely recognized this, as is evidenced in his translation of the poems of His Holiness, and he has given us the very best equivalent—the first aim of all translation—by the adoption of a happy compromise. English iambics take the place of the Pope's favorite elegiac metre, and the difficulty of the unequal length of the Latin hexameter and pentameter is cleverly met by varying the lengths of the English rendering. The imitation secured by this original scheme is exceedingly good, and although it may at first seem to run unevenly, soon the design becomes evident, and the rhythm flows smoothly along. We believe Dr. Henry deserves the credit for the discovery of this device, which we have observed nowhere before, and which is not the least merit of this exquisite volume.

Indeed, the work of the translator is in no respect more satisfying than in its close attention to the original rhythms. To take a case in point—the "Sigh of the Trustful Soul" (p. 151):

Ardet pugna ferox; Lucifer ipse, viden',
 Horrida monstra furens ex Acheronte vomit.
 Ocius, alma Parens, ocius affer opem.
 Tu mihi virtutem, robur et adde novum.

Contere virgineo monstra inimica pede.
 Te duce, Virgo, libens aspera bella geram :
 Diffugient hostes ; te duce, victor ero.

It will be observed that each line is divided into two equal parts by a cesura. Thus the seven lines of the poem become fourteen half-lines of equal structure in metre. Dr. Henry ingeniously gives the English equivalent in the form of a sonnet, thus :

Furious rages the fray :
 Lucifer, watching intent
 For the uncertain event,
 Marshals his hellish array.
 Help me, O Mother, this day ;
 List to thy client's lament :
 Lo ! I am weak and o'erspent,
 Moulded of spirit and clay.

Under thy virginal heel
 Crushing the serpent of old,
 Ah ! to thy servant reveal
 Power the prophets foretold :
 Then shall my spirit, tho' weak,
 Only of victory speak !

We need go no further than this poem for a fair specimen of the translator's grace and skill in the volume before us. Despite the difficulties of the crabbed sonnet form and its many strict laws, and the added distress when the iambics are replaced by dactyls, and the number of feet is reduced from five to three, the rare blend of fidelity and felicity of this English rendering is the best possible guaranty of the qualifications which he brought to his task.

The many poems dealing with subjects of general interest have naturally attracted the attention of the secular reviewers. We prefer to direct attention to those having a religious or spiritual significance. Among these latter we would single out especially the hymns in honor of the Holy Family. Too much praise cannot be given these, both in the originals and in the translations, for the Holy Father in these poems displays the rare enough gift of the hymn-writer, and his poems are hymnal in structure, in thought, in devotion. Witness the tenderness and beauty both in thought and expression of these stanzas, and their faithful and happy rendering :

O gente felix hospita,
Augusta sedes Nazarae,
Quae fovit alma Ecclesiae
Et protulit primordia.

Sol qui pererrat aureo
Terras iacentes lumine,
Nil gratius per saecula
Hac vidit aede aut sanctius.

Ad hanc frequentes convolant
Caelestis aulae nuntii,
Virtutis hoc sacrarium
Visunt, revisunt, excolunt.

O House of Nazareth the blest,
Fair hostess of the Lord,
The Church was nurtured at thy breast,
And shared thy scanty board.

In all the spreading lands of earth
The wandering sun may see
No dearer spot, no ampler worth,
Than erst was found in thee.

We know thy humble tenement
Was heaven's hermitage:
Celestial heralds came and went
In endless embassage.

In the poems of the Rosary we get pleasant glimpses of the interior piety of the Holy Father. Space is not ours to cite here a few stanzas of the admirable translation. Neither do our limits permit us more than a passing word of direction to the Notes at the end of the text. In the charming style of the essayist Dr. Henry there furnishes us with a copious commentary, full, accurate, scholarly, and brimful of literary allusion. The critic is disarmed before a work that is so thoroughly satisfactory from whatever standpoint viewed. It is a book for all, for the man who can read only the English language as well as for the literateur, for the cultured Christian home as well as the library.

E. G.

Literary Chat.

Speaking of Father Henry's translation of the *Poems of Pope Leo XIII*, a critic in the *Public Ledger* (Philadelphia) writes: "In this work Dr. Henry contests the palm with the foremost men of letters in England and America. Notably is this the case in the translation of the 'Ode on the Opening Century'. The translator's note upon this ode is of peculiar value to literary students in its comparison between the various translations made by eminent writers and poets. Dr. Henry's own translation bears comparison with the best in its successful linking of the idea and thought to the classic limits of the Alcaic original." This is a splendid tribute from a competent judge. Indeed the secular press everywhere has spoken in high terms of the translation, whilst there are comparatively few critics who can appreciate the classical value of Pope Leo's muse to which Dr. Henry found it possible to adapt his poetical expression.

St. Stephen's University College Record for June publishes an interesting paper, by the author of *My New Curate*, on the formation of character. Whilst Dr. Sheehan

recognizes the influence of heredity and associations, as derivative elements in the upbuilding of character, he justly considers education to be the true and decisively formative element. "No matter what we are," says Edward Scherer, "*what we shall be* depends on the accidents of education." Setting aside for a moment all supernatural influences, such as come to us through prayer and the Sacraments, the author believes with Tennyson, that self-knowledge, self-reverence, and self-control constitute the essential task involved in the perfection of the natural man. Hence no education can dispense with efforts to reach these ends. But of course in practice the development of true self-knowledge and government are inseparable from morality and therefore from actual religion, which is only the approved form by which moral truth is applied to the aims of life.

Pagani's admirable work, *The Science of the Saints*, is being republished, and will be issued very shortly in this country by the Benziger Brothers. There is one volume for each of the four seasons. The plan of making the brief chapters of spiritual reading selected for every day of the month bear upon the exercise of some definite virtue is of great assistance to those who strive after perfection. Thus Mildness and Firmness, Diligence and Edification, Confidence and Peace, form the three groups for the summer months, and suggest continuously renewed resolutions bearing on the same point. The edition, of which the first part has reached us in advance sheets, gives on an average four pages to each day's reading.

Professor James, of Harvard, who can hardly be called a Christian in the sense that he accepts even the most fundamental truths of revelation through the New Testament, admits nevertheless two facts as established by common experience, and which naturally account for the actual religious beliefs of the world. The first of these facts is "*the sense that there is something wrong about us as we naturally stand.*" The second is the sense *that we are saved from the consequences of this defect "by making proper connection with the higher powers."* That would seem to be equivalent to the Catholic belief in the necessity of atonement and in the general acceptance of the fact that such atonement has, according to the exigencies of our state and the fitness of our condition, been made, as it could only have been adequately made, through the Incarnation, which connects man intimately with God. Herein faith and modern rationalistic psychology seem after all to agree. And it is a confession of the existence of a difficulty which is adequately answered in the Catholic Church only.

In an appreciative critique (*Dublin Review*) of Rosmini's Letters, recently published by the Washbournes, of London, Father W. H. Kent, O.S.C., says: "Rosmini must remain one of the lights of modern Catholic literature. His spiritual influence was a potent force in the Catholic life of the last century." Yet it is true that outside the circle of his own spiritual children the founder of the Institute of Charity is little known to Catholics of the present generation. "And to some of those who know nothing of his saintly life and zealous labors, his name is chiefly associated with a painful philosophical controversy and certain condemned propositions."

The *Civiltà Cattolica* is publishing a series of articles on the education of the clergy in our higher seminaries ("Dell'educazione del giovane clero"). The author surveys and examines the prevailing methods of study adopted in the ecclesiastical disciplines, and takes occasion to warn especially against the adoption of the seductive programme of studies which, under the plea of fostering modern progress in science, inculcates theories that vitiate the pure atmosphere of faith by creating a sympathy with rationalistic sentiments and tendencies. It is often difficult to mark with precision the line of demarcation that separates the proper use and the abuse of reason as an illustration of the claims of faith; the thorough study of Catholic philosophy and practical exercise in locating and applying the fundamental principles of truth to test the theories of modern science are the surest means of preserving a proper attitude toward revelation and human knowledge respectively.

An American priest sends us the following request: "Would you kindly assist me in selling an old 'Incunabula' for the benefit of my school? It is called 'Quodlibet S. Thomae,' printed in Cologne on St. Catherine's Day, 1483, by John Koelhoeft, one of Gutenberg's associates (by the by, the *real* inventor of the art of printing).

"The book was given to me by a bibliophile in Germany years ago—bought for \$250 from a penurious person. The librarian of the Stuttgart Polytechnicum says it is worth 2,000 marks, about \$500.

"I see in the 'Literary Chat' that \$500 was given for a similar work printed in 1486."

Two more novels based on the Old Testament have appeared, making four that have been issued in six months. The preëmption of the greater part of the New Testament probably accounts for the author's choice of subjects, for all appear to be hastily written, the first, "Nehe," excepted. St. John the Evangelist appears in a novel describing the persecutions of the Christians in Ephesus; but this story is rather less Christian than any of the others, dwelling upon the horrors, pleasing to Ephesians but repulsive to Christians.

Commenting on Mr. Montgomery Carmichael, the English Catholic author whose three books appeared almost simultaneously this season, Mr. Douglas Sladen notes with surprise that when he speaks of a miracle he does not defend it, but takes it as proved. A Catholic is almost as great a mystery to a Protestant as he was to Festus and Felix.

The new work promised from the pen of Marie Corelli will bear the title, *Temporal Power*. We are informed, however, that the volume does not deal with the territorial sovereignty of the Holy Father, as one might be inclined to suppose from the first reading of the title.

Recent Popular Books.

ABNER DANIEL: Will N. Harben.
Harper. \$1.50.

The hero, by simple honesty and the constant practice of charity, sets forces in motion that outwit those who would beggar him and his family, redeems a drunken idler, and gains the sweetheart of whom his rival wishes to deprive him. The introduction of an entirely unnecessary doubter of such religion as the other characters possess makes the book unpleasant, for he invariably outtalks the nominal Christians.

ALIENS: Mary Tappan Wright. *Scribner.* \$1.50.

The misunderstandings of the natives of a Southern college town and the Northern bride of one of the professors, and the mischief wrought by injudicious Northern teachers of negro schools are shown with impartiality yet with vividness, in a story exhibiting many strongly marked types. The woman of mixed blood appears as the South knows her, not as certain Northern writers present her for partisan purposes, and although the subject is treated with more delicacy than is bestowed upon it in anti-slavery novels, the book is not to be recommended to young girls.

AMOR VICTOR: Orr Kenyon. *Stokes.* \$1.50.

This story of the early Christians describes without the least reserve all the tortures inflicted upon martyrs, and energetically describes the pagan sins of a convert, but becomes tame and unimpressive in passages dealing with good Christians.

BELSHAZZAR: William Stearns Davis.
Doubleday. \$1.50.

The glories of Babylon and the customs of the time are not allowed to outweigh the love stories of a fictitious daughter of Daniel and a youth-

ful prophet named Isaiah, and of Darius and Atossa. The Persians and Jews being the only persons not miserly in the use of truth, the course of events is very erratic and the turbulence of the ill-governed populace is matched by the perfect unscrupulousness of the powerful. The author's general good taste is especially shown by his abstention from any description of the tremendous scene of the feast.

BOY DONALD AND HIS HERO: Penn Shirley. *Lee.* \$0.60 net.

The "hero," Donald's brother, saves the child's life carrying him from a burning house. California is the scene of the story, which incidentally gives some idea of the agricultural industries peculiar to the State. [Four to six years.]

BRINTON ELIOT: James Eugene Farmer. *Macmillan.* \$1.50.

A Revolutionary novel introducing Franklin during his mission to Paris, Louis XVI, and the British Ambassador at Versailles. Baron Steuben, Nathan Hale, Arnold, and André appear, and also the gay little circle of Philadelphia belles, and there is much glorification of Yale College and some pleasant description of its customs, together with a considerable spice of obsolete words. The book lacks lightness, but is otherwise agreeable.

CATHOLIC: Anonymous. *Lane.* \$1.50.

The vagaries of a domineering English woman who fancies herself in search of religion although really desiring nothing but a channel for her selfish wilfulness, and the mischief wrought by her conduct both before and after her nominal conversion, are the substance of the story. The priests afflicted with the care of her soul are possible if not too probable; and the Cardinal's treatment of her case satisfies

the readers' sense of justice, while it lasts, and one well-bred high-minded Catholic layman appears amid the author's large collection of typical silly Catholics born and converted. The story is likely to harm the weak-minded unable to perceive that the personages are faulty in spite of their faith, not because of it.

CREDIT OF THE COUNTY: W. E. Norris. *Appleton*. \$1.50.

A wife's momentary unfaithfulness, a husband's just anger, the determination of a chance spectator to turn the matter to his own profit, and the efforts of some half score of innocent persons to conceal it and to manage the spy, are so treated as to interest the reader, and to keep him in uncertainty. The ending is rather flat, the husband's placation being entirely unreasonable.

DOROTHY DAINTY: Amy Brooks. *Lee*. \$0.80 net.

A motherless child is adopted by a rich woman, and gradually trained to good manners and neatness until she is a fit playmate for Dorothy, her daughter. [Four to six.]

FOLK TALES OF NAPOLEON. Translated by George Kennan. *Outlook Co.*

Two histories of Napoleon: one from the Russian of Alexander Amphiteatrof, supposed to be related by a Russian peasant, and full of grotesque misinterpretations and wild fancies; the other from Balzac, a French veteran's biography of his beloved commander. Both are literary studies, but each may be said to embody the spirit of real folk tales.

GIRL OF THIS CENTURY: Mary Greenleaf Darling. *Lee*.

This is a sequel to "We Four Girls," and relates some experience of one of them at Radcliffe, and of her courtship by a man decidedly averse to her theories of feminine independence. It is sensible and womanly. [Fifteen to eighteen.]

HOUSE OF DAYS: Christian Binkley. *Robertson*. \$1.25 net.

This volume of sonnets and lyrics is noteworthy as a Pacific Coast produc-

tion, and also for its genuine merit of thoughtfulness and excellent form.

IN A TUSCAN GARDEN: Anonymous. *Lane*. \$1.50 net.

Pleasant stories of years spent in efforts to reconcile English ideas with Italian domestic service, incidentally revealing a vast number of Tuscan manners and customs. The author is not quite sure of the Pope's orthodoxy in the matter of kindness to animals, and is much grieved by Cardinal Newman's opinions on the same subject, but otherwise the book is very pleasant gossip.

JEZEBEL: Emily Lafayette McLaws. *Lothrop*. \$1.50.

An ingenious amplification of the Bible narrative, put in the mouth of an Egyptian captive, the Samaritan court recorder. The supposed storyteller's nationality precludes just distinction between the Chosen People and the idolaters, so that the story needs some commentary if given to young persons, and some of the author's additions to the recorded fact are infelicitous.

KING IN YELLOW: Robert W. Chambers. *Harper*. \$1.50.

As some of the short stories composing this volume describe sin and nearly all the others describe some morbid mental condition, the book is wholesome for neither mind nor soul. The author has wasted enough ability upon it to produce really beautiful work.

LENOX: R. De Witt Mallary. *Putnam*.

The town commemorated in this book is the residence of the Sedgwick, one of the most conspicuous among New England literary families, the temporary home of Bryant, Hawthorne, Fanny Kemble, and scores of other persons of well deserved fame; the centre of a region once abounding in excellent private schools, and still the chosen summer home of many representative New England and New York families. The book is valuable to the student of American manners, and is well bound and illustrated.

LOVE STORY OF ABNER STONE: Edwin Carlile Litsey. *Barnes*. \$1.20 *net*.

A first novel, excellently intended, and perfectly innocent, but crude in every way.

MAID OF BAR HARBOR: Henrietta G. Rowe. *Little*. \$1.50.

A simple story of Mount Desert life, beginning not long before the transformation of the place from rural content to fashionable contention. The heroine is of the old-fashioned species, gentle, courteous, pretty and clever, and the villain's fault is avarice leading to dishonesty. It is not a great book, but it is innocent, and interesting to those who know the island and the islanders.

MARIE ANTOINETTE: Clara Tschudi. *Dutton*. \$2.50.

An unsympathetic biography, condemning the queen in her days of prosperity, not crediting her with any gift desirable for a princess, and making her sorrows sordid, by undue dwelling upon the squalor in which they were endured.

MORCHESTER: Charles A. Datchet. *Putnam*. \$1.50.

The wealthy and clever heroine endeavors secretly to aid the hero, an honest young manufacturer whom certain politicians and financiers are leagued to ruin. Her skill in outgeneraling them passes the limits of probability, although she has two excellent masculine advisers, but her conversational powers indicate an uncommon mind, and she is possible. The political passages are admirable, and as a sober, solid piece of literature, the book is far above the average.

MRS. TREE: Laura E. Richards. *Estes*. \$1.00.

A bit of pleasant light comedy in which the chief part is played by a sharp-tongued, warm-hearted nonagenarian, impatient with the faint-heartedness of a pair of elderly lovers.

OLDFIELD: Nancy Huston Banks. *Macmillan*. \$1.25.

An elaborate study of a Kentucky village dominated by a poor and aged gentlewoman of exquisite manners, perfect unselfishness, and delicate conscientiousness. An originally planned love story and many quaint subordinate characters are introduced, and if the tale be somewhat prolonged, its readers are detained in a pleasant land.

PRISONERS OF RUSSIA: Dr. Benjamin Howard. *Appleton*. \$1.50.

The author of this book really inspected the island prison of the worst class of Russian criminals, and describes their government and conditions fairly and temperately. He compares Russian methods with those pursued in States in which prison labor is forbidden, and his praise is given to Russia, speaking both as a physician and as a penologist. The work is worth a library of melodramatic stories of innocent convicts.

RANDY AND HER FRIENDS: Amy Brooks. *Lee*. \$0.80 *net*.

A simple and prettily illustrated chronicle of life in a Boston private school and in a country village. It is the third volume of a series. [Eight to twelve.]

RANSON'S FOLLY: Richard Harding Davis. *Scribner*. \$1.50.

Five brilliant stories: an army post comedy; a dog's biography; a romance of journalism; a series of surprises, and a study in musical effects. The concentrated energy of these tales makes them only less stimulating than noble essays or poetry. No writer, English or American, surpasses their author in work of this species.

RATAPLAN: Ellen Velvin. *Altamus*. \$1.25 *net*.

Studies of animals, describing their lives and their characteristic actions and accompanied by good colored pictures; they are not sentimental like Mr. Thompson's, not so grim as Mr. Roberts', and make no essay at the sham simplicity of most other authors in this field, but are pleasantly instructive. [Eight to fifteen years.]

STORY OF MARY MACLANE: Mary MacLane. *Stone*. \$1.50.

A burlesque of Marie Bashkirtseff's confessions and the egotistical non-sense confided to interviewers by a much advertised novelist, the whole carefully arranged with a view to notoriety. It has been advertised by fictitious telegrams inserted as reading matter, and one woman has praised it in the same style in which it is written. Its intrinsic value is the weight of its paper.

SUITORS OF YVONNE: Rafael Sabatier. *Putnam*. \$1.20 net.

One more unfortunate needy French gentleman fights his way to wealth and a wedding in this book. His patron is Richelieu, in the disguise of Mazarin, but the story is quite up to the standard of its kind. Its fault is that it follows some scores modelled on the same pattern.

SUNSET SONG AND OTHER VERSES: Elizabeth Akers. *Lee*. \$1.50 net.

An exceedingly pretty book containing much good and correct verse not too abstruse for simple readers. A few pieces are mere rime and not worthy of their companions, but even they are correct in form, and many are admirable. The author's best known poem, "Rock me to sleep, mother," is the only one that does not appear in this book for the first time. It is set at the close and accompanied by its extraordinary history.

THOSE DELIGHTFUL AMERICANS: Mrs. Everard Cotes. *Appleton*. \$1.50.

A well bred and amiable English-woman describes her entertainment by certain hospitable Americans and their boorish children and young friends. The guest's armor of simple kindness is not penetrated by rudeness, and she finds even insult "so amusing." The lesson is severe, but it is a Canadian well acquainted with American, English and Indian life who administers it.

WAY OF ESCAPE: Margaret C. Todd. (Graham Travers.) *Appleton*. \$1.50.

The heroine, having sinned in early youth, after some years of reticence falls a victim to a mania for confession on the plea that she cannot conscientiously deceive the world. She is self-persuaded of righteousness, and although her conduct causes great trouble, she confidently expects that a way of escape will open for her. The "way" is an heroic death. Her fellow-sinner's punishment is a stupid wife and failure to attain his youthful ideal, and the heroine moralizes sapiently upon it. The book is clever, but subtly unwholesome, unless it is taken as an argument against self-imposed confession and penance.

WHARF AND FLEET: Clarence M. Falt. *Little*. \$1.25.

Verses faithfully describing the sights, sounds, and smells of the fisherman's calling. The author's muse can pursue the Parnassian way for three verses at the most, the fourth line being pure prose. The desire to be poetical is strong, but Phoebus does not grant the prayer.

Books Received.

THEOLOGY.

TRACTATUS DE DEO UNO. Pars I—De Pertinentibus ad Divinam Essentiam. (1 Quaest. I—xiii.) Auctore Alexio Maria Lépicier, Ord. Serv. B. M. D. V., in Coll. Urbano de Propaganda Fide Theol. Professore. Institutiones Theologiae Dogmaticae ad Textum S. Thomae concinnatae. Parisiis: Sumptibus et typis P. Lethiellux. Pp. xl—566. Pretium, 8 francs.

FORTY-FIVE SERMONS, written to meet Objections of the Present Day. By the Rev. James McKernan, of the Diocese of Trenton, N. J. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 291. Price, \$1.00 net.

A NEW CATECHISM of Christian Doctrine and Practice. By the Right Rev. James Bellord, D.D., Titular Bishop of Milevis. Sold for the Benefit of the Servants of the Holy Ghost, San Antonio, Texas. (First American Edition, Authorized.) Notre Dame, Ind.: *The Ave Maria*. 1902. Pp. 115. Price, \$0.10.

DISCOURSES: DOCTRINAL AND MORAL. By the Most. Rev. Dr. MacEvilly, Archbishop of Tuam. Dublin; M. H. Gill and Son; New York: Benziger Brothers. 1902. Pp. 382. Price, \$2.00 *net*.

PHILOSOPHY.

CONTRIBUTION PHILOSOPHIQUE À L'ÉTUDE DES SCIENCES. Par le Chanoine Jules Didiot, des Facultés Catholiques de Lille. Avec Permission de l'Autorité Ecclésiastique. Lille: Desclée. 1902. Pp. xiv—304.

HISTOIRE DE LA PHILOSOPHIE. IV. Bibliothèque du Congrès International de Philosophie. Paris: Librairie Armand Colin. 1902. Pp. 529. Prix, 12 fr. 50.

RELIGION, AGNOSTICISM AND EDUCATION. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. 1902. Pp. 285. Price, \$0.80 *net*.

THE WORKMAN. A few words of advice addressed to the Workman and to those interested in his welfare, by Charles Beyaert. Translated from the French by the Rev. P. Grobel. Bruges: Charles Beyaert, rue Notre-Dame; Benziger Brothers. 1902. Pp. 134. Price, \$0.25.

ASCETICA.

ST. DOMINIC AND THE ROSARY. By Wilfrid Lescher, O.P. London: R. & T. Washbourne; New York: Benziger Brothers. 1902. Pp. 137. Price, \$0.45 *net*.

OREMUS PRO PONTIFICE NOSTRO LEONE. By J. Singenberger, Knight of St. Gregory the Great, President of the American St. Cæcilia Society, Professor of Music at the Teachers' Seminary in St. Francis, Wis. A, for Soprano, Alto, Tenor and Basso, with Organ Accompaniment, 20 cents; B, for Two Sopranos, Alto and Organ, 25 cents; C, for four Male Voices, with Organ Accompaniment, 25 cents.

CARMINA MARIANA. Second Series. An English Anthology in Verse in honor of and in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., Editor of "Annus Sanctus: Hymns of the Church for the Ecclesiastical Year." Second edition. London and New York: sold for the Editor by Burns & Oates, Ltd. 1902. Pp. liv—528.

EN ROUTE POUR SION, ou La Grande Espérance d'Israel et de Toute l'Humanité. Traduit de l'Allemand par Ernest Rohmer, Missionnaire Apostolique et Terre-Sainte. Seule édition française autorisée. Paris: P. Lethielleux. 1902. Pp. xix—334. Prix, 5 francs.

INSTRUCTIONS ON PREACHING, CATECHISING, AND CLERICAL LIFE. Translated by the Rev. Patrick Boyle, C.M. New York, Cincinnati, Chicago: Benziger Brothers; London: Art and Book Co.; Dublin: M. H. Gill & Son. 1902. Pp. xvi—221. Price, \$0.85 *net*.

LES FÊTES MARIALES DE 1904. Réflexions et projets. René-Marie de la Broise et Alan du Bec-Boussay. Extrait des Études, 20 Mai et 5 Juin 1902. Paris: Victor Retaux. 1902. Pp. 31.

DEVOTION OF THE THREE HOURS' AGONY, in honor of our Lord Jesus Christ on the Cross. Translated from the Spanish by the Rev. R. F. Alfonsa Mesia, S.J. Dublin: James Duffy & Co. 1902. Pp. 35.

HISTORY.

THE HISTORY OF THE GREAT IRISH FAMINE OF 1847, with Notices of earlier Irish Famines. By the Rev. John O'Rourke, P.P., M.R.I.A.. Third edition. Dublin: James Duffy & Co. 1902. Pp. xxiv—559.

LETtres INÉDITES DE CH. DE MONTALEMBERT. Accompagnées de Notes Explicatives. Par M. l'abbé G. Periers. Paris: Librairie Lamulle et Poisson. 1902. Pp. 40.

THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VII.—(XXVII).—SEPTEMBER, 1902.—No. 3.

"CATHOLIC" AND "ROMAN CATHOLIC."

ON the 10th of December, 1869, the Fathers of the Ecumenical Council of the Vatican met together in their first General Council.¹ By the Apostolic Letter *Multiplices inter*, the Supreme Pontiff, Pius IX, had prescribed the rules of procedure to be followed in the deliberations of the Council. According to the directions of this Pontifical document, the general assemblies in which all the Fathers met were of two kinds: General Congregations, presided over by five Cardinal-Presidents, and Solemn Public Sessions, under the presidency of the Holy Father himself. In the General Congregations, the Fathers were called upon to decide by vote whether, or in what form, or with what alterations and emendations, the various *schemata* proposed to them should come up for final and definite judgment in the Solemn Public Sessions. In the latter this final judgment was to be passed, after which nothing further was needed to give the decrees thus passed the full force of Conciliar Constitutions than confirmation by the Apostolic authority of the Holy See. The *schemata* presented to the Fathers in General Congregation set forth those matters of which, by the will of the Supreme Pontiff, the Council was to treat, and proposed to them certain statements of Catholic doctrine, canons, and disciplinary decrees, considered to be specially necessary or useful in view of prevalent errors and doubts. Previous to the assembly of the Council, these *schemata* had been drawn up, with extensive annotations,

¹ For a detailed account of the procedure of the Council, see Granderath, *Constitutiones Dogmaticae SS. Conc. Vat.*, Prolog. I.

by a commission of theologians and canonists specially selected by the Holy Father; and by the provisions of the letter *Multiplices inter*, each *schema* was to be delivered in print to all the Fathers some days before that sitting of the General Congregation in which it was to be discussed.

The object of this early distribution was, of course, to give the Fathers opportunity for consideration and private discussion, so that they might come to the sittings with their minds prepared, and with some knowledge of the probable course of the debates. Those who desired to speak were to give notice to the Cardinal-Presidents at latest on the day before the sitting, and to be ready with any proposals or amendments they wished to bring forward. At the same time, if any Father made up his mind during the debates to make any observations, he could do so with leave of the Presidents. When the proposals and emendations brought forward were numerous, or raised difficulties which could not be adjusted in one sitting of the General Congregation, they were referred, according to their subject-matter, to one of four deputations or committees appointed to revise the *schemata* in accordance with the wishes of the Fathers as made known in debate, and to present them anew in their amended form at a future sitting. This process of amendment and repeated presentations was to be continued until the vote of the majority was obtained in favor of the final subjection of the *schema* to solemn suffrage in public session for Conciliar ratification. While the order of discussion and voting was thus prescribed, the Holy Father expressed his will that the Fathers should not hesitate to bring forward freely any proposals of their own that they should conceive to be of public utility.

The first *schema* submitted to the Council was entitled "Schema constitutionis dogmaticae de doctrina Catholica contra multiplices errores ex rationalismo derivatos." Printed copies of this *schema* were distributed in the first General Congregation, and the discussion upon it commenced in the General Congregation of December 28. It was not till April 21, 1870, in the Twenty-ninth General Congregation, that the Constitution *de Fide* was passed, in the form in which we now know it,² and it received final approba-

² Vat. Conc., Constitutio *Dei Filius*.

tion and confirmation by the Holy See in the Third Solemn Session, held on Low Sunday. In the course of the long debates upon this Constitution, a point was raised which is of great interest to English-speaking Catholics, as touching upon a practical difficulty which is sometimes brought home to us. No part of the first chapter of the Constitution *de Fide* aroused so much discussion as did its opening words, in which the Church is designated.³ As it now stands, the chapter opens with these words: "Sancta Catholica Apostolica Romana Ecclesia credit et confitetur," etc.

In the *schema* as first submitted to the Fathers the first words of this chapter were simply "Sancta Romana Catholica Ecclesia." Two emendations were proposed. One Father wished to omit the word "Romana," on the ground that the expression might be taken to mean the particular Roman Church *in Alma Urbe*. Another proposed the form "Catholica atque Romana Ecclesia," or, as an alternative, the insertion of a comma between the words "Romana" and "Catholica." These emendations were in due course referred to the Deputation *de Fide*, who, however, came to the conclusion that the original words ought to stand. The Bishop of Brixen, as Relator, or spokesman of the deputation, held a dissertation before the General Congregation in which the emendations were to be put to the vote. He advised the rejection of the first emendation, and was of the opinion that there would be no danger of the name "Ecclesia Romana Catholica" being understood of the *Ecclesia Romana particularis* as distinguished from the Universal Church. With regard to the first suggestion of the second emendation, by which it was proposed to substitute the words "Catholica atque Romana Ecclesia," he also recommended that the original *wording* of the *schema* should be retained, though he saw no objection to the alternative proposal to insert a comma, since this might be a safeguard against the danger of giving any handle to those who might wish to interpret the words as designating a Roman "branch" of the Catholic Church as opposed to, *e. g.*, an Anglican or Greek branch. When the votes were taken, an almost unanimous consent of the Fathers

³ Granderath, p. 1, ch. 2.

was obtained for the retention of the original wording;⁴ but on the question of the insertion of a comma between "Romana" and "Catholica," opinions were so equally divided as to necessitate a count. While the count was proceeding, a request was made to the Presidents by several Fathers for the postponement of this point till the meeting of the next General Congregation, so that the Fathers might in the meantime have an opportunity of coming to some agreement. The request was granted, and on the following day, in the thirty-seventh General Congregation, the Bishop of Brixen again spoke on the subject, and announced that, after mature deliberation before God, and having taken counsel with many of the Fathers, amongst whom were several members of the Deputation *de Fide*,⁵ he had decided to recommend the omission of the comma. He justified his change of opinion by the following explanation of the phrase "Romana Catholica Ecclesia." The words signified, he said, "The Roman Church, Mother and Mistress of all the Churches, joined with the Church Catholic, that is, with that Church which is throughout the whole world; and, indeed, so joined, that the Roman Church is Catholic, and the Catholic Church Roman."⁶ He recognized, at the same time, the possibility of a difficulty on account of the error of the "Branch Theory," according to which the One True Church is divided into distinct and separate communions, which are, so to speak, different *species* of the Church Catholic; but added that this error would be sufficiently refuted in the Dogmatic Constitution on the Church which would be proposed later to the Council. After this a large majority of the Fathers voted for the omission of the comma, but when, at a later stage, the Constitution *de Fide* came before the forty-fifth General Congregation for approbation *as a whole*, forty-five of the Fathers gave their "Placet" in the conditional form "*Placet juxta modum*," adding the condition that the opening words of the first chapter should be changed. Several reasons for such change were given, which one of the Fathers

⁴ See Granderaeth, Prolog. I, note I.

⁵ The Deputation *de Fide* included Archbishop Spalding of Baltimore, Cardinal (then Archbishop) Manning, Archbishop Leahy of Cashel, and the late Prefect of Propaganda, Cardinal Ledochowski.

⁶ Granderaeth, p. I, chap. 2, comment I.

summarized to the following effect:⁷ "The word 'Roman' is not to be approved, first, because it is unnecessary to insert it thus early in the Conciliar Decrees, since the Church will be the object of *ex professo* treatment in a later Constitution; secondly, because the word 'Roman' gives countenance to the error which distinguishes the three 'Branches' of the Catholic Church, namely, the Roman, the Greek, and the Anglican; thirdly, because the same term 'Roman' is used in the Profession of Faith put forth by Pius IV,⁸ to designate the *particular* Roman Church, the Mother and Mistress of all Churches, and it is consequently an ambiguous term; fourthly, because the use of the term 'Roman' as a designation of the Catholic Church is not customary (the speaker here added '*per quantum sciam*') either in Creeds or General Councils."⁹

On hearing these reasons, the Deputation withdrew their recommendation to leave the original words of the *schema* untouched, and gave their adhesion to the formula, "*Sancta Catholica Apostolica Romana Ecclesia*," which was, at this juncture, proposed by one of the Fathers. This secured the votes of the whole assembly with scarcely an exception. No further difficulty was raised on the point, so that in solemn Public Sessions and by Papal confirmation, the name, "Holy Catholic Apostolic Roman Church," became an official designation of the Church of God, approved and sanctioned by supreme authority. This sketch of the course taken by the discussion on the designation of the Church has been somewhat lengthy, but the matter is not without interest in view of the position of English-speaking Catholics in the face of Anglican claims.

The "Branch Theory" is not dead, though it is now more explicitly acknowledged than formerly by its supporters, that something else than the bare retention of valid Orders is necessary to constitute a right to the Catholic name. The appeal is now, more directly than in the past, to Catholic consent in doctrine and practice, though the only authority competent to voice that consent is still repudiated. Hence the conception of the Church's Con-

⁷ Granderath, I. c. Comment 2.

⁸ Denziger, *Enchiridion*, No. 867.

⁹ *Ibid.*

stitution now prevalent in Anglican circles is something more like the actual reality than once it was. Nevertheless, the "Branch" theory of the Divine plan of the Church is as necessary as ever to the Anglican contention that they belong to a Church, the vast majority of whose bishops, clergy, and laity utterly repudiate such a claim. "Roman Catholic" is still a title thrown in the face of Catholics as an unwilling admission on their part of other "branches" of the Catholic Church; it is still, on various occasions, public and private, pointedly used and insisted upon in a wrong and perverted sense for the support of a pet theory. Appeal is still made to the Creeds, which call the Church "Catholic" and nothing more, while the Anglican popular controversialist still descants upon the favorite theme of "Catholic not Roman." Thus it comes about that Catholics sometimes feel a difficulty in meeting the plausible objection drawn from the addition "Roman."¹⁰

It is a difficulty, indeed, which is only occasionally of practical moment, and which is forced upon us by a controversial subterfuge, which, though not of the most honest sort, may perhaps be charitably excused on the score of dire necessity; still the difficulty does sometimes occur, and it is necessary to be prepared to meet it. To point out that "Roman Catholic" and "Catholic" are one and the same thing; to say, with the illustrious Bishop of Brixen, that Roman *is* Catholic and Catholic *is* Roman, is easy enough; but it is not so easy to make this clear to the supporters of a theory which depends for its very existence upon a denial of our statement. It will be of assistance to inquire into the reasons which led the Fathers of the Vatican Council to adopt the term "Roman" as an integral part of the official designation of the Church, and so overrule the not unreasonable objection that a difficulty was likely to arise from such adoption.

¹⁰ Cf. *The Anglican Brief against the Roman Claims* (London: Moore & Brinckman, 1893, p. 4), where the objection is put thus: "To describe the same Church as 'Roman' and 'Catholic' is like describing anything as at the same time 'particular' and 'universal'; . . . the designation, 'the Catholic Church' was only usurped by the Church of Rome when she began to usurp supremacy over other Churches. The two words, 'Roman' and 'Catholic,' are inconsistent with each other, and have two different histories. The terms are not identical, either in their origin or meaning."

All through the history of the discussion on the description of the Church there is evident a great and decided reluctance on the part of the Fathers to give up the designation "Roman." They were not moved even by the rather strong objection brought from the use of the term in another sense in the creed of Pius IV; nor did the danger of countenancing the "Branch" theory, nor the apparent novelty of the use of the word "Roman" by a Council alter their fixed determination to retain it. The only alteration of the words originally proposed to them to which they would consent, consisted, not in the omission of anything, but in the addition of the word "Apostolic" and a change of the relative position of "Roman" and "Catholic," so that the latter came first. Hence the phrase finally adopted: "The Holy Catholic Apostolic Roman Church." That this, in view of the difficulties put before the Fathers, is an improvement on the original formula, "The Holy Roman Catholic Church," will hardly be denied.

Another fact that stands out prominently in the proceedings is that the Fathers themselves acknowledged a difficulty, and adopted the opening words of the first chapter of the Constitution *de Fide* (as they now stand) as at least sufficiently guarding against error, and as a reasonably efficient way of providing against misinterpretation. Indeed, the Conciliar designation of the Church seems to be as complete and exhaustive as possible, so that one can hardly imagine any error which could make it necessary, in any future Council, to describe the Church in terms more express and unmistakable.

All the four great traditional notes by which the true Church is outwardly and visibly distinguished from counterfeit religious bodies are included in the phrase—three of them by explicit, and one—that of Unity—by implicit mention. The Church is explicitly called Holy, Catholic, and Apostolic; but when we look for the note of Unity, we find it introduced, not by mention of the note itself, but of the foundation upon which the Church's unity rests, the living, active, energizing *principle* from which it springs, by which it is maintained, and which, by its controlling force, binds the whole Church to itself as the centre, even to the utmost bounds of her world-wide circumference. This would appear to be the true significance of the retention of the title "Roman," so

strongly insisted upon by the Fathers as one of the designations of the Universal Church of God. The word implies the position of the particular Roman Church as Mother and Mistress of all the Churches of the world, in virtue of the prerogatives of her Bishops, the successors of St. Peter; it implies the fact that the essential visible unity of the Church—the *sacramentum Unitatis*—unity at once of faith, of obedience, and of inter-communion—lies in the adhesion of all to that one centre, takes its rise from that adhesion to its original and root-principle, cannot be maintained without it, and is renounced the moment such adhesion is repudiated. By a most natural and logical transference, the term "Roman" is applied to the Universal Church, which, according to the Divine plan conceived from the beginning in the Mind of Her Founder, is rendered truly and effectually *one* by subordination to the chief Pastor and the mutual inter-communion resulting from that subordination. Thus it is no stretch of language, but strictly and literally true to say, with the Bishop of Brixen, "The Roman Church is Catholic and the Catholic Church is Roman."

It may be remarked here that while this conclusion of the eminent Prelate is perfectly sound, there would appear (*pace tanti viri*) to be some confusion in his interpretation of the words "Romana Catholica Ecclesia." He does not distinguish between the two senses in which the word "Roman" can be used. It may mean either the "Particularis Ecclesia Romana in Alma Urbe," or the one Church diffused "per orbem terrarum," the essential principle of whose unity is found in communion with the Roman Pontiff. This obvious distinction is used by Fr. Perrone¹¹ in answer to the very objection brought by the Anglicans, that the use of the name "Roman" involves the surrender of the title "Catholic." He replies that this would be so if the name "Roman" could rightly be restricted to the Church in the Roman Diocese; but that when it is taken to signify, as it does, the Churches diffused throughout the world which are in subjection to the Roman Pontiff, preserving with him and each other the Communion of Faith and Charity, no such surrender of Catholicism is involved.

¹¹ *Praelect. Theol. Tract.*, de loc. theol., p. 1, cap. 3, § 283. Ed. Romae, 1841.

The intention of the Fathers of the Vatican Council in insisting as they did upon the appellation "Roman" is very well illustrated by a discussion which took place later upon the Introduction to the "Constitutio prima de Ecclesia," in which the definition of Papal Infallibility is contained.¹² The institution of the Primacy of St. Peter by our Blessed Lord is thus set forth: "Ut vero episcopatus ipse unus et indivisus esset, et per cohaerentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, Beatum Petrum caeteris Apostolis praeponens, in ipso instituit (Christus) perpetuum *utriusque unitatis principium ac visibile fundamentum*, super cuius fortitudinem aeternum extrueretur templum," etc. Exception was taken by some of the Fathers to the passage which I have italicized, and, in particular, the word *principium*; nor were their scruples set at rest till the Deputation *de Fide* had gone at some length into the reasons which make the phrase not only justifiable but necessary, as a clear exposition of the relation of the Holy See to the rest of Christendom.¹³ It was pointed out that both authority and theological reason were on the side of the Deputation in urging the adoption of the word "*principium*": authority, because the Fathers, both Latin and Greek, speak of the Holy See as "unitatis matrix, et radix, et nutrix," and declare that in Peter is found the very principle from which unity proceeds; reason, because all ecclesiastical authority was invested by the Divine Founder of the Church first and foremost in the person of *one* (Peter), and extended to others to be exercised by them not otherwise than in reference to and in subordination to that *one*.¹⁴ The word "principium" was to be recommended because "the authority of Peter is not simply the passive, inactive foundation of God's Church, but a living, active, and, so to speak, *dynamic* foundation, by the ever-active force and energy of which all parts of the Church stand together and coalesce in union."¹⁵ It is evident, then, that the appellation "Roman" is, according to the mind of the Council,

¹² Sess. IV.

¹³ Vide Granderath, l. c. 2, cap. 2, Comment. I.

¹⁴ "Auctoritatem ecclesiasticam primum in unius persona constitutam in alios propagatam non fuisse nisi ea lege, ut semper ad principium suae unitatis reducat." Relatio Rmi P. Granderath, *loc. cit.*

¹⁵ *Ibid.*

of the highest importance and necessity, and not by any means to be rejected or disowned by Catholics. The reason of this necessity and importance is to be found in nothing else than the very error which was brought forward as one of the reasons for its exclusion. The fact that there *is* a "Branch" theory, that there *are* sects outside the unity of Peter which at least claim the title of "Catholic" (though they are, it must be admitted, diffident in actually using it without a qualification), makes it imperative that the essential necessity of union with the Holy See in order to the possession of the note of Catholicism, should be brought out in the name by which the Church calls herself.

This is but another instance of that development exhibited in all the dogmatic decrees which heresy has, in the course of the centuries, forced the Church to put forth. In the beginning no other name than "Christian" was needed to distinguish the true believer. Very early, however, in the Church's history, the rise of schisms and heresies made it necessary to distinguish between the disunion of error—which claimed the Christian name—and the perfect unity of the true Church, one over all the earth, by the adoption of the name Catholic, found apparently for the first time in the expression of St. Ignatius in his Epistle to the Christians of Smyrna: "Ubi fuerit Christus, ibi Catholica est Ecclesia." Everyone is familiar with the test given by St. Cyril of Jerusalem to his catechumens, and the argument from Catholicism with which St. Pacian refuted the Novatian Sympronian, and that of St. Augustine, who proved that the Donatists were not of the true Church from the simple fact that their communion was restricted to a corner in Africa. Very frequently the test of St. Cyril is as amply sufficient to-day as it was in his time, and his words may with perfect propriety be applied to the case of a foreign Catholic visiting, say, some large city of America or England: "If ever thou art sojourning in any city," he says, "inquire not simply where the Lord's House is (for the sects of the profane also make an attempt to call their own dens houses of the Lord), nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the Mother of us all, which is the Spouse of our Lord Jesus Christ."¹⁶

¹⁶ S. Cyril. Hier. Catech. xviii, 26. Card. Newman's translation of the passage *apud Development of Christian Doctrine*, ch. IV, Sec. II.

To-day also the familiar words of St. Augustine would be, probably oftener than not, literally true: "Whereas all heretics wish to be called Catholics, nevertheless not one of them would dare to point out his own Church to any stranger who asked how to find the Catholic Church." Still it has happened that the unwary Catholic, wandering into the neighborhood of an Advanced Ritualistic church, has been directed to it as the "nearest Catholic church," in the same way as the writer knows from personal experience, "Anglican Catholic Priests" have offered their ministrations—though doubtless the case is extremely rare—to unsuspecting "Romans." Under such circumstances, the only security is in the adoption of the test of St. Cyril and St. Augustine, and inquiring for the Roman Catholic church, and the Roman Catholic priest.

The development from the simple style of "Christian" to that of "Catholic," and thence also to "Roman Catholic," has been beautifully drawn out by Cardinal Newman in his *Essay on Development*, and he shows that already in the fourth, fifth, and sixth centuries Catholics were also known by the distinctive title of "Roman," of which he gives several instances. He records his opinion that "the word [Roman] certainly contains an allusion to the faith and communion of the Roman See."¹⁷ Speaking of St. Augustine, the illustrious author says: "St. Augustine, then, who so often appeals to the *orbis terrarum*, sometimes adopts a more prompt criterion. He tells certain Donatists to whom he writes, that the Catholic Bishop of Carthage 'was able to make light of the thronging multitude of his enemies, when he found himself by letters of credence joined both to the Roman Church, in which ever had flourished the principality of the Apostolical See, and to the other lands whence the Gospel had come to Africa itself.'¹⁸ From the various passages he has adduced, the Cardinal concludes: "There are good reasons for not explaining the Gothic and Arian use of the word 'Roman' when applied to the Catholic Church and faith,

¹⁷ *Ib.*

¹⁸ "Unde non mediocris utique auctoritatis habebat episcopum, qui posset non curare conspirantem multitudinem, cum se videret et Romanae Ecclesiae, in qua semper apostolicae cathedrae viguit principatus, et caeteris terris, unde Evangelium ad ipsam Africam venit, per communicatorias litteras esse conjunctum."—S. Aug. Epp. XLII, Cap. III, No. 7.

of something beyond its mere connection with the Empire, which the barbarians were assaulting; nor would 'Roman' surely be the most obvious word to denote the orthodox faith, in the mouths of a people who had learned their heresy (the Arian) from a Roman Emperor and Court, and who professed to direct their belief by the great Latin Council of Ariminum."¹⁹ One of the instances given by Cardinal Newman is brought forward also by Bellarmine.²⁰ Speaking of the persecution of Catholics by the vandal Theodoric who was dissuaded from putting a Catholic to death by the consideration that if he did so, "the Romans would proclaim him a martyr," Bellarmine says that "the African Catholics are here designated by the name 'Roman,' which could not have been used of them by the Arians for any other reason than that they held the Roman faith, and not the Arian perfidy."

It is true that the name "Roman," unlike that of Catholic, appears at first as having been applied to the Church by her enemies, much as "Papistical," "Romish," and "Roman" (in a wrong sense) are applied to her now; but the Catholics did not repudiate it, and, like the epithet "Homousians" given by the Arians to the orthodox, it is in truth an unwitting indication of the real whereabouts of the truth. The propagators of error, blinded by their own passionate hatred of the Bride of Christ, fix upon that point of her teaching which is directly opposed to their heresy, and endeavor to turn it into a reproach, with the inevitable result that the truth stands out the more clearly for the attacks made upon it. No more than "Catholic" can the honorable title "Roman" be in any sense a mere party designation, such as Marcionite or Arian or Donatist, Protestant Anglican or Greek "Orthodox"—so-called.

"If anywhere you hear," says St. Jerome, concluding his Dialogue against the Luciferans, "that those who are spoken of as Christians, take their name, not from our Lord Jesus Christ, but from some other,—know that they are not the Church of Christ, but the synagogue of anti-Christ;"²¹ and in his Apology against

¹⁹ *Essay on Development*, loc. cit.

²⁰ *De Controversiis* (De Romano Pontifice), Lib. III, Cap. XI.

²¹ Sicubi audieris eos qui dicuntur Christi, non a Domino Jesu Christo, sed a quoque alio nuncupari, ut puta Marcionitas, Valentinianos—scito non ecclesiam Christi, sed anti-Christi synagogam."—*Adv. Lucif.*

Rufinus he asks, "What does he call his faith? That which the Roman Catholic Church has, or that which is contained in the books of Origen? If he says the Roman, then we are Catholics."²² Thus just as the name "Catholic" originated in the universal and early recognition of an essential note of the only religion which possessed true *Christianity*, so, too, the name "Roman" has been adopted by the Church herself and recognized by the world at large as the proper appellation of the only religion which has any claim to true *Catholicism*.

It is a fact to-day that no one, with the exception of a comparatively small section who have a special theory to maintain, will find any ambiguity in the name "Roman Catholic," or mistake the Catholic Church for anything else than the Church which is in communion with Rome.²³

To come now to the practical difficulty in which Catholics sometimes find themselves placed when they come into contact with our friends the "Anglo-Catholics," what is the course to be pursued? In the first place, while the name *Catholic* must be claimed by us as an amply sufficient designation, the equally honorable title of *Roman Catholic* must in nowise be repudiated. If it is used by the other side for the insinuation of the "Branch" theory, an antidote is at hand, first in the unperturbed assumption of the title Catholic by itself as exclusively the proper possession of those Churches which are in union with the Holy See; then in the distinction between "Roman" used of the Church in the Roman Diocese, and the same name used of the Church Catholic

²² "Fidem suam quam vocat? Eamne qua Romana pollet Ecclesia; an illam quae in Origenis voluminibus continetur? Si Romanam responderit, ergo Catholici sumus," etc.—*Adv. Rufinum*, L. I, N. 4.

²³ Cf. Billot, *De Ecclesia*, Vol. II, p. 202, nota 1.—"Nota quod additum *Romana* usu consecratum, minime obstat evidētiaē hujus signi," (*i. e.*, the Catholic name). "Primo quia additum, quo omisso, Ecclesia nostra nondum est sufficienter designata; sufficit enim nominare *Ecclesiam Catholicam*, et statim sine ambiguitate aut aequivocatione possibili per totum mundum indigitatur," (*i. e.*, to anyone but an Anglican holding the Branch theory; and even *he* knows what is meant though he has to pretend that there is ambiguity). "Secundo quia nihil aliud significat nisi *determinatum centrum universalis illius unitatis* a qua sumptum est *Catholicae* nomen. [Italics mine.] Tertio quia nullam novitatem prae se fert; nam centrum Catholicitatis in Ecclesia Romana a primis initiis indubitanter agnitum fuisse, testimonia hactenus recitata manifestissime demonstrant."

throughout the world. The contention of Anglicans that "Roman" implies particularity and contradicts Catholicity, is based purely upon the studied neglect of this obvious distinction, and is nothing more nor less than controversial dust-throwing. If proof is demanded of the identity of the Catholic Church with the Church which is, throughout the world, also called "Roman," the appeal is to a known, palpable, and well-recognized fact—the fact that no other than the Church which is known as the Roman Catholic Church, and that Church alone, has the least claim to Catholicity, that is to world-wide diffusion and world-wide unity, and therefore to the assumption of the simple title "Catholic." In virtue of her Catholicity, promised to her in the beginning, realized from the first by the conversion of multitudes from every part of the civilized world; existing at all times; superabundantly evident now in the actual inclusion within her fold of some two hundred millions "of every nation and kindred and people and tongue," and by force of Divine promises, never to cease or stop till the whole earth shall have been conquered—in virtue of *such* Catholicity the Roman Catholic Church alone deserves the Catholic name. She alone may truly look upon the whole world as the theatre of her action, or, with any justice, proclaim herself free from all limitations of nationality. She alone carries out now, and has always carried out the Divine command to go into the whole world and teach all nations. As to our everyday manner of speaking of ourselves, the name Catholic, being of itself amply sufficient to indicate our faith, is also for several reasons preferable to any other, and it has the advantage of particularly insisting upon the point at issue with Anglicans, that is, upon the claim to the sole right to that title.

At the same time, if any one please to call us "Roman Catholics," we need not be at pains to correct him, unless it be clearly his intention to imply thereby that *he*, too, is a "Catholic," though not a "Roman." In that case a gentle insistence upon the fact that a Catholic and a Roman Catholic are one and the same, and a firm refusal to admit of any difference between the two, together with a just exhibition of pride in all that is included in and signified by the name "Roman" in its proper sense, will be the best and indeed the only means of defence against pertinacious

refusal or invincible inability—whichever it may be—to look at the matter from the true point of view. “Roman Catholic” we are neither able nor desirous to repudiate; “Catholic” we must exclusively claim. The former may, indeed, be sometimes of necessity to prevent misconception, but the common verdict of all mankind (except a particular class of persons with their own peculiar theory) will bear us out when we say that “Roman” takes nothing away from “Catholic,” adds to it no limiting note of particularity, but simply determines it as the exclusive prerogative of that great communion whose Catholicity is one of those marks by which she is known, being already evident to all but those who will not see it. We can justly make our own and apply to both these honorable and venerated titles the words of an unknown writer of antiquity: “The Simonians are named from Simon, the Marcionites from Marcion, the Arians from Arius, and the Eunomians from Eunomius. All these and other faiths which bear the names of men, and are called after them, are not of God, nor is God in those faiths. . . . The most glorious of all our glories is the Catholic Church [and, we may add, the Roman Catholic Church], as also that we are called and named Christians, as not being named of men, but enlightened of God.”²⁴

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THE QUESTION OF A VOCATION TO THE RELIGIOUS STATE.

THE question of vocations to the Religious State is sufficiently important to engage the most careful study of confessors. Whilst I do not entirely endorse the opinion that the “settling of religious vocations” is a matter which should not be attempted by the young priest “with the oil of consecration scarce dry upon his hands,” but which is to be left to the experienced pastor of souls who possesses a caution, breadth, insight into human nature not ordinarily given to youth, yet I believe that where there is question of determining a course of action which affects a person’s future life, we should proceed with the utmost care.

²⁴ Apud Hurter, *Comp. Theol. Dogm.*, Tom. I, p. 319.

When I speak here of vocation, I exclude the question of vocation to the priesthood. I know that a special calling from God is required before a young man may present himself for entrance into the sanctuary. "Neither doth any man take the honor to himself, but he that is called by God as Aaron was. Christ Himself did not assume the election and character of High Priest, but was called thereto by Him who said: 'Thou art my son; this day I have begotten thee.'¹ St. Paul warns us against presuming to aspire to the priesthood without first receiving, as Aaron did, a Divine call: for even Jesus Christ, the Man-God, would not, of Himself, assume the honor of the priesthood, but waited till His Father called Him to it. To decide a priestly vocation, to ascertain whether a man be "called by God as Aaron was," to have a sure guarantee that he is "chosen" and "appointed" to go and bring forth fruit, is a matter not only of the highest importance, but one which requires special skill and grace.

The same sort of a vocation is not required for entering the religious state, and the question whether a person has such a vocation is less difficult of answer. It certainly does not demand any preternatural gifts of prudence and science, together with the experience of many years in the direction of souls. I maintain that any priest who has received the faculties of his Bishop to hear confessions has the right, and in certain circumstances the duty, to counsel a penitent who applies to him for advice, either for or against embracing the religious state. I go further, and disclaim the necessity of a special vocation to the religious state, believing that a general vocation suffices. I distinguish between a general and a special vocation to the religious life. By *general* vocation I understand the invitation of our Lord extended to all Christians to follow Him in the practice of the evangelical counsels. The special vocation is an act of Divine Providence by which God calls certain individuals, prompting them "fortiter et constanter" to embrace the religious state. In both vocations God gives the necessary, even superabundant graces, to fulfil the obligations of the religious state, and to secure eternal salvation. The general vocation, however, does not of itself furnish the means to practise the evangelical counsels, nor

¹ Heb. 5 : 4-5.

does it impose the obligation to enter the religious state ; but the necessary graces are to be obtained by prayer. And it assures an easier way to be saved than in the world. A special vocation gives us the necessary graces for the performance of certain duties, and at the same time imposes a strict obligation to obey the divine summons, a neglect of which would endanger our eternal salvation. Speaking of this special vocation, St. Alphonsus remarks : " He who neglecting a divine vocation to the religious state, remains in the world, will hardly be saved, because God will refuse to give him, in the world, those abundant helps which He had prepared for him in religion ; and although (absolutely speaking) he could be saved without these helps, yet without them he will not in fact be saved." ²

Could a person, having good motives and barred by no serious obstacles, enter the religious state, without any special vocation, but merely following the general invitation of Christ³ which says : " If thou wilt be perfect, go sell what thou hast . . . and come, and follow Me ? " Most certainly ; for our Lord places no restrictions ; His invitations as well as His promise of eternal reward to those who heed His invitation are *universal*.

Modern authors who insist on the necessity of a *special* vocation to the religious life maintain that as Divine Providence directs all things in the natural order in a manner proper and suitable to each, so in the supernatural order God has some particular state of life in view for each individual, leading him to his supernatural destiny. But is not this begging the question ? Many theologians declare that man is entirely free in the choice of his state of life, with the exception of a vocation to the priesthood, and that God gives to each, after He has chosen his state, all the proper graces to attain the end.

Christ invited all to the practice of the Counsels ; He specifies a good will as the only condition : " If thou *wilt* be perfect." But did He not likewise say : " All men take not this word, but they to whom it is given . . . He that can take, let him take it ? " ⁴ Our Lord here refers to the vow of chastity, which requires self-denial ; yet this, like the practice of mortification, is possible for

² *Homo Apost.*, 15, n. 28.

⁴ Matt. 19 : 11, 12.

³ Matt. 19 : 21.

all. The Fathers of the Church, commenting on the *Qui capere potest, capiat*, give to it this meaning,—he that is *willing* to take this counsel, let him take it courageously, and God will give him sufficient strength to keep it. Cornelius a Lapide sums up the Patristic explanation when he writes: “Here the evangelical counsel of celibacy is promulgated by Christ, and proposed to *all*, nay even counselled, but not commanded; for St. Jerome and St. Chrysostom maintain that the words: ‘he that can take let him take it,’ are the words of one exhorting and animating to celibacy. Moreover, it is signified that, as Christ gives this counsel, it is in our power to fulfil it, if we invoke the grace of God, and earnestly coöperate with it. Nor does the expression ‘he that can take,’ do away with the force of this; for all that this means is, that continence is a difficult thing; and he who is willing to put restraint on himself, let such a one embrace continence, let him take it. It must be assumed, therefore, that all the faithful have power of continence, not proximately, but remotely.”

Christ invited all to the practice of the evangelical counsels, as the Fathers and Doctors of the Church explain, by imposing upon themselves the obligation of a vow (*per modum voti*); for he asks a complete renunciation of self and earthly goods of those who wish to follow Him closely. One who retains the faculty (right) to marry, to possess property and personal independence, can not be said to have left all things and to follow Christ. To the practice of the Counsels a person is bound only by vow, that is, by embracing the religious state. It is this religious state, and no other, to which our Lord invites all. “If any man will come after Me, let him deny himself, and take up his cross and follow Me.”⁵ “Si quis vult,” St. John Chrysostom explains, “sive mulier sive vir, sive princeps sive subditus, hanc ingediatur viam.” And everyone that follows the Divine invitation shall receive his reward. “And everyone that hath left home . . . for My name’s sake, shall receive an hundredfold, and shall possess life everlasting.”⁶

But does not St. Paul write to the Corinthians:⁷ “Every one has his proper gift from God, one after this manner and another

⁵ Matt. 16 : 24.

⁶ Matt. 19 : 29.

⁷ I Cor. 7 : 17.

after that"? Yes, and in the preceding verse he recommends to all Christians the single life, that is, one consecrated to God: "I would that all men were even as I myself." He counsels such a life for every one of the faithful. How could he advise it, if it were not in the power and good pleasure of everyone who asks for the necessary help from above? The general invitation to embrace the religious state is a desire of the Lord expressed to all men, a blessing offered to all; yet He foresees that the majority will pursue another course, that "not all will take this word, but they to whom it is given."⁸ Christ does not mean to say that it is given to some and not to others; but He shows that unless we receive the help of grace, we have no power at all of ourselves. But grace is not refused to those who desire it; for our Lord says: "Ask and you shall receive."⁹ The general vocation does not, of itself, give the immediate power to follow the evangelical counsels, as a special vocation does, soliciting the will by an interior grace; but everyone has the power to obtain it by prayer and good works. Commenting on the words of St. Paul, "Every one has his proper gift," St. Ambrose says pointedly: "Eligendum quemvis, et Deus dabit tibi gratiam competentem et propriam ut in illo statu decenter et sancte vivas." All the faithful have the "proper gift" and may follow the counsels—in *actu primo*—if they earnestly ask the grace of God and use the proper means; yet in *actu secundo*, all do not make use of it, but prefer another state of life. It is possible for all to keep the religious vows. To deny this possibility would seem to favor the doctrine of Calvinism.

It may be asked: If all are capable of choosing the religious state, how is it that the Church forbids certain persons to enter it, and that the various religious orders have approved rules and constitutions which require certain qualities in candidates, thus permitting few only to enter? I answer, the Church forbids the children of infidels to be baptized as long as they are under the dominion of their parents, and yet all are called to be regenerated at the holy font. *Bonum privatum cedere debet bono publico*. The honor of the religious state demands that certain individuals should be excluded, at least for a time. The various religious

⁸ Matt. 19: 11.

⁹ Corn. a Lap.

orders are instituted for special ends. If a person is not admitted to a certain order, because he or she have not the necessary qualifications for that particular order, it certainly does not follow that such person is not called to the practice of the Counsels.

The discipline of the Church has been anything but opposed to the doctrine of a general vocation. Formerly parents offered little children to monasteries and convents, and when these children came of age, they were not allowed to return to the world, but were obliged to become monks and nuns. St. Boniface, the Apostle of Germany, proposed the following question to the Holy See: "*Si pater vel mater filium filiamve intra septa monasterii in infantiae annis sub regulari tradiderint disciplina, utrum liceat eis, postquam pubertatis annos impleverint egredi et matrimonium copulari?*" Pope Gregory II answered: "*Hoc omnino devitamus; quia nefas est, ut oblati a parentibus Deo filii voluptatis frena laxentur.*" The Fourth Council of Toledo passed the following decree: "*Monachum aut paterna devotio aut propria professio facit. Quidquid horum fuerit alligatum tenebit. Proinde his ad mundum revertendi intercludimus aditum, et omnes ad saeculum interdiciamus regressus.*" If a special vocation had been deemed essentially necessary for the religious life, how could the Church endanger the salvation of children dedicated without their will and knowledge to such a life? The Church appeared to make salvation easy for such children by removing them from the dangers of the world and offering them special helps for their sanctification. It is admitted on all sides that if anyone make the vow of entering a convent, the obligation thus contracted can be dispensed by the Sovereign Pontiff only.

The religious state is accessible to all, and as St. Thomas of Aquin remarks, "it is a coat of mail which fits not Saul alone, but is adapted to all; with it, all may conquer and obtain the crown of eternal life."

It is certain, however, that God offers to some a special vocation to the religious state. Those who receive such a call cannot refuse to heed it without offending God, and risking their eternal salvation. Suppose a man in high station and with ample means extends a general invitation to his friends to meet him at dinner; to a few he sends a special urging by adding a postscript to the

printed invitation; "I want you to be present without fail"; to some others he sends a carriage to bring them to his house. While all are welcome at the table, the particularly invited guests are especially expected; their absence would be an insult to the host, and nothing short of a moral or physical impossibility would excuse them.

Now there are souls who clearly bear the signs of a special vocation to the higher life. The interior voice, which is God's own voice, has been telling them, since the days of childhood, that they would do *better* to enter the religious state and thereby follow more closely in the footsteps of our Saviour. In the midst of worldly pleasure and excitement they feel an aching void in their hearts; the voice is whispering that they should renounce all and follow Him. To others a special vocation comes suddenly, like a flash of lightning; a sermon, a mission, the reading of a book, a serious illness, the death of a dear one, an unexpected misfortune, or a stinging disappointment, is directing the mind and heart to Christ and His kingdom; and the serious reflections thus aroused are sometimes fostered and illumined by divine grace, and produce the solemn resolve to live for God alone. If the will remains firm and the motives pure, the marks of a special vocation are unmistakable. A confessor, though young in years and without the proverbial "experience," will have no difficulty in deciding it, provided there be none of the particular impediments by which the Canon Law of the Church safeguards the sanctity of the religious profession.

The question may arise, whether, under such circumstances, a person would be obliged to follow without delay the divine voice urging the embracing of the religious state. Some writers on the subject caution against haste in so grave a matter; they advise long and serious deliberation to make sure of the heavenly call. They have in mind the injunction of St. John,¹⁰ "Believe not every spirit, but try the spirits if they be of God." But he who believes the spirit calling him to a religious state, believes in the spirit of God; for evil spirits will hardly induce any person to the practice of the counsels.

Still, our Lord Himself seems to insist on careful deliberation.

¹⁰ I John 4: 1.

For, does He not say in reference to this higher state: "Which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it?"¹¹ Yes, the building of a tower here signifies Christian perfection; the charges necessary are, according to St. Thomas, renunciation of self and earthly goods. Although there is no need of deliberation about the means (which are to renounce all things), if one desires to follow Christ, yet the important question is whether the person who experiences the divine call is willing to renounce all, one's personal will included, in order to follow Christ. Is there in the particular case a firm will to practise the Counsels? When Christ said to the youth in the Gospel, "Follow Me," the latter answered: "Lord, suffer me first to go and bury my father." This was a simple and apparently just request. But our Lord allowed him no delay whatever: "Let the dead bury their dead." Nor would He permit another to "take leave of them that were at his house." He sternly said: "No man putting his hand to the plough and looking back, is fit for the kingdom of God." The blessed Master would bear with no delay when he called His Apostles; they followed Him *continuo—statim*. *A fortiori*, there is less delay necessary in a vocation to a religious life.

The Fathers and Doctors teach the necessity of following promptly a special calling from God. St. Jerome uses strong words when he urges Heliodorus to break away from his family and friends: "Make haste! What are you doing under the paternal roof, effeminate soldier? . . . Even if your father were to throw himself across the threshold of your house, *per calcatum perge patrem; siccis oculis ad vexillum crucis evola. Solum pietatis genus est in hac re esse crudelem*." He congratulated a certain Paulinus who had promptly obeyed the call of God, in the following beautiful words, which I dare not translate for fear of marring their beautiful force: "*Tu, audita sententia Salvatoris, 'Si vis perfectus esse, vade et vende omnia quae habes, et da pauperibus et veni, sequere me;' verba vertis in opera, et nudam crucem nudus sequens, expeditior et levior scandis scalam Iacob*." Again the great Doctor says: "Make haste, and rather

¹¹ Luke 14: 28.

cut than loosen the rope by which your bark is bound fast to the shore."¹² The Angelic Doctor treats this question *ex professo*: "Utrum sit laudabile quod aliquis religionem ingrediatur absque multorum consilio et diuturna deliberatione praecedente" (II 2 qu. 189, a. 10). He answers in his masterly way: "Long deliberation and the advice of many are required in great and doubtful matters, but in those things that are certain and determined, no counsel is required. With regard to entering the religious state, three things may be considered: first, as to the question itself, it is certain that to enter the religious state is better than not to enter it; and he who doubts this, gives the lie to Christ who has given this counsel. Hence, St. Augustine remarks: 'Christ calls you, but you prefer to listen to mortal man subject to error.' Secondly, the strength of him who is about to enter the religious life is to be considered. Here again there is no room for doubt, because they who enter religion do not rely on their own strength, but on divine assistance, according to the words of Isaias,¹³ 'they that hope in the Lord shall renew their strength, they shall take wings as eagles; they shall run and not be weary; they shall walk and not faint.' If, however, some special impediment exists, such as corporal infirmity, debts, or the like, there should be deliberation, and advice should be taken from those who are favorable to your cause, and who will not oppose it. Thirdly, the special order which one may desire to enter should be considered. In this case counsel may be sought from those who do not oppose such a holy project." St. Thomas clearly teaches that a *special* vocation to a religious life is to be followed without delay or long deliberation. "*Nescit tarda molimina Spiritus Sancti gratia.*" It is a very strange thing, St. Alphonsus remarks after reading St. Thomas, that when there is question of entering the religious state in order to lead a more perfect life, and to be more secure against the dangers of the world, people pretend that you should have to move slowly, deliberate a long time, etc.; but when there is question of accepting a higher dignity, for instance, a bishopric, where there is danger of losing one's soul, they do not urge delay or inquiry into the

¹² Festina, quaeso te, et haerentis in solo naviculae funem magis praescinde quam solve.

¹³ 40: 31.

reasons for taking it. We may safely say with the Psalmist to those who have a special vocation: "To-day if you shall hear His voice, harden not your hearts." The Master is calling; hasten to follow Him. Trust in His all-powerful help.

The priest, be he young or old, who exhorts young people to enter the religious state, is likely to please God, and merit a great reward in heaven. Inducing people to quit the world and give themselves to God by the practice of the evangelical counsels is an act of supreme charity. "If we knew," remarks St. John Chrysostom, "that a place was unhealthy and subject to pestilence, would we not withdraw our children from it, without being stopped by the riches that they might heap up in it? . . . This is why we seek to draw as many as we can to the religious life." Let us follow the example of the great Doctor, and gladden the Sacred Heart of the Redeemer by exhorting willing souls to follow Him in the consecrated state. "Adducentur Regi virgines post eam: proximæ ejus afferentur tibi, Afferentur in lætitia ex exultatione: adducentur in templum Regis." Frequent instructions on the religious life, and private admonition, will turn young hearts to the great Lover of Souls. It is a false and dangerous principle that young people should first get a taste of "real life" and mingle with the world before entering a convent. "He that loveth the danger shall perish in it." Experience of the world is often gained at the expense of a real vocation. The flower should be culled before its leaves begin to fade or the insects to devour its beauty. Hearts should be consecrated in the springtime of love. The Council of Trent permits young persons to take vows in the religious state at the age of sixteen, after making at least one year's novitiate. Youth is the best time to offer vows unto the Lord, and the prophet says: "It is good for a man when he has borne the yoke from his youth."

On the other hand, all those who either directly or indirectly keep persons from embracing the religious state, injure both their own souls and the souls of others. St. Alphonsus teaches that parents and others who, without a just and certain cause, prevent persons from entering the religious state, cannot be excused from mortal sin.¹⁴ The Fathers of the Council of Trent pronounce

¹⁴ *Homo Apost.* tract. 13, No. 25.

anathema against anyone who, without a just cause, prevents young people from embracing the religious state.

In certain cases, however, it is not only allowable to advise persons against entering the religious life, but it is the positive duty of the confessor, or spiritual director, to keep people from a state for which they have not aptitude, where they evidently will not persevere, or from which they are debarred by some canonical impediment. Moralists, and canonists especially, give a list of such legitimate impediments to entrance into religion. The principal of these are: defect of mind (unbalanced), ill-health, unsuitable age, a state of life incompatible with the practice of the religious profession, indebtedness, public infamy, necessity of supporting parents. Some of these are *juris divini*; others are *juris ecclesiastici*. They are all learnedly discussed and fully explained in the recent work on "Canon Law for Regulars" by Father Piat, the eminent Capucin canonist.¹⁵

The limitations and restrictions placed by the Church upon entering the convent will, when rightly observed, prevent an increasing number of ex-religious. If persons leave a convent, it is not a proof in itself that they had no vocation for the religious life, but it generally proves that they neglected to pray fervently for the grace of perseverance, or preferred a life of ease and comfort to the penitential practices of religion, or sought their own will rather than the will of God. There was nothing lacking on the part of God; but they failed in the spirit of sacrifice so essential to the religious life, and they omitted to implore it from the Giver of all good things. Such defections, however, will not disparage the superior claims of a religious life, which St. Bernard sketched accurately centuries ago: "Religious live more purely; they fall more rarely; they rise more speedily; they are aided more powerfully; they live more peacefully; they die more securely, and they are rewarded more abundantly."

Providence, R. I.

WILLIAM STANG.

¹⁵ *Praelectiones Juris Regularis*, auctore F. Piat Montensi. Tornaci: H. & L. Castermann.

CATHOLIC JOURNALISM AND THE FRIAR QUESTION.

IT is recognized on all sides that the Holy See has brought about a definite and amicable understanding regarding the attitude which our American Government is in equity bound to observe toward the Religious Orders in the Philippines.

The central facts are that the Friars hold title deeds of large estates from the Spanish Government which identify them with corresponding interests of a national character; these interests involve claims midway between Church and State that have provoked animosities and created difficulties in the restoration of civil order in various parts of the islands under American rule. To settle the extent of these claims, the civil status of the contestants, and the basis of individual freedom, by mutual and peaceful compromise, was the purpose for which the Taft Commission went to meet the Roman authorities who constitute the highest Protectorate of the Religious Orders. It was the best conceivable way of doing justice to the Friars; for the Generals of the Orders, with their Cardinal Protectors, always minutely informed of the affairs transpiring in the various houses of their Institutes, frequently meeting the Provincials who are personally appointed by them with the votes of the local Chapters, constantly sending out Visitors General to examine the condition of the various houses in every part of the world—all these reside at Rome, and submit their reports to the S. Congregation in charge of the Foreign Missions. Thus Rome was in possession of documentary evidence dating back a long time and forming a chain of light which led the way clearly to an understanding of the present condition in the Philippines and the true animus of the parties in contest. The fact that the Taft Commission went to Rome, that two of the members were elected in deference to Catholic sentiment, was in itself a guarantee that, in view of Rome's overwhelming advantages regarding the possession of dates and facts that would stand in any court of equity, matters would be arranged with every advantage to the Friars, even if there had been a disposition on the part of the United States Government to act upon a certain prejudice created by elements hostile to the Catholic Church.

The event has proved, and there is the Holy Father's and

Cardinal Rampolla's express avowal of it, that our Government was disposed not only to administer justice, but also to maintain a decidedly conciliatory spirit; which means that, if there existed at any time a misapprehension of the situation on the part of the representatives of the United States, they have exhibited no repugnance whatever to be confronted with the Catholic aspect of affairs and were disposed to alter their original views, largely based on first and necessarily imperfect impressions. In the meantime the press, both secular and religious, was busying itself with various speculations. Lacking documentary evidence, which indeed both the heads of the Friars and the hierarchical representatives who were most interested and best informed seemed *designedly to withhold*, the editors had recourse to private correspondence and telegrams from individuals who, with some show of knowledge of the actual situation, were made to sit in judgment and innocently lord it as chief arbiters. Their personal expressions were generalized, statistics supplied, details magnified into historically important events, and the whole narrative strung into an argument in which the tone of vehemence and indignation took the place not only of sound logic but also of the lacking sense of accuracy and justice.

This applies to quite a number of Catholic journals and magazines, whose editors believed it their duty to defend the badge of truth rather than the cause, seemingly forgetful that, whilst the badge stands for the cause, not every one who questions the functions exercised in the name of that badge is hostile to the cause for which it stands. Nor did these champions, picking their weapons without any discrimination, remain within the limits of reasonable defence. Some, though they had taken their messages at second hand, were fired by the zeal of the messenger who carried the news, and deemed it proper to vilify by untoward suspicions and unjustifiable inferences the conduct and character of persons who have every title to high regard not only from an official but from the Catholic or gentlemanly point of view, which I believe should manifest itself above all others in the Catholic or religious press of a free land. That the Friars had a good case so far as their claims of property right and residence in the Philippines are concerned, none need question; our Government never

did so, whatever the journals stated. If there was need to defend that case, it was not to be done with partial and badly used information, by foolish recrimination and unworthy charges of malicious and vile motives. Such a method, even if only politically viewed, is regrettable, because it is calculated to stir the indignation of a just neutral element against Catholics, who thereby appear more in the light of a clique or clan than in that of an honorable party seeking simply the defence of right.

This does not by any means imply an undervaluing of the virtue of just agitation in behalf of a good cause, for vigorous popular expression serves to act as a political warning, and to influence candidates for national honors, so that they may avoid giving needless offence to a strong party-representation. Our federated societies seem to have used this means of making Catholic influence felt, and under the guidance of prudent and responsible leaders in the Church such action is not only legitimate but thoroughly commendable, especially when that influence is being exercised not in behalf of a political party as such, but in the interests of justice and moral right and liberty of conscience. In truth, one might readily admit that Catholic journals also have contributed to this end by informing the public what the trouble was about and by eliciting sympathy for the Friars. The German Catholic Press especially, which is largely conducted with the active assistance of Religious in various Orders, was emphatic and outspoken in its vindication of the rights and privileges of the Friars, and in its condemnation of any policy on the part of our Government violating those rights and privileges. There can be no question therefore that to this extent the course of the Catholic Press, no less than that of other organs of social influence, is to be commended, for the obvious reason that as a distinctive medium of public information and popular influence it is bound to represent Catholic principle and to defend religious rights. But no amount of zeal in this direction will justify the use of poor logic, rash and foregone conclusions, based on silly reports and fictitious authorities; nor is it ever pardonable in a respectable journal to go out of its way intemperately to attack those whom we have every right to respect, or to befoul, even in general, those who are not of its own opinions. When THE

ECCLESIASTICAL REVIEW and THE DOLPHIN briefly referred to these latter methods of defence as hurtful to the Catholic cause which we in common profess to serve, and added that it would be well to spend our surplus zeal on correcting the wrongs in our own camp in the Philippines instead of palliating them when they were quite patent, our expression was taken by some readers to mean that we advocated the expulsion of the Friars, and in general disapproved of the old Religious Orders. That sort of reasoning is quite of a piece with the rabid inferences drawn by journals I have referred to, in regard to the action of the Government. These gentlemen were so full of their subject that they did not think that another person might look beyond the partisan view and place himself in the position of the stranger looking on, to whose judgment we may have, at a later period, perhaps, to defer. No official organ, unless we regard as such the secular anti-Catholic and bigoted sectarian papers, ever said that the Friars *must be expelled*. And even these "yellow" newspapers made no poorer argument than some of our own periodicals which asserted that the Friars must stay. It seemingly never occurred to them, that neither the one nor the other could possibly be the outcome of any equitable arrangement between our Government and the Friars, who might go without being expelled if their superiors saw good reason for it. And these superiors were sure to get at the reasons. Now it appears that Rome has demonstrated that the problem is best solved by neither expelling the Friars nor advocating their stay. And to that conclusion the free-lance papers, with their partial news, have contributed nothing. The Holy See as well as the Taft Commission seemed to agree, as soon as they had fully examined the actual condition of affairs in the Philippines by the light of complete information from both sides, that the Spanish Friars were, innocently or not, a real hindrance to the establishment of civil order under American rule. Quite apart from the character of the Friars, about which only the sensational newspapers, and not the official Government, seriously concerned themselves, as the State papers show, the Religious Orders would make the impending substitution of American authority a long-standing source of misunderstandings, frictions, and political discontent in the islands. For the members of these Religious

Orders had, as Father Villegas (head of the Franciscan Friars) candidly admits, taken the place of civil functionaries and of a garrison representing the Spanish power. It is not a question of rights. It is a question of facts; and as a political expedient it is futile to regard the defence of any measure which is impracticable or impossible as a right or as wise.

Now the facts, for which we need no special despatches and correspondence from Manila, are: That the Friars, of whom there is question, are in feeling and tradition Spaniards; and, unless they are of a very different mould from other human beings, their sympathies are and will for a long time to come remain Spanish, no matter what they are "said to have said" about their Americanism. This means that they will naturally dislike, if not positively distrust, the American methods of government and its representatives. We are gravely told "that not one of them has been incriminated for want of loyalty to the new order of things." One would suppose that it is rather premature to show any disloyalty to a Government which has just saved them from the violence of the natives, and keeps a large number of them still guarded in a garrisoned city. But there is no necessity of supposing the Friars to be plotters or designedly disloyal. It would be a quite new development of human nature if the instinctive and national sympathies of the Friars could be so controlled or hidden away as not to be suspected by or to influence those who have hitherto been entirely under their civil and religious sway. The Spanish clergy have the name of being a proud race, which is perhaps only the note of their inborn Castilian patriotism. The Friars have much the same blood; but we need not even assume that they care for family or country; they only need be Religious in order to draw out the sympathies of those who are really Catholics and Spaniards. Irishmen and Germans will have no need to be taught this.

If to this consideration we add the somewhat pathetic fact that the Friars and their friends may not be able to discard wholly the remembrance of lost authority, the humiliations involved in becoming petitioners where hitherto they had been lawmakers, and respected royal executives, as well as supreme counsellors of State, we have the secret of a strong sentiment which not merely

dwells in the best controlled breasts, but likewise makes its presence unconsciously known to others and invites confidence of a similar character. Altogether the position of the Friars is analogous to that of Spanish soldiers or officers, more meek perchance than these, but conquered, stripped, and yet supposed to remain in the service and under the command of the American Government, after it had made new laws and introduced an entirely new personnel, wholly different in dispositions and sympathies, in habits, in tradition, as well as in religion.

Does anyone who has read history believe that in these circumstances we have anything but the spontaneous incentives constantly to be subdued of alienation from, if not opposition to, American rule, which would create difficulties that no moral or legislative or even military power could cope with?

Certainly, if the Religious profession, which disavows all attachments to family and fatherland, could be understood simply to mean that a Friar will accept any home and position assigned him by his superior, but not that he will and can divest himself of all sense of patriotism, it would indeed be easy to settle by a word from the superiors of the Order the matter of monastic contentment amid the present difficulties in the Philippines. It is hard to believe that there exists such callousness on the part of the Spanish Religious and their adherents. But even if it were so; if every monk were disposed to make heroic efforts to smother the sleeping embers, these would soon be fanned into open flame by the restless and less controllable animosity of the natives, priests and Filipinos. The latter have shown their opposition to the Friars by killing and torturing them and driving them to flight in the face of the American soldiers who had to protect them from the fury of the natives, as we know. In view of such incidents, one is inclined to smile at the naïve confidence with which Catholic journalists quote as evidence of actual feeling, letters and despatches assuring a throng of good zealots in mass-meeting, that a million and a half or more of the inhabitants want the Friars back; and as proof we are told that one or two Spanish priests did return and were received with open arms. A great argument indeed! We should think that if the Catholicism and attachment of that million and a half are as weak as their courage was in defending the interests of the Friars when they had them,

and whilst they were backed by an American army to keep off the rebel natives, it would require abnormal confidence to place much reliance upon the invitation which according to the despatches received here they extend to the Fathers to return. In truth, the present religiousness of the Philippine population, despite the simplicity and natural goodness of certain classes in outlying districts, much as one finds it in parts of the Neapolitan or Sicilian districts, is evidently not of a very high order. The habitual conduct of the majority of the native clergy is, as we learn from the admission of the Spanish Bishops and the Provincials themselves, anything but edifying; and many of the natives excuse their lax morals by referring to the standard set up for them by the native priests. These are the ruins which should be removed; and the Spanish Friars have either not been able or were not disposed, long before the present state of affairs obtained, to remove them. Of course there were reasons for all this. But we are constrained to ask ourselves: Who put these Filipino priests in the field? Who are the Bishops that ordained them? and who the Pastors that tolerated them as their assistants in the sacred ministry, since there were practically none but Spanish Bishops and Pastors in the islands, having authority? These questions are not answered justly by the appeal to what the Friars have done for two hundred years before the opening of the last century in converting and civilizing the people of the Philippines. The plea that Abraham is our father does not prove that all of us possess Abraham's virtue; indeed it proves nothing beyond the fact that they left us a good example. A new influx of Regular priests under careful discipline and zealous activity in the spirit of the ancient foundations which the Friars recognize as their parent and model, may effect the change desired by every true son of the Church; and to say so is no disparagement of the excellent Religious who represent the different Institutes of the Friars.

It is simply folly for journalists who act as spokesmen of Catholic interests, to resort to an indiscriminate denial of the difficulties in the Philippines by an attempt to repudiate conditions which ought to be changed by a frank admission within just bounds, instead of waiting for outsiders to point them out, and drag them forth with bitter animosity. Nor does it mean that

thereby, an editor constitutes himself the critic of the Spanish Hierarchy or the Religious Orders. If he have nothing good to say, let him keep quiet, but not lie. It would have been perfectly just and wise, as I said above, for the Catholic Press to insist on Catholic representation, on justice to the Catholic population, on a demand for facts, in place of mere assertions; and honest minds outside the Church would have understood this, if there had been at the same time an honest admission of the things that might need mending. All the wild outcries on the basis of the flimsiest reports, private letters, and despatches, the contents of which were generalized to an extent that simply made them falsehoods, that could only injure and create prejudice against men who have a right to their reputation, whether they are Catholics or pagans, have had no other effect than to incense these persons. And yet it must be allowed, that if scrupulousness in such matters is the duty of every publicist, it is especially that of the Catholic journalist, whose loyalty ought to allow no room for suspicion.

It may seem to many a matter of little moment that they should have used careless methods in their anxiety to defend a good cause; but we believe that these generalized charges, unless they are certainly true, when made without restraint against persons in authority, whether of the Church or State, under plea of Catholic defence, carry a far-reaching danger with them. They sow the seed of a plant which exhales the air of disrespect and opposition to all authority, and much of the shallow polemics among Catholics is responsible for that species of anarchism and secret-society scheming against Church and State for which Catholic countries of all others seem to have furnished the richest soil. Unprejudiced Catholics ask themselves: How is it possible that bishops and priests can be in seeming diametrical antagonism with each other regarding the interests of the Church in America? The answer is simple enough: Because of the exaggerated extremes to which differences are carried that, viewed in a temperate and reasonable spirit, could easily be reconciled by those who defend one and the same principle in all that concerns the salvation of souls. It is the *odium theologicum* carried into the domain of social and political life by half-informed champions who see in their own interests the interests of a common cause.

H. J. HEUSER.

PRIESTLY MINISTRATIONS IN CASES OF FEBRILE DISEASE AND DELIRIUM.

"Infirmatur quis in vobis? inducat presbyteros Ecclesiae et orent super eum unguentes cum oleo in nomine Domini."—Jacob. 5: 14.

THE subject of contagious diseases has been treated at length in former numbers of the REVIEW.¹ To discuss, therefore, the risks incurred by a priest in attending sufferers from such diseases; or, again, the precautionary measures to be taken by him at such times, is not the subject of this paper. Its scope is, rather, to set forth such leading symptoms of certain common fevers as may enable him to discern the kind of fever the sick person is suffering from,—the existing danger of death, and the course to be pursued for the spiritual welfare of the patient. For the benefit of the neophyte this article will also include solutions of certain difficulties which may crop up in connection with the administration of Holy Communion and the anointing of the sick.

To be able to judge the precise fever a sick man is suffering from and to recognize the danger of death that may exist at the time is of great importance to the priestly ministrant. Equipped, indeed, with a knowledge of the main symptoms of the different common fevers, and of diseases commonly met with in pastoral work, a priest will be thereby forewarned of the danger of delirium—a valuable guide in the administration of the last rites.

As regards febrile diseases, then, I will begin by pointing out that an undefined fever is known to medical men as "pyrexia," an essential condition and concomitant of a person in any fever. The very term, therefore, implies the presence of certain criteria that will reveal, in time, a definite form of disease.

We see a difference between this condition and that known as "hyperpyrexia," which occurs in diseases not included under the head of fevers, as erysipelas and pneumonia. Indeed in any disease when the temperature of a person attains to 105° or 106° Fahr., the feverish state would be termed "hyperpyrexia." Broadly speaking, the usual indications of a feverish state may be stated to be an abnormal temperature, dry skin, and a quick, full-bounding pulse; though additional phenomena may appear to determine the exact kind of fever that has been contracted,

¹ See April and May numbers, 1899.

such as sore-throat, rash, and pains in the head. But the first named symptoms are always observable in diseases classed under the head of "fevers." What is called a "rigor" is an early sign of fever. It is more severe in some cases than in others. Again, we have often evidence of the outset of fever in the chattering of the teeth, feeling of lassitude, weakness of limbs, and bruised feeling of different members of the body. We find these last symptoms in what is known as influenza. Small-pox is accompanied at the outset by shivering; this occurs also in the primary stage of typhoid. These premonitory signs, however, will naturally develop before the priest is summoned to the sick-bed; hence what must be especially noted is the high temperature—the natural concomitant of fever. It will not be out of place, therefore, if I remind the reader that the normal temperature of a person in good health is 98.4° Fahr., and as a rise above that indicates fever, it may be said that 100° is a sign of fever. Should the rise be to 103° , it is severe; a temperature of 104° gives cause for alarm; and if it attains 105° , it is very severe; at 106° it may be regarded as very hopeless, if maintained; at 107° , practically fatal. In the last mentioned cases, however, the danger is lessened if the patient be attended by a trained nurse, since an abnormally high temperature is often speedily reducible by means of tepid sponging. *Ad cautelam*, nevertheless, I would say that when a priest is called to attend a man, on the district, whose temperature has attained to 105° , he will do well to anoint and administer Holy Viaticum. Even in a hospital, when a similar temperature is maintained, he should administer the last rites. In some fevers, however, the temperature varies. For example, in measles the ordinary temperature is 103° ; while in cases of small-pox it rises to 104° and 105° at the beginning. Whenever the temperature of a person has reached 106° , it would be folly to delay the administration of the last rites, as far as the condition of the sufferer will allow.

It is worth noticing that a state of fever means increased pulsation involving a strain upon the heart, hence in pneumonia subjects as also in cases of delirium tremens there is a danger of heart collapse. In maturity the pulse-beats should be *about* 75; wherefore, should they be found to be 130 or 140, serious

danger is evident. But experience testifies that "sweating" is no certain index to the temperature. For this is often the result of weakness, as is seen commonly in rheumatic patients and also in those afflicted with phthisis.

In medical science fevers are sometimes called "continued"; sometimes "intermittent," and again "remittent." A fever is called by the first name when the temperature rises and continues high for a length of time; it receives the second name when the high temperature falls and rises and *vice versa*—first up and then down, and so on; it is known as "remittent" when the fever is such that the temperature leaps down considerably and then leaps back again—commonly witnessed in cases of typhoid. And here we may draw a distinction between what are known as contagious and infectious fevers. As coming under the head of infectious diseases may be mentioned measles, scarlet fever, small-pox and typhoid. The last named is, as a rule, infectious only to the nurse or one waiting upon the patient. It often happens that in large infirmaries a typhoid may be among many patients without danger to them. Scarlet fever and small-pox are *par excellence* contagious. In diphtheria we behold a combination of the two; for it is both one and the other. Hence, the advisability of hearing the confession of a diphtheric patient, of keeping one's face averted from him to avoid any sputum or saliva that may be spluttered out. Scarlet fever and small-pox are known as epidemics by reason of their being air-borne.

As to the course run by fevers, it varies in different febrile diseases. Typhoid lasts thirty days, death ensuing in fatal cases during the third or fourth week. In scarlet fever a change for the better may sometimes be witnessed at the termination of the first week.

The rash is the distinguishing characteristic in fevers. But as a priest has to content himself with a superficial examination, this differentiating feature is better known to the medical man. In some cases, nevertheless, it is visible to the priest, notably in small-pox, since the rash appears on the forehead, face, and wrists. It is often observable in typhoid cases on the chest.

As one of the commonest fevers met with by a priest is typhoid, it may be well for me to describe more particularly the

symptoms of this dangerous disease. Typhoid is recognized by (1) high fever; (2) headache; (3) coated tongue, circled by red; (4) lying on back in state of lassitude; (5) knees being drawn up; (6) hectic flush on the cheeks; (7) deafness; (8) and frequently by spots on the chest.

This dangerous fever, sometimes called "enteric," is infectious, not contagious. It is like to cholera and dysentery, and so it is distinguishable from "typhus," which is contagious and air-borne and bears a likeness to scarlet-fever and small-pox.

It should be particularly noticed that when alcoholism is connected with typhoid, there is always grave danger; so that, while patients over fifty years of age are less able to battle with this disease, even younger persons, say of twenty or thirty years of age, if they have been heavy drinkers, have the chances of recovery against them. Whenever, therefore, a priest is aware that he is attending a typhoid patient who has been a heavy drinker, he should always administer the last rites as early as possible. And as it is with typhoid, so with pneumonia and erysipelas. Again, when there is hæmorrhage from the bowels or when the temperature attains 105° and is persistent, there is every reason for the priest to administer the last Sacraments. In the majority of cases death is the result of excessive fever.

A word now upon diphtheria and puerperal fever. For our purpose we may place diphtheria under the head of fevers. It is both contagious and infectious, being an epidemic and contagious sore-throat accompanied with exudation of false membranes on the tonsils. The general symptoms are low spirits, headache, sleepiness, chilly feeling, high temperature, quick-beating pulse, and flushed features. In diphtheric patients there is a difficulty in giving Holy Viaticum on account of the state of the tonsils. Often it is best not to try to administer It.

In speaking of puerperal fever, I would preface my remarks with the observation that this is a fever of which a knowledge is most useful for a priest. It is engendered by the condition of the blood after parturition. In this delicate condition a woman is liable to septicæmia or blood-poisoning, and it may be brought about by scarlet-fever, or any other fever, as well as erysipelas; but, it must be observed, it can easily be induced by infection. For this reason

a priest should be especially careful not to go straight from a maternity ward or any other lying-in case, if he can possibly avoid it, to offer the consolations of religion to any other woman who is near her confinement, or who has given birth to a child less than three months before. The danger, of course, is not to the priest, but to the woman who, under such delicate conditions, is exposed to septicæmia.

In fatal cases it may be said the disease assumes a typhoidal condition. To conclude: just as in apoplectic fits, a priest should always anoint on account of the uncertainty of the issue; so, too, in puerperal fever cases the person so afflicted should be comforted with the last Sacraments on account of the existing danger. Hyperpyrexia and delirium are the concomitants of this disease.

This brings us, therefore, to the subject of delirium. In all fevers strictly so-called, owing to the high temperature, there is danger of delirium, more or less noticeable. Not seldom the person may become very delirious during the night-time and regain reason soon after daybreak. One sees this often in pneumonia cases. And this leads me to remark that the statement of O'Kane² that, "in all diseases where there is any reason to apprehend delirium, the priest should endeavor to administer the last Sacraments as early as possible," requires qualification. He tells us that Holy Viaticum should only be administered in cases of *probable* danger of death. Hence so far as *probability* of death is concerned, Holy Viaticum follows the same rule as Extreme Unction. Now there are many cases in which delirium may occur without there being any *probable* danger of death. We see instances of this in stubborn constipation and cellulitis. In many pneumonia patients the crisis does not happen till about the fifth day, and if it be a case of a young man, say thirty years of age, who has led an abstemious life, the chances are in his favor. In the cases therefore under contemplation it would seem that the right course to follow would be for the priest to hear the sufferer's confession and to administer Holy Communion, if possible, and await results. In the case of a pneumonia patient who had been addicted to drink, the duty of a priest is to administer the last Sacraments, as then there is always probable danger of death.

² Rubrics 327, § 781.

With regard to those in delirium, authors assert that Holy Viaticum may be given to them, provided it is known that they have lived good lives. But even in this case it is well to test the patient with an unconsecrated particle by way of guarding against possible irreverence.

Now I shall set down a list of diseases in which delirium is usually found or may arise, and make a few comments on the different diseases specified. I begin with what are strictly called fevers :

Typhoid Fever.—When temperature is 105° and continued, or when there is hæmorrhage from the bowels, always administer the last rites of the Church.

Typhus Fever.—A person suffering from this kind of fever should always receive the last Sacraments, owing to its deadly character.

Scarlet Fever.—Patient should receive all consolations of religion when temperature of 105° is persistent and breathing remarked to be very labored.

Rheumatic Fever.—The pulse to be especially noted. When it is very rapid and breathing is irregular and fitful, there is reason to administer the Sacraments, especially when pericarditis is feared.

Puerperal Fever.—Always give last Sacraments, owing to uncertainty of issue. In this case there is hyperpyrexia and consequent delirium, and in fatal stage it assumes typhoid condition.

Brain Fever.—Temperature should be carefully watched. In bad forms the patient is squint-eyed. Best for priest to do all he can for the sufferer, owing to the large proportion of deaths from this disease.

Among other diseases not strictly coming under the head of fevers in which delirium occurs or may occur may be enumerated :

Pneumonia.—This is recognized by the rusty-colored sputum, quick-beating pulse, high temperature, with quick respiration. Priest should especially notice signs of cyanosis. Advisable to anoint and give Holy Viaticum to a patient over fifty years of age. This should always be done in case of alcoholic subjects. In pneumonia there is danger of heart-failure if very severe.

Delirium Tremens, induced by drink.—Temperature to be

watched. If accompanied by pneumonia, all should be done at once for the patient; great strain involved upon the heart.

Influenza.—Look for dusky appearance of face. This shows heart affection and with high temperature is a very bad omen. In such a case all should be done for the spiritual welfare of the afflicted.

Erysipelas.—High temperature dangerous. If an alcoholic subject, chances of recovery are against the person.

Empyema.—If patient shows persistent high temperature and exhaustion, do all.

Pyæmia.—There is here often danger of pneumonia.

Diphtheria.—In such patients there is great difficulty in swallowing and consequently danger of suffocation. Great caution is required in administering Holy Viaticum. In severe cases the Holy Viaticum is best omitted. In instances that call for the operation known as tracheotomy, the sick person should certainly be anointed.

Phthisical Mania.—Owing to the advanced stage of phthisis in which this occurs, patient should always be anointed.

Pericarditis.—Of common occurrence in rheumatic fever. Swelling of feet and legs, irregular pulse, and cyanosis, call for immediate attention of the priest. In cases where pulsation is 140, there is distinct danger.

Acute Bronchitis.—When there are high temperature and labored breathing and conspicuous cyanosis, the priest should administer the last consolations of religion.

Diabetic Mania.—Note thirst; severe thirst is a dangerous symptom.

Cellulitis.—Often accompanied by pleuro-pneumonia, sometimes delirium; general marks of acute septicæmia.

Gangrene.—If of the lungs, generally fatal; conspicuously foetid breath. Hence the attending priest should be careful not to inhale the obnoxious breath of such a patient.

In concluding this paper it is proposed to answer some of the difficulties that may arise in connection with Extreme Unction and the administration of the Holy Viaticum.

1. Must a person be anointed *sub conditione* who has been

absolved conditionally on account of doubtful dispositions? This is a question that may have suggested itself to some of the readers of the REVIEW in the course of their priestly ministrations. Father Lehmkuhl³ says on this matter, "Neque adjici debet *conditio*. 'Si dispositus es'; extrema unctio enim *absolute* conferri debet, si homo capax est unctionis sacramenti valide recipiendi, sub conditione tum tantum, quando dubium est, num valide recipere possit."

One would administer the Sacrament of Extreme Unction *sub conditione*, therefore, (a) when there is a doubt as to whether the person is dead or alive; (b) when it is doubtful whether a child has arrived at the use of reason; (c) when it is doubted whether the person ever enjoyed the use of reason. To give Extreme Unction *absolutely* under such circumstances would be to endanger the *valid* administration of the Sacrament. But when it is a question of the *doubtful dispositions* of the recipient, the rule is either to anoint *absolutely* or not at all. A man cannot be anointed "si constet de indispositione." But when it is not certain that he is indisposed, the Sacrament must be given *absolutely*. Hence it follows that should one discover after anointing a sick person that the Sacrament had been received in bad dispositions, such a one should not be anointed again, "in eodem periculo mortis," for the reason that "gratia reviviscit"—the Sacrament having been received "valide sed informe." Since Extreme Unction can only be received once "in eodem periculo mortis," it is classed in this respect with Confirmation, Marriage, and Holy Orders, in which cases the Sacrament would not be repeated, though received in mortal sin.

Concerning this matter St. Alphonsus says in answer to the question, "An possit dari hoc sacramentum validum sed informe, ita ut recedente obice gratia conferatur?" "Affirmant *communiter* Suar. Dicast. Salmant. Croix. Palm.," etc. Again he says, "Hinc inferunt Salmanticenses (ibidem cum aliis) quod si infirmus bonâ fide vel sensibus destitutus, sacramentum *suscepit in mortali* sufficit quod postea attritionem habeat ad gratiam recipiendam; secus in mala fide. Id autem currit, si obex tollatur perseverante eodem morbo et periculo; saltem quoad effectum specialium auxiliorum."

³ *De Ext. Unct.*, p. 406, § 577.

To sum up. If a man receive Extreme Unction *in mortali*, and his bad dispositions were not culpable at the time ("bona fide vel sensibus destitutis"), attrition afterwards would be sufficient to make the "reviviscentia gratiae"; if, however, his bad dispositions were culpable at the time, more than attrition would be necessary for "reviviscentia," i. e., *perfect* contrition or the Sacrament of Penance. In either case there would be "reviviscentia." Hence it becomes clear that all this teaching is practically ignored, if the Sacrament of Extreme Unction be imparted conditionally on account of doubtful dispositions of the person to be anointed, because, then, there could be no "reviviscentia" of something, which by the very hypothesis of the case had never been given at all.

2. Our next question is: What must be done in reference to the Paschal precept when a person is not in danger of death, yet cannot fast? When a person is suffering from a disease which does not expose him to a danger of death, yet is a lingering one, Holy Communion cannot, says Father Lehmkuhl, be given to one *not* fasting; although the sick person cannot remain long without food. But this is a reason, nevertheless, why *sometimes* Holy Communion should be given shortly after midnight. For the law which prohibits the administration of Holy Communion before (five o'clock), yields to the still graver law which enforces the reception of Holy Communion *sometimes*. The law, again, respecting the hour of administration is not so serious or binding as the law of fasting.

Let me quote Father Lehmkuhl's words:⁴ "Si autem morbus diuturnus quidem, sed nullatenus letalis est, S. Eucharistia non jejuno dari nequit, etsi aegrotus sine cibo diu manere non potest; at haec est ratio, cur aliquoties media nocte vix elapsa ad eum deferri possit vel etiam debeat. Nam lex Eucharistiam non noctu deferendi ecclesiastica est neque adeo gravis; sumendam esse aliquando Eucharistiam, legis divinae interpretatio est; neque ullo modo ecclesia censetur fideles aegrotos adstringere velle, ut potius non recipiant S. Sacramentum, quam ut noctu aliquoties in anno recipiant."

As regards people receiving Holy Communion not fasting in order to satisfy the Paschal precept, "auctores scinduntur." For

⁴ P. 117, *De Euch.* sect. 161-2.

instance, Elbel and Witasse maintain that Holy Communion can be given to one not fasting, but only *occasionally*; whereas Toletus and Tournely assert that it can be given when there is urgent cause, *e. g.*, Paschal Communion.⁵ Nevertheless it would appear that if the opinions of theologians were weighed in the balance, the weight of authority would be on the side of those who forbid the practice of giving Holy Communion to those not fasting, even for the fulfilment of the Paschal precept, since in such a case so long as a person could not fast, the obligation ceases in his regard. The best authorities suggest that the course to pursue is to take Holy Communion to such a one immediately after midnight. Like Lehmkuhl, the best authorities would seem to maintain that Holy Communion can only be administered to one not fasting when there is probable danger of death. As regards the administration of Holy Viaticum, it can always be given to those not fasting, when fasting would give rise to any inconvenience.

3. Another practical question is, into how many parts may one Host be divided. If we go to Lehmkuhl, we find him saying⁶ "*licet tamen, si necessarium est, parvas hostias dividere, sed summum in duas vel tres partes, ne particula nimis parva evadat.*" A consecrated particle, therefore, may not be divided into more than *three* parts. In Ireland, I believe, people will fast in order to receive Holy Communion, when they get wind of the fact that a priest is going to communicate a neighbor, *e. g.*, in time of the Jubilee.

4. Another question is this: Is it lawful, by reason of inconvenience, to give two Hosts, to one person, *per modum unius*? A decree expressly approved by the Holy See has been issued concerning this matter, S.C.C., Feb. 12, 1679, ab Innoc. XI, "*neque plures hostiae parvae dandae sunt.*"⁷ Wherefore it may be stated that the inconvenience of having to carry back the Blessed Sacrament a considerable distance, for example, does not justify the administration of two hosts *per modum unius*. It must be done in this case as in others—for instance, when a priest finds a person had broken his fast, or is seized with vomiting, or when only a

⁵ Vide O' Kane : *Rubrics*, p. 375.

⁶ P. 100, § 138.

⁷ Vide Lehmkuhl, p. 100, sec. 138.

portion of a Host can be administered, he would have to take the Blessed Sacrament back again. Distance, then, or singular inconvenience would not warrant the violation of the above decree. The difficulty that at times arises of having to carry the Blessed Sacrament about with one, even for some time, and in the public wards of a hospital, is only part and parcel of what is unavoidable in a missionary country,—I mean the taking of the Blessed Sacrament to the sick without any of those public external signs of reverence which are due to so august a mystery and which are strictly prescribed for a Catholic land.

5. Is there any obligation for a person to receive Holy Viaticum if he is seized with a mortal sickness soon after receiving Holy Communion?

Let us again consult Father Lehmuhl. He says:⁸ “Qui subito in mortis periculo constituitur non *certo* tenetur ad sumendam Sacram Eucharistiam, quando circiter una ante hebdomada Communionem sumpsit, *maxime* si mortis periculum ex causa intrinsecus orta creatur, quae jam tunc praeparata erat. Verum *potest* pro viatico etiam ille Sacram Communionem sumere, qui eodem die, mortis periculo nondum ullatenus apparente, Sacram Communionem ex devotione sumpsit atque postea in mortis periculo inopinato constituitur, quamquam *minime* tenetur.”

A person, therefore, who has communicated within a week is under no obligation to receive Holy Viaticum, especially when the danger of death has arisen from some intrinsic cause; but such a one *may* receive Holy Viaticum, even though he has received Holy Communion the same day.

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WHAT ARE WE TO THINK OF MODERN SPIRITUALISM?

THIS question has been asked many scores of time and will continue to be asked for many a long year. The rise of modern spiritualism is within the memory of most. Commencing in New York in the Fox family, it spread over Europe very

⁸ Vol. II, p. 106, § 146, sec. 4.

rapidly, so that in the year 1853 it could be described as an epidemic. Contact with the unseen world exercises a strange fascination over the human mind, and modern spiritualism seemed to offer an easy means of communicating with the spirit world, the existence of which is so deeply ingrained into our nature. It would be hazardous to attempt to estimate the number of people who frequent *séances*, just as it would not be easy to count the magazines and periodicals devoted to spiritualism and which exercise a most active propaganda in its behalf.

When first in vogue, much hostile criticism was evoked and many were sceptical to the last degree; but the early enthusiasm died away, and with it the early hostility it had evoked. But spiritualism had come to stay, and nowadays must be looked upon as an accepted fact. With many it has become a passion as inveterate as gambling; for many it serves in lieu of more healthy religious feeling; and in others it evokes merely passing curiosity.

Before we can answer the question, What are we to think of modern spiritualism? we must clearly understand what it is.

THE SOCIETY FOR PSYCHICAL RESEARCH.

In 1882 the Society for Psychical Research was instituted, and thus announced its object in its opening manifesto: "It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic."

Six committees were established with the object of undertaking certain special fields of inquiry. Of these special questions, Nos. 1 and 5 concern us most nearly: "1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception. 5. An inquiry into the various psychical phenomena commonly called spiritualistic; with an attempt to discover their cause and general laws."

After fifteen years of work, during which were published several volumes of reports, a summary of the results obtained was drawn up in 1897 by Mr. Frank Podmore, and published under the title of *Studies in Psychical Research*.

The inquirers have endeavored to marshal as large a body of reliable facts as possible, and in many cases they have laid bare a series of astounding frauds, and—what is more interesting—have found that the most difficult point with which they had to deal was the unconscious fraud. There lies latent in the human character in every walk of life an often unsuspected “anxiety to shine.” Reason may suppress it; waking thoughts may make us blush for it; but it is there none the less, and reappears all too surely in those states which may be described as “automatic” or “somnambule” consciousness. The real source of error, the investigators say, “is the sub-conscious sophistication of the record owing to the instinctive tendency of the imagination to dramatic unity and completeness.”

At the same time these inquiries have brought them into contact with many strange events and with many uncanny tales that demanded an explanation. Apparitions, wraiths, premonitions, seemingly supernatural powers, trances, phenomena of consciousness, which were beyond the region of fraud, were either to be suppressed or explained on some philosophical system; or, if the worst came to the worst, accepted as real manifestations of the supernatural.

Here we are concerned solely with the facts brought forward in favor of spiritualism and with the explanations of them proposed by the investigators on the part of the Psychical Society.

SPIRITUALISTIC SÉANCES.

The main features in the spiritualistic manifestations may be grouped under the heads of—(a) apparitions of materialized spirits, *i. e.*, spiritual beings seemingly rendered visible by material envelopings; (b) predictions of the future; (c) minute knowledge of the past or present of members of the auditory; (d) levitation of the human body, as in the case of Daniel Home, whose body was said to be frequently raised from the ground; (e) strange sounds due to no known cause, such as the playing of musical instruments as they floated, untouched by human hands, through the air; also remarkable knocks and rappings often accompanied by strange antics on the part of the furniture; and, lastly, (f) a marvellous power over natural forces, such as fire; this seems to have

been possessed by several "mediums." All these things were of common occurrence at the *séances*, and might be varied to any extent.

Their frequent occurrence, their startling nature, the knowledge displayed of many occult things, enabled the spiritualists to maintain that they were due to the spirit-world with which they professed to be in contact. With many it became a species of religious mania, more especially when answers were returned which inculcated a certain morality, and which further averred that this life was but a transitory state of preparation for another or spirit life.

APPARITIONS.

Let us, first of all, examine the class labelled "apparitions." It would be folly to deny that these have taken place at *séances*. Men of culture and integrity have testified to their occurrence. How, then, can they be explained? Are they realities? To take a case in point. When a mother is induced to go to a *séance* in order to see her recently-deceased child—if she is allowed to see it, does she see a reality, or is there some illusion? Waiving for the moment the element of fraud, one of three answers may be returned to this question. First, it may have been an ocular illusion; but this is only to put the difficulty further back. An illusion may arise from the state of the blood, or from the state of the nerves. Violent migraine will often make us visionaries for a time. Or it may be that a tiny clot of blood in one of the vessels of the eye distorts our vision, as Sir Lauder Brunton recently explained in the *Journal of Mental Science* (April, 1892). But this will not explain a persistent sensation, nor one which is shared in by many simultaneously. Must we then answer that it is a reality? May it not be something real, *i. e.*, something objectively outside of us, yet not what it purports to be? If we grant the existence of the spirit-world, can we not readily conceive that spirits may clothe themselves with material forms, and thus render themselves visible and palpable to us? Could they not, moreover, assume the forms which we wish to see, and thus deceive us into thinking that we really did see them?

TELEPATHY.

Another answer, however, has been suggested which needs careful examination. There is a force whose existence we cannot reasonably doubt, namely, telepathy, a force by which one mind can be acted on by another mind without any physical contact, even though the distance between the two minds be very great; indeed, the distance seems to have no retarding or minimizing influence upon this peculiar action. We have a very practical though very ordinary instance of telepathy in the disconcerting fact that when we have turned round to have another look at the man who has just passed us in the street we find that he, too, has turned round to have just another look at us. The same electrical influence, if we may so call it, may be the explanation of many feelings which we class as premonitions. Cases are certainly not rare where persons have suddenly, and for no explicable cause, thought of some one dear to them and felt a strange unaccountable feeling that all was not well with them, a prevision which has sometimes been proved to be well-founded. This may also be the explanation of what are known as "wraiths"—those sudden appearances of persons lately dead, or just at that moment dying—to others who are dear to them. It *may be* that the mind of the dying person is so deeply occupied with the thought of the absent one, that at the moment when the bonds of the flesh are about to be loosed, the mind, hardly contained within its own tenement, has a redoubled power of acting upon the absent one, and thus suddenly appears to him. We say advisedly *may be*, for we feel that this explanation of "wraith" is quite inadequate.

It should be further remarked that this action of mind upon mind is not always merely unconscious, but can at times be deliberately induced, and a remarkable instance of this is given in the *Records of the Society for Psychical Research*:

"V.—From the Rev. Clarence Godfrey.

"I was so impressed by the account on p. 105 that I determined to put the matter to an experiment.

"Retiring at 10.45 (November 15, 1886) I determined to appear, if possible, to a friend, and accordingly set myself to work with all

the volitional and determinative energy I possess, to stand at the foot of her bed. I need not say that I never dropped the slightest hint beforehand as to my intention, such as could mar the experiment, nor had I mentioned the subject to her. As 'agent' I may describe my own experiences.

"Undoubtedly the imaginative faculty was brought intensely into play, as well as the volitional, for I endeavored to *translate myself*, spiritually, into her room, and to attract her attention, as it were, while standing there. My effort was maintained for perhaps eight minutes, after which I felt tired and was soon asleep.

"The next thing I was conscious of was meeting the lady next morning (*i. e.*, in a dream, I suppose?) and asking her at once if she had seen me last night. Her reply came 'Yes.' 'How?' I inquired. Then in words strangely clear and low, like a well audible whisper, came the answer, 'I was sitting beside you.' These words, so clear, awoke me instantly, and I felt I must have been dreaming; but on reflection I remembered I had been 'willing' before I fell asleep, and it struck me 'This must have been a reflex action from the percipient.' My watch showed 3.40 A.M. . . ."

Mr. Godfrey received from the percipient on the 16th of November an account of her side of the experience, and at his request she wrote as follows:

"Yesterday, viz., the morning of November 16, 1886, about half past three o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange restless longing to leave the room and go downstairs. This feeling became so overpowering that at last I arose and lit a candle and went down, thinking that if I could get some soda water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style and with an expression on his face that I have noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking up a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, refrained from doing so."¹

¹ *Studies in Psychological Research*, p. 258.

IS TELEPATHY AN ADEQUATE EXPLANATION?

Granting the absolute veracity of this incident—and we see no reason to doubt it—it is clear that brain can act upon brain even at will, although this is certainly of rare occurrence and probably restricted to highly electrical or magnetic individuals. But does this solve the question of apparitions at spiritualistic *séances*? Can these rare manifestations of thought-transference—wonderful proofs as they are of telepathy—can they suffice to explain the constantly recurring, and not isolated, cases of apparitions seen, not by one person, or once, or for a fleeting moment, but for a considerable space, by many people assembled together in a room? Can they explain the fact that all see the same object independently of the state of their brains or nerves? Will they serve to explain apparitions which are summoned at will and which moreover speak and convey connected information? We feel, for instance, that neither telepathy nor its correlative, thought-transference, will explain such a case as the following:

“W. L. (July, 1888), butler, entered Mr. Z.’s service in October, 1885. Was much disturbed from the outset by loud noises—as of barrels rolling about, doors banging, men wrestling together, etc. On March 9, 1886, when coming out of the library, he saw a figure standing before him dressed in a brown garment with two tassels at the side. The head could not be seen, only a black mist in its place. He turned to run away, and felt a cold touch, as from a cold hand, on his left side, and was ill for the rest of the day. Later, when decorating the dinner-table with flowers, he looked up and saw the same figure. Some weeks later Mr. and Mrs. Z. and a few friends tried table-turning. W. L., coming up with the grog-tray, saw the same figure again.

“The spirit communicating through the table then promised to appear at 11 P.M., one evening in the drawing-room, and W. L. was requested to be present. The gas was turned low and the drawing-room door left open. As the clock struck 11, ‘it’ walked slowly in. The dress was of the same shape as the apparition seen by W. L., with large loose sleeves and two tassels. It seemed as if made of light Japanese flowered silk. The face was haggard-looking, with a long, thin nose; the hair fair and hanging over the shoulders. The figure remained for some minutes; disappeared when the gas was turned up;

and then re-appeared. W. L. followed the figure to the cellar, and the spirit indicated that treasure was buried there. Two days later, when W. L. was in the cellar, the figure again appeared, and indicated the precise spot where the treasure was concealed. The floor of the cellar was dug up, but no treasure was found. . . . At the *séances* seven persons were present. Of these, three saw the figure. The figure appeared at the *séances* on four different occasions. . . . So far as Mrs. Z. knew, all three saw the same figure. Mrs. Z. saw the face distinctly, and subsequently recognized it in a photograph of a lady who had lived in the house a few years previously. Mrs. Z. did not come to the neighborhood until some years after this lady's death, and had never previously seen her or any picture of her."²

We may also give here an exceedingly curious instance of an apparition of one living person to another. It is attempted to explain it as due to telepathy, but with what success is doubtful.

"From Frances Reddell.

"ANTONG, TORPOINT, DEVONSHIRE.

"December 14, 1882.

"Helen Alexander (maid to Lady Waldegrave) was lying here very ill with typhoid fever, and was attended by me. I was standing at the table by her bedside pouring out her medicine, at about four o'clock in the morning of October 4, 1882. I heard the call-bell ring (this had been heard twice before during the night in that same week), and was attracted by the door of the room opening, and by seeing a person entering the room whom I instantly felt to be the mother of the sick woman. She had a brass candlestick in her hand, and a red shawl over her shoulders, and a flannel petticoat on, which had a hole in front. I looked at her as much as to say, 'I am glad you have come,' but the woman looked at me sternly as much as to say, 'Why wasn't I sent for before?' I gave the medicine to Helen Alexander, and then turned around to speak to the vision, but no one was there. She had gone. She was a short, dark person, and very stout. At about six o'clock that morning Helen Alexander died. Two days after, her parents and sister came to Antong, arriving between one and two o'clock in the morning. I and another maid let

² *Studies in Psychical Research*, p. 315.

them in, and it gave me a great turn when I saw the living likeness of the vision I had seen two nights before. I told the sister about the vision and she said that the description of the dress exactly answered to her mother's, and that they had brass candlesticks at home exactly like the one described. There was not the slightest resemblance between mother and daughter.³

“FRANCES REDDELL.”

Is it possible to explain this by saying that the dying girl was naturally thinking of her mother, and perhaps would picture her mother as she would have looked under such circumstances, and that this picture was so vivid as to be transmitted from her mind to the brain of the maid who was attending her? What about the bell ringing?

Mr. Podmore's criticism upon an instance similar to the two foregoing is as follows:

“Collective percipience forms one of the most interesting problems presented by this inquiry. *It need hardly be said that we do not regard it as any evidence that the thing seen is objective in any sense.* [Italics are mine.] If we may infer . . . that the vision was not merely an illusion, and was not suggested by one percipient to the other verbally, we have here two alternative hypotheses: (1) That each percipient is affected independently by a distant mind; or (2) that the hallucination originating telepathically or otherwise in one percipient is transferred telepathically to his co-percipient. The first explanation seems the simplest and most probable when the two percipients are a considerable distance apart. But instances of this kind, as already said, are rare. The second explanation is that which is to be preferred in most cases, for several reasons, of which the chief is that the impressions of the two percipients when in the same locality are, as said, nearly always similar; whereas if independently originated we should expect them to be frequently dissimilar.”⁴

Can we feel that this is satisfactory or adequate?

LEVITATION.

Again, let us take the instances of what is called “Levitation,” which has undoubtedly occurred in the case of many “mediums,”

³ *Studies in Psychical Research*, p. 259.

⁴ *Studies in Psychical Research*, p. 265.

and which was especially noteworthy in the case of Daniel Home. And here again let us premise that we abstract altogether from fraud, though of this more anon. We will give at length one account of the levitation of Mr. Home, because it is so remarkable and because it includes all other cases :

“Amongst the most remarkable evidence was that tendered (to the second sub-committee) by the Master of Lindsay, now the Earl of Crawford and Balcarres, F.R.S. He testified to having seen Home float about the room. . . . Two years later (1871) he thus describes in detail an instance of levitation to which he had referred in his evidence before the Committee :

“I was sitting with Mr. Home and Lord Adare and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the two windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on. We heard the window in the next room lifted up, and, almost immediately after, we saw Home floating in the air outside our window. The moon was shining full into the room ; my back was to the light, and I saw the shadow on the wall of the window’s sill, and Home’s feet six inches above it. He remained in this position for several seconds, then raised the window and glided into the room feet foremost and sat down.

“Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said, still entranced, ‘I will show you’; and then with his back to the window he leaned back and was shot out of the aperture, head first, with the body rigid, and then returned quite quietly. The window is about seventy feet from the ground.

“It should be added that Lord Adare and the cousin referred to, Captain C. Wynne, have given independent corroboration of Lord Lindsay’s account of this incident.”⁵

Mr. Podmore’s comment on this is: “It is difficult to suppose

⁵ *Studies in Psychical Research*, p. 52 ; and *Journal S. P. R.*, August, 1880, p. 108.

that the most imbecile laxness of observation, or the most fatuous disregard of elementary precautions, would account for . . . the elongation and levitation of Mr. Home, as witnessed in a lighted room at close quarters by the Master of Lindsay and Lord Adare. I could find myself unable to conceive that simple trickery could, under the circumstances described, be adequate to the effects reported. Short of admitting the phenomena as genuine, I can suggest but one plausible explanation—that the witnesses were to some extent hallucinated.”⁶ How this hallucination might have taken place he proceeds to suggest, but his suggestion is nugatory, and we suspect that if Mr. Podmore were questioned, he would himself frankly admit its insufficiency. All readers of Catholic hagiography are acquainted with the strange ecstatic “flights” of St. Joseph of Cupertino. If the levitations or “flights” of Mr. Home are to be explained as hallucinations on the part of the witnesses, why not also so explain those of St. Joseph of Cupertino? Yet with him it was a frequent occurrence, witnessed by many different persons.

PRETERNATURAL SOUNDS.

Let us take now the strange and presumably preternatural sounds that are frequent accompaniments of spiritualistic meetings. The spirit is supposed to communicate by raps on the table or on the walls, and often manifests its presence and its wish to be communicative by means of such rappings. This was particularly the case in the early days of spirit manifestations, when loud knocks and other startling noises were heard, particularly in the neighborhood of two little girls in the Fox family. These were explained by Professors Flint, Lee, and Coventry, of Buffalo, as produced by rapidly partially dislocating and restoring the knee and other joints. But will such an explanation as this, however possible in an individual case, cover the moving of furniture, the musical sounds, the quasi-human voices, the ringing of bells, and other similar phenomena which are abundantly attested?

Those who reject the preternatural in all such spiritualistic manifestations are bound to have recourse to fraud or hallucination or some psychical processes, the nature of which we can only

⁶ *Studies in Psychical Research*, p. 120.

partially guess. But the truth would seem to be that, though all these causes may be and very probably are at work, yet no one of them, nor all of them collectively, can be taken as adequately covering all the phenomena.

THE CATHOLIC VIEW.

To the Catholic theologian the answer is easy, and an amply adequate cause for all these phenomena may with confidence be assigned. There is a spirit-world, as the Scripture teaches and as Holy Church has defined. And this spirit-world is divided into two hosts, which are marshalled respectively under the banners of good or of evil—the angels of God who stood firm in the conflict, Satan and his host who rebelled. These latter are mighty intelligences, even though fallen; they are the instruments of God, who works His will and carries out the government of the universe through His good angels, in His all-wise Providence permitting the powers of evil to strive for the mastery with Him over the souls of men: “For God created man incorruptible, and to the image of His own likeness He made him. But by the envy of the devil, death came into the world: and they follow him that are of his side.”⁷ We know, too, that our Saviour Himself suffered the devil to tempt Him, in consequence of which St. Paul says: “Put ye on the armor of God, that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places.”⁸ And that these angels appear to men and walk and talk with them, not merely in the imaginations of those who fancy they behold them but also as objective realities, is proved by St. Thomas in an argument which may be applied again and again to show the insufficiency of the explanation of spiritualistic apparitions by mere thought-transference. “There are some,” he says, “who declare that the angels never assume bodies, and that all that we read in the Bible about apparitions of angels took place in prophetic vision, that is, were merely in the imagination of the beholder. But this view is opposed to the evident sense of the Scriptures. For what is

⁷ Wisdom 2 : 23–25.

⁸ Ephes. 6 : 11, 12.

seen by an imaginary apparition is only in the imagination of him who sees it, and *hence is not seen by everybody indiscriminately*. But the Bible sometimes tells us of angels so appearing as to be seen by all alike; thus the angels who appeared to Abraham were seen by him, and by his whole household, and by Lot and by the inhabitants of Sodom. Similarly the angel who appeared to Tobias was seen by all. From this it is clear that these apparitions took place by a corporal presence by which we see something which is outside of us, *and which can be therefore seen by everybody.*"⁹

He then proposes the difficulty that these bodies thus assumed by the angels cannot be formed of earth or water, else they would not disappear instantaneously; nor of fire, for it would burn those who came near; nor of air, which has no shape or color. He suggests in answer that probably these bodies are formed of air which, when condensed, is capable of being moulded into shape and also of receiving color, as is clear from the case of the clouds.¹⁰

We may argue, then, that illusion will explain many so-called apparitions; that thought-transference and telepathy will explain certain others, and that fraud undoubtedly plays an important part in many *séances*. Nevertheless none of these causes is adequate to explain persistent phenomena visible to many at once. If we once grant the existence of a body of evil spirits, whose malignity St. Peter so well sums up in his well-known words: "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour;"¹¹ and if we recollect the craving of the human mind for contact with the world beyond the veil, a craving which insists on being satisfied whether by true or false religion, it is easy to go a step farther and allow the possibility, nay, the probability, that when man unduly craves such knowledge, the evil spirit will be only too willing to help him. For he has marvellous power over the elements and the forces of nature, and why should he not use them for the seduction of foolish man, as he did of old in

⁹ *1a pars* L. I, 2.

¹⁰ By "air" St. Thomas, of course, means any vapor; by "water" he understands this element in its liquid state.

¹¹ I Peter 5: 8.

Pharaoh's court? Strange sounds are nothing to him; to bring hot-house plants and tropical shrubs suddenly into the room, regardless of the season of the year, is child's play to him; to raise up men's bodies, more especially when they wish for it, is an easy matter for him. How does he do it? We know not; we can only conjecture. He may use those forces of nature at whose existence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation; he may use telepathy and thought-transference; he may know the secrets of brain-waves, as psychicists call them; the undulations of the ether and the sensitiveness of the brain-cells to various impressions may be no mystery to him. Why should he not use them? The fact remains that *we* cannot use them at beck and call. We do not know their secrets and the mode of employing them for our own ends. What spiritualistic medium has ever had a profound knowledge of chemistry, still less of psychic science? Can it be that they are *naturally* far in advance of our leading philosophers and students of mental science? And so much in advance of them as to be able to do at will what the most electrically-constituted natures have only rarely succeeded in accomplishing at the cost of much labor and effort?

PREDICTIONS.

But what about the predictions of the future which are sometimes so marked a feature of these *séances*. A poor woman told the writer a short time ago that she had gone somewhat unwillingly to a *séance*, where one of her neighbors had worked upon her curiosity, and she had at last consented to see what it was like. Imagine her amazement when in the middle of the proceedings the medium suddenly turned to her and said, "Your daughter is up to her neck in water!" On returning home she found that her daughter's dead body had just been brought in; she had fallen into a deep pool when trying to cross the common in the twilight.

Again, take the following instance from the Proceedings of the S. P. R., as quoted in *Studies in Psychical Research*, p. 348:

"The following case was communicated to me by a lady of my acquaintance, whose accuracy in ordinary matters can be relied on.

She was introduced some years since by William Lloyd Garrison to a clairvoyante medium in Boston, U. S. A. :

"II. *From Mrs. P.*

"Though I had only arrived in Boston the day before, her guides instantly recognized that I had come over the water, and opened up not only my past life, but a great deal of the future. They said I had a picture of my family with me, and on producing it the medium told me (in trance) that two of my children were in the spirit world, and, pointing to one son in the group, she said, 'You will soon have this one there; he will die suddenly, but you must not weep for him; he will be taken from the evil to come. It is not often permitted to tell these things, but we see it is best for you, that you may know it is no accident.'

"I had not been home many weeks before my son, a brave boy of seventeen, was killed at a game of football."

PSEUDO-PROPHECY.

We have two instances of knowledge which could not be obtained by human means. Putting fraud aside, and it is difficult to see how it could be of assistance in the above cases, and supposing the truth of the two stories, it follows that this knowledge was either preternaturally or supernaturally obtained,—supernaturally, if no created mind could know it; preternaturally, if, though beyond the scope of the human mind, and thus unusual, it lay within the ken of *some* created intelligence. St. Thomas' doctrine of God's foreknowledge of mere contingencies will help us here. We must premise that "with the Father of Lights . . . there is no change or shadow of vicissitude;"¹² with Him there is no past, present, or future; His measure is eternity, which has been well defined as *nunc stans*—not time, which has been equally well defined as *nunc fluens*. His eternal decree has arranged all the temporal succession of events which follow one another in an orderly procession or sequence in time, but not with regard to Him, who sees them all in the one calm gaze of eternity. For the production, however, of this orderly sequence of temporal changes He has prepared a vast series of causes, each bringing about their due effects in different ways. He sees what

¹² St. James I : 17.

to us is future, in itself as actually present to the gaze of His eternity, quite irrespective of the created causes which He has arranged for its production in time ; not so we finite beings who must needs gauge all things by time and must see them in their successive order. Still, when these duly ordered causes are near producing their effects, we can by an inspection of those causes, very frequently divine with tolerable certainty what those effects will be ; and the clearer our intellect, the more unclouded our mind, the more searching will be this gaze into created causes and this divination of their future effects. And St. Thomas thus applies this doctrine in his discussion upon the distinction between true and false prophecy : " But evil spirits, striving to destroy the truths of faith, just as they make an ill-use of miracles so as to teach men falsehood and so as to weaken the arguments for the true faith, and yet do not work real miracles, but rather produce effects which seem to men miraculous, as we have shown above ; so also do these evil spirits abuse prophetic declaration, not indeed by truly prophesying, but by foretelling certain things according to the ordering of certain causes hidden from us men, so that they may appear to foreknow the said things in themselves ; and though these contingent effects arise from natural causes, nevertheless the aforesaid spirits by the depth of their understandings can know more than men can, for they know when and how natural causes can be hindered from producing their effects ; and hence when they foretell the future, they appear more marvellous and more truthful than the most learned men." ¹³

Thus in the case mentioned above of the poor woman whose daughter was drowned, the spirit at work may have actually seen the event which was presumably taking place at the moment ; while, in the second instance, a knowledge of the working of a certain series of causes would lead him to the conjectural knowledge of the lad's death, a conjecture which after events prove to have been well-founded. Here it should be remarked that we only hear of those cases where the conjecture has been verified : no record is kept of those cases where events have falsified even the most sagacious interpretation of the probable course of events.

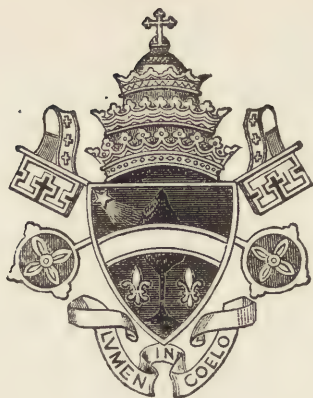
¹³ *Contra Gentiles*, lib. III, cap. cliv.

The adequacy of such an explanation of the marvels witnessed at *séances* cannot be doubted. It will only be unsatisfactory to those who doubt the doctrine of the existence of the spirit-world and of their very intimate relations with us. It should be noticed, moreover, that it alone of any theory explains the undoubted fact that many "mediums" who have performed prodigies which no conjuring or sleight-of-hand will explain, have yet been detected in fraudulent attempts to deceive. Prophecy was not an habitual gift any more than the power of working miracles; that is to say, they were gifts which could not be employed at will, but only according as God who bestowed them, designed at particular times to use His prophets or His saints as the vehicles of His revelation or of His interference with the ordinary course of nature. So, too, when a man allows himself to be the instrument of the powers of evil, he has not these evil spirits at his beck and call, nor are they in their influence over him irresponsible agents. They are *permitted* to do evil; no more. Consequently their action is intermittent, and so also is the acquired spiritualistic power of the medium. Hence, though often able to perform marvellous feats, the medium is not always able to do so at will, and is thus induced, for fear of losing credit, to supplement his occasional powers by *leger-de-main* or conjuring.

Is this a true estimate of spiritualism? It is certainly a reasonable one, and as an attempt to assign an *adequate* cause to a large or recurrent series of phenomena it is certainly more satisfactory than any other. And yet in what an absolute condemnation of the practice it necessarily results!

HUGH POPE, O.P.

Hawkesyard Priory, England.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA CIRCA MISSAM DE REQUIE.

R. D. Josephus Erker canonicus cathedralis Ecclesiae Labacensis, de consensu Rmi sui Episcopi, a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime flagitavit; nimirum:

I. Privilegium circa Missas de Requie concessum sacellis sepulcreti ex Decreto n. 3903, diei 8 Iunii 1896, et ecclesiae vel oratorio publico ac principali ipsius sepulcreti ex Decreto n. 3944, diei 12 Ian. 1897 ad I^{um}, favetne etiam sacellis, ecclesiis et oratoriis publicis sepulcreti, in quo olim cadavera sepeliebantur, quod sepulcretum tamen hodie quacunque ex causa derelictum est, ita ut defuncti in eo non amplius sepeliri soleant?

II. Praefatum privilegium favetne etiam ecclesiae parochiali, quae circumjacens habet coemeterium, quum in casu ecclesia parochialis revera evaserit ecclesia sepulcreti?

III. In anniversariis stricte sumptis laicorum, quae fundata sunt extra diem vere anniversariam ab obitu vel depositione, potestne sumi Oratio *Deus indulgentiarum Domine*?

IV. Anniversaria late sumpta, quae ex Decreto generali n. 3753 diei 2 Dec. 1891 pro fidelium pietate infra octavum Omnium Fidelium Defunctorum locum habent, suntne adeo praecise adstricta ad dictam octavam, ut aliis temporibus e. g. infra octavam Dedicationis ecclesiae vel Titularis ejusdem vel in uno ex Quatuor Temporibus non permittantur?

V. In ecclesiis ad chorum non obligatis plures Missas habentibus, in die Commemorationis Omnium Fidelium Defunctorum debetne esse una saltem Missa cum cantu de Commemoratione Omnium Fidelium Defunctorum, an omnes possunt esse lectae?

VI. Quaenam Missa de Requie sumenda est in ecclesiis unam tantum Missam habentibus, quando in die Commemorationis Omnium Fidelium Defunctorum occurrit alicuius defuncti dies depositionis?

VII. Ex Decreto n. 3944 diei 12 Ian. 1877 ad 3, et 3 Apr. 1900 ad 3 et 4 in una *Vicen.* Missae privatae die vel pro die obitus seu depositionis in ecclesiis et oratoriis publicis fieri permittuntur, si in iisdem etiam fiat funus cum Missa exequiali cum cantu, servatis servandis. Quaeritur: An funus cum Missa exequiali in cantu fieri debeat etiam in oratoriis *semipublicis*, ut fieri inibi possint praefatae Missae lectae de Requie?

VIII. Iuxta praefatum Decretum diei 3 Apr. ad 3 et 4 in una *Vicen.* in oratoriis privatis Missae, quae ibidem legi permittuntur, possunt esse de Requie *praesente cadavere in domo*. Quaeritur: Utrum haec praesentia intelligenda sit de praesentia non solum physica sed etiam morali in *domo*, quatenus ex gravi causa ex. gr. ob contagiosum morbum cadaver vetatur haberi in *domo*?

IX. Ex Decreto generali n. 3755 diei 2 Dec. 1891 Missam exequialem solemnem impediunt Festa duplicia I. classis solemniora, sive universalis Ecclesiae sive Ecclesiarum, *ex praecepto Rubricarum recolenda*. Quaeritur: Utrum haec ultima verba intelligenda sint tantum de Festis fori recolendis cum feriatione ex parte fidelium vel etiam de Festis chori sine feriatione, qualia sunt e. g. anniversarium Dedicationis propriae ecclesiae, Festum patroni regionis, dioecesis aut loci, quae non ubique recoluntur a populo?

X. Quaeritur: Utrum Missa de Requie cum cantu, quae ex praefato Decreto generali n. 3755 ad III, "celebrari potest pro

prima tantum vice post obitum vel ejus acceptum a locis dissitis nuntium die, quae prima occurrat non impedita a Festo 1 et 2 classis vel Festo de praecepto" cantari possit FERIA IV Cinerum, Vigiliis Nativitatis Domini et Pentecostes, FERIA IV, V, VI et Sabbato infra octavas Paschatis et Pentecostes, quum licet hae dies neque Festa sint de praecepto neque ritum 1 vel 2 classis habeant, excludunt tamen eadem Duplicia 1 classis?

XI. Quaeritur: 1. An in Missis de Requie, quae, abstrahendo a Missa exequiali solemnibus aliisque occasione huius lectis, in *Semiduplicibus et Simplicibus* occurrentibus ab obitu usque ad depositionem alicuius fiunt cum vel sine cantu, adhibendum sit idem formulare ac in die obitus seu depositionis? 2. An idem dicendum sit etiam respectu Missarum, quae celebrantur in biduo post factam ob gravem causam sepulturam, si occurrat Semiduplex vel Simplex?

XII. In Decreto n. 3822 diei 3 Apr. 1894 disponitur, "ut dum corpus Episcopi dioecesanis defuncti, sacris indutum vestibus, in propriae aedis aula majori publice et solemniter jacet expositum, Missae in suffragium animae ejus per totum mane celebrari valeant, iis omnibus servatis etc." Quaeritur: An haec dispositio necessario intelligi debeat de *Missis de Requie* pro defuncto Episcopo, dioecesano inibi celebrandis, idque nullo habito respectu ritus aut solemnitatis diei, qua celebrantur, sive sit Duplex majus aut minus, sive classicum vel Festum solenne?

XIII. Expositio Sanctissimi Sacramenti publica seu sollemnis, quae fit de licentia Ordinarii potestne fieri etiam cum pyxide collocanda in throno tabernaculi?

XIV. Expositio Sanctissimi Sacramenti privata, et minus sollemnis, quae fit cum pyxide intra tabernaculum, ostiolo patefacto, si sit permanens et ex causa publica, impeditne Missas de Requie?

XV. Sacerdos obligatus sive ex fundatione sive ex stipendio accepto ad celebrandam Missam pro uno vel pluribus defunctis, satisfacitne suae obligationi, applicando pro iisdem defunctis Missam officio diei conformem in Semiduplicibus aliisque diebus Missas quotidianas de Requie permittentibus, vel tenetur dictis diebus celebrare Missam de Requie, etiamsi fundator vel dans elemosynam, Missam de Requie expresse non postulaverit, nec Missa celebranda sit in altari privilegiato?

Sacra porro Rituum, Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit:

Ad I. *Negative.*

Ad II. *Negative.*

Ad III. *Affirmative.*

Ad IV. *Affirmative.*

Ad V. Missam in cantu de Commem. Omn. fid. defunct. in casu, non esse praescriptam.

Ad VI. Missa erit ut in die obitus.

Ad VII. *Negative* in casu.

Ad VIII. *Affirmative*, iuxta Decretum 3903 diei 8. Junii 1896.

Ad IX. *Negative* ad primam partem; *Affirmative* ad secundam, quoad festa localia solemniora.

Ad X. *Negative* in omnibus, iuxta Decr. Gen. n. 3922 diei 30 Junii 1896, § III, n. 2.

Ad XI. Ad 1^{um} et 2^{um}, adhibeatur Missa ut in die obitus, seu depositionis.

Ad XII. Missae lectae, in casu, permittuntur ad normam Decreti n. 3903, diei 8 Junii 1896.

Ad XIII. *Negative* iuxta Decreta.

XIV. *Affirmative*, in casu, iuxta Decretum n. 2390 *Varsavien.* 7 Maii 1746 ad 4.

Ad XV. Detur Decretum n. 4031 *Plurium Dioecesium* 13 Junii 1899, ad IV.

Atque ita rescripsit, die 28 Aprilis 1902.

L. + S.

D. Card. FERRATA, *Praef.*

D. PANICI, *Archiep. Laodic., Secret.*

II.

DECRETUM DIEI 9 MAII 1897 DE NOVENDIALI SUPPLICATIONE IN
HONOREM SPIRITUS SANCTI PRO SINGULIS ANNIS.

Reverendissime Domine :

Ad fovendum in christiano populo pietatis studium erga divi-

num Spiritum, Sanctissimus Dominus Noster Leo PP. XIII die IX Maii an. MDCCCLXXXVII ad universos episcopos, uti nosti, Litteras dedit encyclicas *Divinum illud munus*, apostolicae caritatis sapientiaeque plenas.

Plura in ipsis Beatissimus Pater de mysterio Trinitatis augustae, ac praesertim de praesentia et virtute mirifica Spiritus Sancti opportune edocuit: tum omnes e clero, nominatimque concionatores sacros, animarumque curatores maiorem in modum hortatus est, ut quae ad Spiritum Sanctum pertinent, diligentius atque uberius christiano populo traderent. Quo magis enim excitetur vigeatque in animis de Ipso fides, eo facilius christiani homines assuescent divinum Paraclitum, *altissimi donum Dei*, et amare ardentius et impensius implorare.—Adventantibus insuper sacrae Pentecostes sollemnibus, Summus ipse Pontifex per easdem litteras decrevit et mandavit ut per orbem catholicum universum, supplicatio novendialis in omnibus curialibus templis, et si Ordinariis locorum utile videretur, in aliis etiam templis sacrariisve fieret. Plura demum de thesauro Ecclesiae benigne in perpetuum largitus est sacrae indulgentiae munera, etiam per octavam Solemnitatis a fidelibus lucranda.

Iamvero Sanctitas Sua vehementer exoptat ut quae tunc, monendo hortandoque, edixit, ea in omnium animis, diligenti Cleri opera, et viva insideant, et perennes uberesque, ad maiorem divini Spiritus gloriam afferant salutariter fructus. Hanc ipsam ob causam exemplar earumdem Litterarum, iussu eiusdem Beatissimi Patris, ad Te una mitto.—Quoniam vero decursu temporis, ut aliquibi accidisse constat, a nonnullis existimatum est, decretum de ea novendiali supplicatione, ad supra dictum tantummodo annum MDCCCLXXXVII spectasse, magni refert ut sit apprime cognitum, quae in memoratis litteris sunt praescripta, tum de eadem supplicatione tum de sacrae indulgentiae muneribus, pro singulis in perpetuum annis sancita fuisse.—Quam quidem novendialem supplicationem eo magis Summus Pontifex vult omnibus enixe commendatam, quod ad finem sane praestantissimum, scilicet *ad maturandum christianae unitatis bonum*, de quo tantopere sollicita est Sanctitas Sua, eam ipsam praecipue ordinaverit.

Haec habui quae mandato augusti Pontificis Amplitudini Tuae perscriberem. Ipsa vero Sanctitas Sua spem certam fovet Epis-

coporum hac etiam in re navitati et industriae alacritatem Cleri, Deo bene iuvante, responsuram.

Interim A. T. fausta cuncta ex animo adprecor.

Romae, ex Secret. SS. Rit. Congr. die 18 Aprilis 1902.

L. + S.

D. Card. FERRATA, *S.R.C. Praef.*

D. PANICI, *Archiep. Laodic., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

CONCEDUNTUR INDULG. RECITANTIBUS NOVAM CORONAM SPIRITUS SANCTI.

LEO PP. XIII.

Ad perpetuam rei memoriam. Cum dilectus filius Noster Iosephus Calas Sanctus S. R. E. Diaconus Cardinalis Vives y Tuto, nomine etiam hodierni Praepositi Generalis Ordinis Minorum Capulorum atque universi Ordinis ipsius, enixas Nobis preces humiliter adhibuerit, ut fidelibus pie recitantibus Coronam Spiritus Sancti a SS. Rituum Congregatione approbatam, nonnullas indulgentias largiri de N.ra benignitate velimus: Nos ut tam frugifera exercitatio uberiori cum animarum fructu fiat, atque erga Paraclitum, plebis christianae obsequium amplificetur, votis huiusmodi annuendum existimavimus. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Ap. lorum eius auctoritate confisi, omnibus ac singulis utriusque sexus christifidelibus ubique terrarum existentibus pie ac saltem contrito corde quovis anni die recitantibus privatim sive publice dictam Coronam Spiritus Sancti quocumque idiomate, dummodo versio fidelis sit iuxta exemplar quod lingua latina exaratum in tabulario Secretariae Nostrae Breviarum asservari iussimus, in forma Ecclesiae solita de poenaliu numero septem annos totidemque quadragenas expungimus. Iis vero qui dictam Coronam habitualiter recitent ac die festo Pentecostes vel uno ad cuiusque libitum eligendo intra eiusdem festi octiduum die admissorum confessione expiati ac coelestibus epulis refecti quamlibet Ecclesiam vel publicum oratorium ubique terrarum situm visitent ibique pro Christianorum Principum concordia,

haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in D.no concedimus. Tandem largimur fidelibus ipsis liceat si malint plenaria ac partialibus hisce indulgentiis vita functorum labes paenasque expiare. Non obstantibus in contrarium facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium litterarum authenticum exemplar transmittatur ad Secretariam Cong.nis Indulgentiis Sacrisque Reliquiis praepositae, atque earumdem litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae praemunitis, eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die XXIV Martii MCMII, Pontificatus Nostri Anno Vigesimoquinto.

L. + S.

ALOIS. Card. MACCHI.

Praesentium litterarum authenticum exemplar transmissum fuit ad hanc Secretariam S. Congr. Indulgentiis sacrisque Reliquiis praepositae. In quorum fidem etc.

Datum Romae ex eadem Se.cria die 8 Aprilis 1902.

L. + S. FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

CORONA SPIRITUS SANCTI.

In nomine Patris et Filii et Spiritus Sancti. Amen.

Brevis Actus Contritionis.

Doleo, mi Deus, me contra te peccasse, quia tam bonus es; gratia Tua adiuvante non amplius peccabo.

HYMNUS.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
 Digitus Paternae dexteræ,
 Tu rite promissum Patris,
 Sermone ditans guttura.

Accende lumen sensibus,
 Infunde amorem cordibus,
 Infirma nostri corporis
 Virtute firmans perpeti.

Hostem repellas longius,
 Pacemque dones protinus :
 Ductore sit te praevio,
 Vitemus omne noxium.

Per te sciamus da Patrem,
 Noscamus atque Filium :
 Teque utriusque Spiritum
 Credamus omni tempore.

Deo Patri sit gloria,
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito
 In saeculorum saecula. Amen.

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terrae.

OREMUS.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti :
 da nobis in eodem Spiritu recta sapere ; et de eius semper conso-
 latione gaudere. Per Christum Dominum nostrum. Amen.

I.—MYSTERIUM PRIMUM.

De Spiritu Sancto ex Maria Virgine Iesus conceptus est.

Meditatio.—" Spiritus Sanctus superveniet in te, et virtus Altis-
 simi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum,
 vocabitur Filius Dei." (Luc. 1 : 35.)

Exercitatio.—Precare vehementer Divini Spiritus auxilium et

Mariae intercessionem ad imitandas virtutes Iesu Christi, qui est exemplar virtutem, ut conformis fias imagini Filii Dei.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

II.—MYSTERIUM SECUNDUM.

Spiritus Domini requievit super Iesum.

Meditatio.—"Baptizatus autem Iesus, confestim ascendit de aqua, et ecce aperti sunt ei coeli: et vidit Spiritum Dei descendentem sicut columbam, et venientem super se." (Matth. 3: 16.)

Exercitatio.—In summo pretio habe inaestimabilem gratiam sanctificantem per Spiritum Sanctum in Baptismo cordi tuo infusam. Tene promissa, ad quae servanda tunc te obstrinxisti. Continua exercitatione auge fidem, spem, charitatem. Semper vive ut decet filios Dei et verae Dei Ecclesiae membra, ut post hanc vitam accipias coeli haereditatem.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

III.—MYSTERIUM TERTIUM.

A Spiritu ductus est Iesus in desertum.

Meditatio.—"Iesus autem plenus Spiritu Sancto regressus est a Iordane: et agebatur a Spiritu in desertum diebus quadraginta, et tentabatur a Diabolo." (Luc. 4: 1, 2.)

Exercitatio.—Semper esto gratus pro septiformi munere Spiritus Sancti in Confirmatione tibi dato, pro Spiritu sapientiae et intellectus, consilii et fortitudinis, scientiae et pietatis, timoris Domini. Fideliter obsequere Divino Duci ut in omnibus periculis huius vitae et tentationibus viriliter agas, sicut decet perfectum Christianum et fortem Iesu Christi athletam.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

IV.—MYSTERIUM QUARTUM.

Spiritus Sanctus in Ecclesia.

Meditatio.—"Factus est repente de coelo sonus tamquam advenientis spiritus vehementis; ubi erant sedentes: et repleti sunt omnes Spiritu Sancto loquentes magnalia Dei." (Act. 2: 2, 4, 11.)

Exercitatio.—Gratias age Deo quod te fecit Ecclesiae suae filium, quam Divinus Spiritus Pentecostes die in mundum missus semper vivificat et regit. Audi et sequere Summum Pontificem, qui per Spiritum Sanctum infallibiliter docet, atque Ecclesiam quae est columna et firmamentum veritatis. Dogmata eius tuere, eius partes tene, eius iura defende.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

V.—MYSTERIUM QUINTUM.

Spiritus Sanctus in anima Iusti.

Meditatio.—“An nescitis quoniam membra vestra templum sunt Spiritus Sancti qui in vobis est?” (I Cor. 6: 19.)

“Spiritum nolite extinguere.” (I Thess. 5: 19.)

“Et nolite contristare Spiritum Sanctum Dei in quo signati estis in diem redemptionis.” (Eph. 4: 30.)

Exercitatio.—Semper recordare de Spiritu Sancto qui est in te, et puritati animae et corporis omnem da operam. Fideliter obedi divinis eius inspirationibus, ut facias fructus Spiritus; charitatem, gaudium, pacem, benignitatem, bonitatem, longanimitatem, mansuetudinem, fidem, modestiam, continentiam, castitatem.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

In fine dicas Symb. Ap. *Credo in Deum* ut professionem fidei, et *Pater, Ave, Gloria* semel ad intentionem Summi Pontificis.

Concordat cum suo Originali.

In quorum fidem etc.

Ex Secretaria Sacror. Rituum Congregationis, die 19 Aprilis 1902.

L. + S.

D. PANICI, *Archiep. Laodicen., S.R.C. Secret.*

II.

INDULG. 50 DIERUM CONCEDITUR TOTIES QUOTIES RECITANTIBUS
VERS.: “REQUIEM AETERNAM DONA EIS, DOMINE, ET LUX
PERPETUA LUCEAT EIS.”

LEO PAPA XIII.

Ad perpetuam rei memoriam. Oblatis Nobis precibus annuentes a dilecto filio Paulo Buguet praeposito generali Piacularis

Operis pro animabus derelictis loci "Montligeon" dioecesis Sagien., omnibus et singulis fidelibus ex utroque sexu ubique terrarum degentibus, contrito saltem corde, ac devote qualibet vice recitantibus versiculum cum responsorio "*Requiem aeternam dona eis, Domine, et lux perpetua luceat eis*" in forma Ecclesiae solita quinquaginta dierum indulgentiam concedimus, qua tantum liceat functorum vita labes poenasque. Non obstantibus contrariis quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium litterarum (quod nisi fiat, nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur, iuxta Decretum ab eadem Congregatione sub die xix Ianuarii MDCCLVI latum et a s. m. Benedicto PP. XIV Praedecessore Nostro die xxviii dicti mensis adprobatum, atque volumus, ut earumdem praesentium transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus habeatur fides, quae haberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die xxii Martii MDCCCII Pontificatus Nostri Anno Vigesimo quinto.

L. + S.

Pro D.no Card. MACCHI.
NICOLAUS MARINI, *Subst.*

Praesentium litterarum exemplar delatum fuit ad hanc Secretariam S. C. Indulg. Sacrisque Reliq. praepositae. In quorum fidem, etc.

Datum Romae ex eadem Sec.ria die 26 Martii 1902.

FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*
L. + S.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—THE SACRED CONGREGATION OF RITES :

- a.* Decides that the decree of 1896, June 8 (should read May 19), permitting private Requiem Masses on occasion of funerals to be said in mortuary chapels or oratories (in presence, actually or morally, of the dead body) on all days except doubles of the first class, holidays of obligation, and such ferials as exclude doubles of the first class, can not be applied to old mortuary chapels, no longer used for that purpose.
- b.* That the privilege does not apply to parish churches by reason merely of their having an adjacent cemetery. In all churches and public chapels the entire funeral service (besides the low Mass) must be conducted in the presence of the body in order to admit the use of the above privilege.¹ When there are grave reasons for immediate burial or for keeping the body of the dead in a secluded place, it is considered morally present.
- c.* Anniversaries are to be taken in the strict liturgical sense, that is to say, that they may not be anticipated or deferred at discretion.
- d.* A funeral Mass said for a person on the day of burial occurring on All Souls' Day is the ordinary Mass *in die obitus*.

¹ Cf. Decree, April 3, 1900.

In regard to the exposition of the Blessed Sacrament the Sacred Congregation—

2. *a.* Decides that it is not permitted to expose the ciborium on the throne in place of the monstrance for the purpose of public adoration.
- b.* Requiem Masses are not to be celebrated at the altar of exposition, even if the exposition be only what is called private exposition of the ciborium, when the tabernacle is simply opened for continuous adoration, *ex publica causa*, or by command of the Ordinary.
3. States that the Pontifical Decree of May 9, 1897, prescribing a novena for the feast of Pentecost in parish churches and chapels approved by the Ordinary, is binding for all places and times in future. The Holy Father adds an injunction urging the Bishops to uphold the observance of the Decree.

II.—THE SACRED CONGREGATION OF INDULGENCES:

1. Publishes a new form of reciting the Rosary of the Holy Ghost, together with the indulgences attached to the same.
2. Grants an Indulgence of *fifty days* for the devout repetition of the verse: *Eternai rest grant unto them, O Lord; and let perpetual light shine upon them.* (For the Souls in Purgatory.)

A COMPLAINT FROM AUSTRALIA ABOUT OATHEDRATICUM.

Qu. Would THE ECCLESIASTICAL REVIEW kindly express its opinion on a subject that has exercised the minds as well as the patience of a number of Australian priests of late. It is a case of Clergy *vs.* Bishop, and seems to involve a principle of justice. We have no court of appeal, such as you have in America, in the Office of Apostolic Delegate, and our Bishops are supreme masters, from whom we cannot dissent openly without fear of suspension. There are those among us who think the Bishops act within their right; others deny it and

believe that there is a mutual understanding which must be observed in equity.

The question is about the distribution of revenues, of which a very unequal share is taken by the Bishops, leaving many priests hardly able to manage. We are told that we tacitly agreed at ordination and by our "title" to accept any appointment and to comply with the existing diocesan regulations which are laid down by the Bishop.

Perhaps I should state that in Australia each diocese has its own diocesan regulations. The system of revenue distribution differs in different dioceses; but that which prevails at present in some of the dioceses of this country is as here given:

The Bishop retains the pastoral title of all the parishes or districts, and he appoints an administrator to attend to the parochial work. The administrator is either alone or has one or two assistants, according to the size of the parish. In all such parishes the Bishop receives half the revenue that remains after paying all the house expenses; the other half goes to the priest of the parish, if there be only one, but in case of two or three, the remaining half is divided between them. If, for example, a parish in which there are three priests has, after paying all the house expenses, an annual balance of £100, the Bishop gets £50, the administrator £25, and the remaining £25 are divided between the two assistants. Taking this parish as a model, in a tolerably large diocese of forty parishes—and there are dioceses that have seventy parishes in Australia—we find the annual income of the Bishop from this source alone equal to the combined income of all the priests of the diocese. The Bishop's annual income in this case is £2,000, each of his administrators has £25, and each of his assistants has £12 10s. a year.

In another diocese the statutes prescribe the following method, which occasionally develops very awkward results. The Bishop has three mensal parishes, in which ten priests are engaged. The income is disposed thus: After deducting all house expenses and a certain percentage to the chief administrators of the three parishes, the Bishop takes one-half, and the other half is divided between the ten priests. Besides this the Bishop receives from all country parishes a fourth of the Christmas and Easter dues. In parishes where the offertories and dues are large, this system allows the active priests a tolerably fair dividend; but in poor parishes where the offertories and dues are small, the dividend received by the assistant—who gets only half as much as the rector—is not enough to keep him decently clad. To

illustrate this method, let us say in a poor country parish, worked by two priests, the Christmas and Easter dues amount to £100. This sum must be drawn upon to the extent of £40, in order to supplement the regular revenue, and in order to defray the house expenses. But before it is touched, the Bishop's portion of one-fourth or £25 is to be set apart; the remaining £35 is divided between the rector and assistant, giving the rector less than £24, and the assistant less than £12 a year.

In some instances the assistant receives only £5, or even £3 for a half-year's dividend; and this at a time when the Bishop of the diocese is drawing a revenue from all sources of about £1500 a year.

1. This seems scarcely an equitable arrangement, and I should like to ask whether the practice is founded on any canonical law?
2. Is the diocesan statute that lays down this system of distribution binding on the conscience of the priest? Some argue that it is not.
3. Is the Bishop, who frames and manipulates this statute, entitled to claim his portion as a right in conscience? Have the priests no redress?

SACERDOS AUSTRALIENSIS.

Resp. We could hardly express an opinion as to the equity status of the income question in the particular Australian dioceses to which our correspondent refers, unless we had before us the synodal statutes which contain the full details of the legislation. Presumably, these *statuta dioecesana* have the approval of the Holy See, which implies that sufficiently clear reasons have been submitted to the Roman authorities to show that the missionary conditions in Australia warrant a distribution of revenues, which, from a partial point of view, might seem unjust. Even if the statutes of the individual dioceses have not been submitted for the express approval of Rome, it is probable that they conform to the Provincial Acts which received a unifying norm in the decrees of the First Plenary Council of Sydney, in 1885. The basis of all such legislation is laid down in two Briefs of Pius VII, 1823, and Leo XII, 1828, to which the II. Provincial Council held at Melbourne in 1869, under the presidency of the Metropolitan of Sydney, makes reference in its chapter *De Sustentatione Episcoporum et Cleri*. Besides this, even if our correspondent has reference to some of the more recently established dioceses, it is

quite certain that the Holy See has cognizance of the system which disposes of the revenues in the respective jurisdiction. One of the questions regularly proposed by Rome, before acceding to the erection of a new diocese, is: "Qui reditus vel praesentationes assignari possint episcopatu?" That question is among those contained in the *Instruction* of the Propaganda added to the official letter endorsing the Decrees of the Second Australian Provincial Synod addressed to Dr. Polding by Cardinal Barnabo, in 1872. In that letter the Cardinal Prefect of the Propaganda expresses the desire of the Holy See that as soon as possible the Australian Bishops shall convoke their clergy to discuss in Diocesan Synod the best method of providing a sufficient annual Cathedraticum for the Bishop. "Mens fuit hujus Sacri Concilii Episcopis suadendum esse, ut hac de re pertracteat in Dioecesanis Synodis, in quibus collatis inter se consiliis sacerdotes curam habentes animarum convenient de certa pensione Ordinario quotannis tribuenda, quae ex portione reddituum singularum ecclesiarum coalescat." It is evident from this injunction, if it has been acted upon—and we must suppose it has—that the parish clergy voting in Synod is really the originator of the system in use.

However that be, it is hardly a matter for discussion in a public organ, since the legitimate ways of synodal complaint are always open to the parish clergy, either through the officials who owe their status to pastoral election, or through individual representation, which, *if it observe* the laws of moderation and respect for authority, together with exact truth in the statement of conditions, is sure to get a hearing and due consideration at the Propaganda. And where the matter really involves a question of equity, any spokesman of the clergy duly representative may state the facts without fear of losing the protection of the authorities at Rome, even if the Ordinary were to show his displeasure in individual cases. If there are instances where priests having a good cause did not receive full apparent recognition of their claims, it will be found on close examination that the good cause was defended in an intemperate way, and that the claimant, who began by being in the right, had got himself into the wrong before the end of his plea, thus making it impossible to accord him that confidence which is required toward a subject who lodges complaint against his superiors in office.

ILLEGALITY OF THE ASSOCIATIONS LAW IN FRANCE.

Many of the non-Catholic organs of public opinion in England and on the European Continent have expressed criticism of the recent French Legislation which aims at the disbanding or the expulsion of the Religious Communities. One of the leading London journals, *The Speaker*, publishes this censure of the Decree of June 27 and of Mr. Combes' circular of July 15:

"Whatever may be," says the writer, Mr. J. Bardoux, "the judicial position of the Congregations which Mr. Combes orders to be dissolved, his injunctions are nevertheless contrary to law. In the first place, if he aims at the schools created before 1901 by Congregations who have asked for a general permission, he had no right to close them by a decree, on the ground that they have not solicited special authorizations; for it is important to remember that the real signification of the word establishment (which was subsequently interpreted to include such schools) was discovered at the time of the decision of the Council of State (of which notice was given to the public on January 25, 1902); therefore, owing to their position, *it was impossible for these establishments to conform to the Law*, the time prescribed for asking permission having expired (January 15, 1902) when the new interpretation appeared (ten days later). On the other hand, if the circular aims at establishments founded before the Law, and since their general authorization, by authorized Congregations, it is still more illegal. One cannot reproach them for not having had individual authorizations for these branch establishments, since before 1901 there was no compulsion to obtain them; and the Law of 1901 was so worded as to embrace only establishments which would be founded after that date, as the text clearly states: 'No congregation will be permitted to found any new establishments.' "

The object of this (Mr. Combes') circular, says the same journal, which was said to be rendered necessary by the attitude of Mr. Loubet, who was unwilling to sign the new decree of expulsion, is to close, within a week, about 2,500 "teaching, congregational establishments, which existed previous to the Law of July 1, and which have refrained from putting into definite shape the demand for permission to remain, within the prescribed period." It appears that the government measure was applied in a most arbitrary and illegal manner. The prefects were not furnished

with the exact list of the establishments opened without permission; and hence gave the order to dissolve schools that had demanded permission, such as the Sisters of St. Vincent de Paul in Paris; they also dissolved congregations which had been secularized by the Pope (the Salesian Fathers, Marseilles), and ignored legal decrees emanating from preceding governments. They have, besides, penetrated without the smallest scruple into private property, to make strict searches and to affix the seals. Many courts recognized the illegality of this proceeding; and the police superintendents received the order from the Ministry to replace the seals. Now, Article 184 of the Penal Code punishes with imprisonment and civil disgrace any functionaries "who have gone into the domicile of a citizen against the will of the latter, except in cases where the law prescribes it." Article 115 stipulates that if the superior who has given the orders is a minister, he will be punished by banishment. If the circular was so badly applied, the fact is due doubtless to its complete and absolute illegality.¹

WANTED, HONEST BUILDERS.

To the Editor of THE ECCLESIASTICAL REVIEW:

Is there any way of warning legally the Rev. Clergy against incompetent architects, dishonest builders, and unreliable workmen? Nearly every priest has had an experience painful and costly, from which he would like to save his brethren and the public in general. Some architects call on a prospective builder and offer their services. In a few days they present a sketch. Then you find they think they have been engaged and send you a bill for services.

There are builders who have done bad work, who have supplied bad material, who have provokingly delayed work, who have failed to pay sub-contractors and dealers, and who have thus brought liens upon Church property that caused no end of trouble. No estimate can be made of the sums that have been lost in this way.

Will some reader suggest a plan? Would it be safe, for example, to publish in the REVIEW a notice or an advertisement reading: "Mr. —, architect, or builder, or electrician, has done work for me. Before employing him, it will be well for you to consult me?"

ONE WHO HAS BEEN BITTEN.

¹ Cf. *The Tablet* (London), August 6, 1902, p. 262.

THE QUESTION OF THE FRIARS IN THE PHILIPPINES.

To the Editor of THE ECCLESIASTICAL REVIEW:

After resolving several times to send you a protest against what seems to be the REVIEW's decision in respect to the Philippine Friar question, and as many times abandoning my resolve, I now find myself in the act of writing you about this matter. You will see, therefore, that my difference from your attitude is not the result of a judgment made on the wing; nor is my letter conceived in the spirit of mere opposition. Far otherwise, indeed; for, let me confess it, I have learnt to admire the REVIEW for what it is—the safe organ of the best Catholic churchmanship in the language, the faithful guardian of orthodoxy, the enemy of sham and abuse wherever found, the friend and coöperator of ecclesiastical scholarship. Nevertheless—or perhaps all the more for this very reason—I wish to protest, and protest most emphatically, against the policy you seem to advocate against the Spanish priests in the Philippine Islands. I say *the policy you seem to advocate*. Other readers with whom I have discussed this question would find no place for the qualifying verb in the clause. And I can only explain my disinclination to go the full length with them in their repudiation of your utterances in the affair of the Friars, by the reflection that any just judgment of the Conference in question should not be made in disregard of the hitherto wise leading of the REVIEW. This very consideration, however, makes me view the utterances referred to as all the more grievous.

What will our fair-minded Protestants say, not to speak of the bigoted ones, when they learn that the organ of the Catholic Clergy of the country, as far as they have one, urges that the Friars be driven from the Philippines? These Religious Orders, you say, are “ruins,” so much “decayed material”; and the Catholic who attempts their defence is merely “white-washing.” I could not believe my eyes when I first read over these words of yours. But there they are, and he who runs may read. *Litera scripta manet*—alas! The words cannot be blotted out. The opening words of your own Conference make an apt commentary on your own blunder, though a not very satisfying one; for, though it may go far in excuse of the Editor to say, *Et aliquando dormitat bonus Homerus*, that does not undo the harm resulting from the blunder.

Resp. The foregoing letter is one of several that have reached the Editor apropos of this much-impugned Conference. We give

it preference to the others, because it is a fair sample of the letters of such of our readers as misconstrued our words, and fastened on them a meaning as hateful as it is alien from their true purport.

We would commend a more careful perusal of the Conference to our good correspondent and to others who read into it a meaning that was not ours. Since, however, the question as to the advisability of the Friars' withdrawal, which may be one of policy without implying any odium, is forced upon us, we frankly state our view in a separate article of this number. This we believe to be the only just view and the one which Rome has advocated. As for the "ruins" which need to be cast out—moral ruins—there is no doubt that such are to be found in the Philippine Islands. We did not anywhere say that these ruins were the Friars. The idea of such a statement is too absurd to require even denial.

A TESTAMENTARY PROMISE.

Qu. A parishioner whom the pastor attends during a serious illness, makes a voluntary promise to donate a stained glass window to the church which is in course of building at the time. The priest informs the sick man that all the windows of the new edifice have already been donated by promises from other parishioners; but suggests that an altar for one of the side shrines would be gratefully received, as completing the appointments of the church. The patient inquires what the cost of the altar would be, and, on being told that five hundred dollars would cover the expenses of making and placing it, appears satisfied with the proposal. Shortly after this, the pastor is called away from the town. On his return he finds that his beneficent parishioner has died, and has left the sum of five hundred dollars in cash, in care of the person who had nursed him, together with a verbal message that this sum was to be given to the priest to say Masses for the deceased man's repose. The pastor feels fully convinced that the five hundred dollars handed him represent the donation intended for the altar, and therefore asks the Editor of the REVIEW for an opinion as to whether he is to accept them as a personal stipend binding him to the five hundred Masses.

Resp. Assuming that the circumstances of the case have been

so stated as to omit no element which might distinctly show that the dying man wished to retract his intention of making a gift to the church, we should say that the priest is justified in interpreting the informal bequest of five hundred dollars as the fulfilment of that intention.

It may indeed be objected that the words of the nurse who acted as messenger convey another purpose, namely, that of offering the sum as stipends for Masses, and that the last expression of a bequest supersedes the previous promise. To this I should answer: The sick man in making the voluntary promise of a bequest to the church had contracted a quasi-obligation to keep that promise. His conversation with the pastor, whom he left under the impression that he would offer an altar in place of the window, stands as a stronger testimony of his actual intention than the message given to the nurse, even if the words of the latter had to be taken in their literal sense as the dying man's wish. But there is good reason to believe that the words "for Masses" in the mouth of the testator meant the same as if he had said "for the altar which I promised to the church," since he might take for granted that Masses would be said for him as a benefactor, on that altar. Moreover, as there is no special reason to suppose that the nurse knew anything of the promise made to the priest, we may assume that the sick man, reasonably believing that the priest would understand the message in the light of their previous conversation, did not think it necessary to be more explicit; hence he simply used the form "for Masses" as the easiest way of avoiding a lengthy explanation to one not particularly concerned in the matter.

Nor could it be consistently argued that the mere acquiescence of the sick man in the proposal of the priest was not a valid promise. That the sick man wished to benefit the church is evident from his first proposal to donate a window; the substitution of an altar must be considered a merely accidental circumstance, since it proved within the means of the intending benefactor, as the event actually showed. Hence his acquiescence in view of his previous disposition, especially under circumstances in which he was probably not able to make many words, must be considered as a sufficient manifestation of his intention to give the altar.

The amount he actually gave to the priest corresponded exactly to the sum required to comply with that promise, and may therefore be taken as the fulfilment of it.

THE PONTIFICAL JUBILEE OF POPE LEO XIII.

The International Committee in charge of the commemorative exercises in connection with the Pontifical Jubilee, under the presidency of His Eminence Cardinal Respighi, Vicar of His Holiness, has requested us to call to the notice of our readers, and to ask them to share in, the work of fittingly celebrating the twenty-fifth anniversary as Pope of Leo XIII. The venerable Pontiff has already passed the middle of his twenty-fifth year as the Vicar of Christ, and if God spare him so long, on the twentieth of February next he will have occupied the Chair of St. Peter longer than any other Sovereign Pontiff, save only one, since the time of St. Peter himself. It is an event so extraordinary for the Catholic world that our rejoicing and gratitude should receive universal expression. With this end in view, a solemn worldwide act of Homage to Jesus Christ our Divine Redeemer is proposed in thanksgiving to Almighty God for the prolongation of the life and illustrious Pontificate of Leo XIII.

Besides the particular manner each may choose for manifesting his Catholic sentiments, in order to secure uniformity the International Committee appointed to look after the Jubilee commemoration has suggested that the faithful throughout the world join in:

1. *Public Prayer* for the Holy Father by reciting the *Oremus pro Pontifice Nostro*, as follows: "Let us pray for our Sovereign Pontiff. May the Lord preserve him, and give him health and happiness, and not deliver him into the hands of his enemies." *Our Father* and *Hail Mary*.¹

2. *Pilgrimages to Rome*, as an external manifestation and an attestation of our loyalty to the Holy See.

3. A *small offering* may be contributed by all, rich and poor,

¹ Indulgence of 300 days, once a day. A plenary indulgence may be gained once a month, if the above prayer is recited once each day during the month.—Pius IX, November 26, 1876.

old and young, without exception, as a tribute of filial love to the Vicar of Jesus Christ.

4. Subscription to the memorial *Gold Tiara* to be presented to the Pope on behalf of the whole Catholic world. This collective gift from the faithful to the second of the Popes of the 262 since the reign of St. Peter to reach his twenty-fifth year as ruler of the Universal Church, will be presented on February 20, 1903, and will be first worn by His Holiness Leo XIII at the services on March 3, 1903.

The artistic execution of this Tiara is in the hands of Mr. Auguste Milani, who has been very happy in overcoming the difficulties, symbolical, historical, and technical, that the work presented. In designing this work of art, Mr. Milani has built the three crowns on lines of singular simplicity. The three coronets of pure gold stand out in high relief, and are richly ornamented, without, however, any sacrifice of their heraldic character. Around the band of each runs a legend explanatory of the meaning of the triple power given to Christ's Vicar on earth. The body of the Tiara is wrought in silver. In the lower section, between the fleurons of the first coronet, are set six medallions, on three of which are depicted St. Peter, Pius IX, and Leo XIII, the three Popes of their illustrious line who governed the Church for twenty-five years. From the base of the design spring six olive branches, whose twigs entwine the medallions, and, passing under the second coronet, flower in the upper section where they encircle two more medallions, one inclosing the image of our Divine Redeemer represented as the Good Shepherd, the other the seal of the Solemn Homage. The third coronet sits gracefully below the globe and cross which surmount the cap of the Tiara.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

The French Associations Law has provoked much comment, but also much misapprehension, among Catholics and non-Catholics alike. The question is asked: Why do not the Religious Orders comply with the Law? For, granted that it is aimed against the Catholic Church, submission is better than resistance, which provokes violence, and in some cases even bloodshed. If

some of the Religious Orders could reconcile it with their consciences to comply with the Law, why should others refuse to do so at the risk of public disorder and loss to themselves? It is inconsistent on the part of ecclesiastical heads not to urge uniform action in this matter. So say they who do not understand the actual situation of the Religious Orders, or the character of the new Law; and so say the anti-Catholic newspapers that favor the expulsion of the Religious.

The fact is, that the makers of the new Associations Law, who aimed at the extinction of certain Orders, without wishing to appear hostile to their religion, had made it impossible for the said Orders to comply with the Law. This was effected in two ways. First, as has been proved in the French law courts, by a partial promulgation of the Law, so that certain houses did not, and could not have, become properly cognizant of its penal provisions before the term of application for authorization had lapsed. Secondly, and this is the principal reason why the Orders have not taken what might seem the more peaceful course of action—the Law, when fully ascertained, presents such a complication of clauses as to allow its altogether arbitrary interpretation against the Orders singled out for special odium by the reactionary party at present in power. For, whilst to the ordinary reader of newspapers this law appears to be a mere measure of self-defence, forced upon the Republican Government by the reputed political intrigues of the Clerical party in France, it is in reality a systematic attempt to discredit religion and to remove its checking influence upon the atheistic movement of the controlling party. That influence is positively felt to come from the Religious Orders; hence these must go.

That this is no exaggerated party statement is evident from the reports of the discussions in the French Senate which have led up to the enforcement as well as the making of the Law. Apart from the official documents covering the last three years, and published in the *Journal Officiel de la République Française* which reports the *procès-verbal* for the Chamber of Deputies and the Senate, we have the explicit testimony of Henri Barboux, who as a prominent representative of the Liberal-Republican party, with no regard for the Catholic Church, explains the purpose and

bearing of the Associations Bill merely from the lawyer's standpoint. His comments, criticizing the judicial character of the whole proceeding which bears the Waldeck-Rousseau stamp of opposition to any form of religion, has been published in a brochure entitled "*Le projet de loi sur les Associations*. Publications du Comité," etc.

But let the reader judge for himself why a number of the Congregations should, as soon as they became cognizant of the character of the Law, have preferred to take the road to exile; while others who wished to try the experiment of applying for authorization, have lived a precarious life with the sword hanging over their heads, and with no means of knowing whether they have not, as Father Gerard, S.J., says, by their submission placed themselves more helplessly in the hands of their enemies and facilitated the work of their spoliation.

It must be understood at the outset that there are in France as elsewhere certain Religious Congregations which, for one reason or another, have thought it wise to obtain an official incorporation for the purpose of holding property or pursuing their special avocation under the nominal protection of the law. Thus Hospitals, Technical Schools, Protectories and similar institutions are enabled to transact their affairs as business men do who combine as a corporation with financial responsibilities.

Other religious communities, whose members simply desire to labor for themselves, combine as a family for private ends and by their own private means, just as any number of persons might unite on a charitable project and live together under a common rule for the purpose of carrying out their pious aims. These latter unions, basing their action on that universally conceded freedom of aggregation for a good or useful end, so long as they abide by the laws of the land, have been proscribed by the new Associations Law, under the plea that they furnish a political danger to the State, inasmuch as they might conceal enemies of the Republic who are under control of a foreign potentate, a Pope, and a General of the Order, whom they are bound to obey, yet who is not himself chargeable before the courts of France. It is clear that this allegation might be made against any Catholic who professes allegiance to the Roman Pontiff, if he associate with others of his faith

pledging himself to the defence of the interests of his Church. There are other no less arbitrary possibilities of disloyalty alleged against the Orders taking the triple vow of Religion, as a pretext to justify the action of the French Government, into which it is needless to enter here. Let us, however, briefly review the Law itself and see if it do not bear the mark of hateful discrimination and partisan opposition to the Religious against whom it is directed. We shall quote simply from the requirements of the Law as summarized by Father Gerard, editor of the London *Month*, in a pamphlet recently published by the Messrs. Longmans, Green and Company on this particular subject, in which he appeals with fact and date to the fair judgment of Englishmen against the misrepresentations of the metropolitan press.

What has to be done by a Congregation which desires to obtain authorization? The conditions are laid down by the Council of State :

“In the first place, an application for authorization must be addressed to the Minister of the Interior ; it must be signed by the official representatives of the applicant body, with vouchers for the authenticity of their signatures ; and it must be accompanied by two copies of the statutes of the congregation. There must be supplied at the same time a full list of all the property of the congregation, movable or immovable, and of all its establishments. Should authorization be granted, it will cover only the establishments thus specified ; permission to found a new one must be sought in the same manner as the original authorization of the body. The financial condition of the institute must be annually reported to the Government of the State. There must likewise be a full and searching report of the *personnel*. In the case of associations which are not religious in character, it is sufficient to supply the names of the directors,—but by no means will this suffice in our case. Every individual member must be enumerated, his family name, Christian name, and name in religion, his age, place of birth, and nationality. If he should formerly have belonged to another religious congregation, full information as to it must be furnished, its style and title, the object for which it is designed, and its geographical situation, the dates at which he entered and left it, and the name by which he was known in it. There must be a complete record up to date of the history of each individual since he

joined the congregation to which he actually belongs—how he has been employed at each successive period, in what function and in what place. There must also be a statement of his pecuniary relations with the congregation. Any failure to supply accurate information upon these subjects will be a criminal offence, and whereas in the case of other associations the maximum penalty for such a transgression is a fine of 200 francs, for religious that maximum is raised to 5,000 francs, or a year's imprisonment. It is perfectly obvious that a congregation which is not destined to obtain authorization, by supplying all these particulars simply commits the happy despatch, for it must effectually secure its own extinction, by enabling its destroyers to lay their hand at once upon every stick or straw of its property, and by marking out every individual belonging to it, as a person to be excluded from every species of work which those in power do not wish religious men to do.

“The application must likewise contain a declaration on the part of the congregation and all its members that they submit themselves to the jurisdiction of the local ordinary, and another from the said Bishop, engaging himself to receive them as his subjects.

“Should it be found duly *en règle*, the application is next to be referred to the municipal council of the locality in which the congregation desires to be established, as also the *préfet* of the district, in order to obtain the opinion of these functionaries, both as to the merits of the congregation itself, its institute and its purposes, and as to the desirability of allowing it to settle in their neighborhood. Should this double ordeal be safely passed, all must again come up for the judgment of the Cabinet, and, finally, should the Ministry also prove propitious, it will go before the chambers, with whom rests the final decision of the whole affair.”

To what length persecution can be pushed in the name of a law which inaugurates simply a system of espionage and personal tyranny, has been already proved by numberless instances of attempted application in the provinces. Petty magistrates and prefects have sought to vindicate their official prerogatives; for the Prefect of a Department has, as Fr. Gerard points out (p. 61), the right “at any hour of the day or night to demand admittance” to a religious house and “to every room within it. He must be at full liberty to see every inmate, putting to him or her what questions he sees fit.” Is it any wonder that the Religious, many

of them highly educated and refined, and possessed of the delicate sense of modesty which their mode of living cultivates, should resent this sort of intrusion and resist? We who know what most Religious are, would take up their personal defence, as do the good French people in the Catholic districts.

Father Gerard sums up his analysis of the French Associations Law in the following points :

“ 1. It originated with the extremist section of the Radicals, who forced it upon the Ministry of M. Waldeck-Rousseau as a condition of their support, who regard it as a first step in their campaign against Christianity, or even religious belief in any form.

“ 2. It constitutes a gross violation of the fundamental principles of liberty, depriving men and women of rights common to all, without any excuse; for although there have been accusations brought against those whom it affects, there has been no attempt to substantiate such charges.

“ 3. Those of the party now in power who wish in any form to tolerate the Church or institutions belonging to her, are manifestly determined to do so only on condition of making her to the fullest extent the vassal of the State, and stamping her as a mere human institution for State purposes: that is to say, they will endure her on condition that she will renounce the only claim upon which her existence can be justified.”

Criticisms and Notes.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. De Poenitentia, de Matrimonio et Ordine. Auctore Ad. Tanquerey, S.S. Tornaci: Desclée, Lefebvre et Soc.; Parisiis: Letouzey et Ané; Neo Eboraci et Chicagii: Benziger Brothers; Baltimore: St. Mary's Seminary. 1902. Pp. 628—34.

To those who have become familiar with the eminently practical and timely edition of Father Tanquerey's *Course of Dogmatic Theology*, it is superfluous to recommend a volume on the Moral and Pastoral disciplines from the same gifted author. He has the faculty of seizing what is of real and present use, and of discarding mere speculation or historical reference which, whilst serving as illustration of a principle, does as often obscure its ready application to modern actualities. This consideration has been recognized of late years as an important item in the preparation of theological text-books, especially for those who, being obliged to devote themselves entirely to the pastoral care, find little leisure for speculative study and the discussion of theoretical positions or purely hypothetical cases of conscience. Father Tanquerey adheres to the teaching of St. Thomas, and establishes his scientific groundwork in the admirably formulated principles which the Angelic Doctor lays down in the chapters of the *Summa* regarding morality and virtue. St. Alphonsus is, of course, the high court of appeal, where sagacity and prudence determine the just application of scholastic dictates of reason and faith to moral action.

The special value of our author's attempt to supply a timely text for students of moral theology in missionary countries, notably in England and the United States, is apparent, particularly in the treatment of the second part, *De Matrimonio*. Here we have not only constant reference to sources of information, such as a complete summary of the laws on divorce in the different States, which we miss in other text-books, but we find very explicit guidance for removing difficulties which a parish priest is apt to meet with in marriage complications. This is of great service to a pastor who is expected to straighten out matrimonial troubles both before the public and in conscience, and generally at short notice. Thus the reason, character,

and form of various dispensations are given in their pertinent connection and in continuous paragraphs, so that together with the solution of a case requiring dispensation the method of obtaining the latter is placed within a student's reach. In like manner the scheme of consanguinity and affinity is worked out with elaborate detail, making immediate location of an impediment and its degree comparatively easy.

It is needless to say that beyond the manner of emphasizing what is of present importance in the treatment of moral questions by means of the fundamental principles viewed in the light of recent legislation, ecclesiastical and civil, our author does not greatly deviate from his predecessors in the same field. His aim was to render service to the clergy who presently labor in the care of souls, and this object he has, we think, attained in a marked degree. The style of his writing is clear even in parts where prolixity has been hitherto considered inseparable from the subject-matter. Here and there the phrasing might, indeed, be criticized, as when, for example, the author speaks of the obligation to have the Cæsarean section performed by a physician and not by a priest: "*propter periculum scandali quod multi exinde paterentur; nam minus est malum infantem sine baptisate mori, quam scandalum multis adultis dari.*" (Supplem., p. 32, n. 69.) The bald statement *minus est malum* in this case might, if taken in its obvious sense, be easily construed to supply a general pretext for neglecting the duty of saving souls when the method of doing so is liable to rouse serious misunderstanding; a happier phrase implying "*ad tale remedium (pro sacerdote extraordinarium) non tenetur cui jactura famae ex eo adhibito eventura esset,*" would accomplish the intended end without coining a maxim suggesting that the salvation of a soul is of minor importance and apt to work mischief in the pastoral field, since it could be applied to other instances where it would not hold good.

A BOOK OF ORATORIOS. Compiled by the Rev. Robert Eaton, of the Birmingham Oratory. With Discourses by the Very Rev. H. I. D. Ryder, D.D., the Very Rev. F. W. Keating, D.D., the Rev. Ralph Blakelock, and the Rev. Basil Maturin; and a Preface by the Bishop of Birmingham. London: Published by the Catholic Truth Society. 1902. Pp. 148.

The Fathers of the Birmingham Oratory have for some years past made efforts to introduce into the devotional services at their church that particular form of musical prayer which owes its origin to St. Philip

Neri and is known as the Sacred Oratorio. The present generation knows only the later and considerably secularized form of this style of sacred music, as we have it in "The Passion" and "Christmas Oratorio" by Sebastian Bach, or Handel's "Messiah," Haydn's "Creation," Beethoven's "Mount Olivet," Mendelssohn's "Elias," and Gounod's "Redemption," or "Mors et Vita." But these charming and elevating works are merely artistic developments of the *Laudi* written by Palestrina and Animuccia to accompany the spiritual exercises introduced by St. Philip. The lovable patron saint of the Roman youth was fond of music and knew how to employ its sweet enticements, because he felt that through it "ineffable gladness and gentleness and grace" could be imparted to piety. "Take away from the saint his delight in music," writes Cardinal Capececelatro in his biography, "and you leave his image despoiled of much of its winning beauty."

That this spirit of sacred joy peculiar to the school of St. Philip may be effectually revived through the same means which he employed to draw it forth, has been in great part demonstrated at the English Oratory; and the work of Father Eaton is not only a proof of this, but at the same time shows the way in which it may be done by others. The plan presented in the manual before us is to describe, by a series of motets strung together and selected from various sources, some subject or mystery of faith in its various aspects, leaving to the preacher who presides over the exercises the task of driving home the lesson of music.

Let us take by way of illustration one of the twelve Oratorios which are here furnished, *libretti* and sermons accompanying. For instance, the *Oratorio on the House of God*. In the first part of this Oratorio an attempt is made to describe the chief features of the interior of a Catholic church. On entering we at once feel that this is "no other but the House of God," conscious as we are of the Real Presence, and we exclaim with the Psalmist, "How lovely are Thy tabernacles, O Lord!"

The organ prelude ends in an intonation of Guilmant's *Quam dilecta tabernacula tua Domine* (motet for four voices). Then the Christian is reminded of the principal features with which he is familiar within the House of God. As our attention is fixed on the Baptismal Font near the entrance of the Church where we were regenerated and received into the Church of Christ, the choir takes up the elevating strains of Sewell's *Vidi aquam egredientem*. We then

move along toward the front, and as we pass the Stations of the Cross, symbolic expression of the Christian's sorrowful pilgrimage on earth, a tenor solo with alternating chorus chants *Fac me tecum piè flere*, from the Cantata of the *Stabat Mater* by Dwark. Reaching the pulpit, we are reminded of Isaias' words: "How beautiful upon the hills are the feet of him that bringeth good tidings and preacheth peace!" by the singing of the motet *Quam pulchri sunt pedes*, from Gounod's "Redemption." Thus the devotion continues, halting at the altar of our Blessed Lady and of St. Joseph, stopping for a moment at the Confessional to reflect on its saving power in Hummel's consoling strains *Quodquod in orbe revinxeris*, until we reach the high altar, where the Centre of our worship dwells. Here the choir or the whole congregation chant the *Tantum Ergo*. Then follows the sermon on the subject of *The Beauty of God's House*, or some kindred topic.

The remaining eleven themes which Father Eaton has selected for illustration of this work are on *The Creator and Creature*, *The Incarnation of our Lord*, *The Life of our Lord*, *The Passion*, *The Church*, *The Blessed Sacrament*, *Our Blessed Lady*, *The Kingdom of Christ*, *Life after Death*, *The Virtue of Charity*, *The Life and Virtues of St. Philip Neri*. A printed sheet serving as libretto is given to those attending the devotions, so that they may easily become familiar with the train of thought that leads the devotion.

It will readily be admitted that this sort of devotion is not only attractive, but is also of great practical and instructive value if properly conducted. "To produce an Oratorio in this fashion," says the author in the Preface, "has many advantages. It enriches the *répertoire* of the choir; it stimulates the zeal and interest of its members; and the occasion brings together a large number of people." The Bishop of Birmingham, who attended these devotions, testifies to their impressive character. "My own feeling," he writes, "was that we were assisting, not at a musical entertainment, but at a religious function. The mysterious truths of faith were set before us in the inspired words of Holy Scripture and of the Church's Liturgy; and classical music, as expressive and appropriate as could be found, was selected and composed for the setting. But the theme dominated, as it was meant to do; the music was subsidiary, and served as a medium of expression to the theme; thus our minds were lifted heavenwards, and our hearts were stirred with unearthly emotions by turns of joy and praise, of thanksgiving and supplication. This was a marked feature of those Oratorios at which I had the good fortune to assist.

So much so, that when the music ceased and gave place to the spoken word, one felt that the preacher's task was half done: for the mind had been withdrawn from the outer world, and occupied with spiritual things, and thus was better disposed to attend to the central truth to be propounded by the preacher."

THE DANGERS OF SPIRITUALISM. Being Records of Personal Experiences, with Notes and Comments and Illustrations. By a member of the Society for Psychical Research. With the Approbation of the Most Rev. Archbishop of St. Louis, Mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1902. Pp. 153.

A member of the Society for Psychical Research, who from motives of scientific study has earnestly devoted himself for years to the investigation of the reality of spiritualistic manifestations, expresses in this volume the conviction that spiritualism as a cult is one of the greatest dangers that beset the religious and curious mind in modern society. He believes that this cult is not a merely passing phase of human inquisitiveness, but that it shows signs of a permanent hold, furnishing as it does food for the inborn craving after the mysterious, and promising to answer the questions of those who believe in the immortality of the soul without accepting the saving restraints imposed by a dogmatic faith. There is, too, as the author says, a manifest reaction from that crude materialistic creed of the last century which is too strongly opposed to our normal instinct to form a permanent system of philosophy; and this fact also favors the tendencies of spiritualistic inquiry.

The author's object, in view of this fact, is to add his own testimony to the reality and objectivity of many of those abnormal phenomena which have in recent years been frequently the subject of inquiry and discussion among the representatives of psychical science at our leading schools and universities. His conclusion is not only that the manifestations which men experience at times of a spirit-world, are an unquestionable reality, but also that they constitute a grave danger to those who from a sense of curiosity or mistaken duty attempt to meddle with them. "It is a fact universally acknowledged and admitted even by experienced spiritualists, that the influence of the *séance*-room is on the whole debasing, and that it tends to banish all true devotional feeling and true religion." Of the truth of this we should hold ourselves convinced from the occasional glimpses that

reach the public of the transactions of spiritualistic assemblies and the open advertisements of the mediums. It is true, no doubt, also that at times individuals of sceptical disposition have found in these manifestations some awakening of their dormant spiritual faculty; and that in a few cases honest inquirers have been thus led back to a belief in the supernatural, and even to the true Church. For as soon as they realized that this spirit-world, of which they had experienced a sense of reality, had alternate spheres; that there was evil and apparent good strangely commingled; that human fraud supplemented the fitful agency of the unevenly controlled spirit manifestations,—their minds brought them logically to the causes of these things and to the recognition of the one supreme Spirit on whose power all natural and preternatural operations depend. But such results as these latter are rare exceptions, and most of the unsuspecting persons who are drawn into the maelstrom of spiritualism become its victims.

So far as the general public is concerned, the author believes that it is of the utmost importance that the action upon us of the unseen spiritual universe (which the spiritualistic phenomena go to demonstrate) should be fully known and realized; for, according to his observations, it is in the denial of the reality of these facts, which attributes them simply to trickery and delusion, that the chief danger lies. "A person who believes, or who at least thinks it probable, that intelligent agencies, external to the inquirer, may be at work in producing the phenomena in question, is far more likely to proceed with caution and circumspection, than he who imagines that they may be attributed to some unknown occult force, or to the action of his own submerged and hitherto but little understood personality."

If it be asked what are specifically the dangers arising out of spiritualistic experiences or experiments, we should answer in one word that it brings us back to the pagan cult of pre-Christian times; for it fosters a sort of modernized demon worship with its oracles, as at Delphi, on the one hand, and its orgies, as at Olympus, on the other. The volume before us gives the actual experiences of one who took up the inquiry as a scientist, but who felt the moral responsibility devolving upon him throughout, and thus found himself enabled to draw salutary lessons from the things he witnessed and tested. The book has the *Imprimatur* of the Archbishop of St. Louis, which is an attestation of its moral purpose and freedom from whatever might offend Catholic sensibility.

FROM THE HEARTH TO CLOISTER IN THE REIGN OF CHARLES

II. A narrative of Sir John and Lady Warner's so-much-wondered-at Resolution to leave the Anglican Church and enter the Religious Life. By Frances Jackson. London : Burns & Oates.

Every age has its special wonders of divine grace. Assuredly the Restoration in England would seem the most unlikely period for the manifestation of spiritual activities of a high order. The instructive story of Sir John and Lady Warner proves the contrary. Not only does it lay bare the secret workings of devout souls struggling through error to truth, but it shows the still rarer phenomenon of vocation to the religious life given to a young married couple. Conversion at an epoch given up to frivolity and sin would surprise us ; but what are we to say of the separation, by mutual consent, of the converted husband and wife, enabling them to become, in the one case, a Jesuit priest, and in the other, a Poor Clare ?

The remarkable features of the narrative caused *The Life of Lady Warner*, on which Miss Jackson's book is based, to pass through several editions. The first was published in 1690 and the last in 1858. Father Scarisbrick, its author, deserves at least a word of acknowledgment from the present editor. The title-page as it stands is, to say the least, misleading.

To proceed to the story itself. The interest is twofold : the dogmatic position of the Anglicans, on such topics as the Real Presence and Papal Supremacy, is illustrated by conversations with Dr. Buck, Chaplain-in-ordinary to Charles II, the Archbishop of Canterbury, and the Dean of Westminster ; and there is besides much information on matters relating to the religious life.

With both Sir John Warner and his wife a religious vocation led the way to conversion. Lady Warner was the daughter of Sir Thomas Hanmer, a strenuous Royalist. Educated at a French convent, she early desired to become a nun, although her religious convictions were essentially Protestant. Had it not been for the intervention of her stepmother, she would have entered a Benedictine house with her father's full consent. At the Restoration she was married to Sir John Warner, and entered upon an ideally happy life, being blessed with two children. After the birth of her first daughter she showed her predilection for the religious state by vowing "to bring her up with the same sentiments God had given her of it ; hoping she might afterwards embrace that happy life." The variety of Anglican beliefs on the Eucharist awakened doubts in her mind about the whole system in

which she had been born and bred ; conversations with her Jesuit relative, Father Hanmer, settled her convictions, so that she touchingly implored her husband, "by the Passion of our Saviour" to permit her to embrace the Catholic faith. The latter urged her to confer with Dr. Buck, a noted Anglican divine, who, however, only confirmed her judgment by the following singularly candid admissions : that "the body of our Saviour was really (in the Sacrament)" ; that "praying to Saints was a thing indifferent, Purgatory an opinion grounded upon reason, Confession a necessary and useful thing, and merit as the Roman Catholic Church had defined it." He "agreed to all that the Catholic Church had decreed and offered" [Lady Warner writes] "to bring me to the Archbishop of Canterbury, Dr. Sheldon, to be assured that the whole Protestant Church believed the same."

Sir John had similar conversations with the Archbishop and the Dean of Westminster, Dr. Dolbin, who ended by saying "'Twas a mere punctilio the Pope stood upon that hindered the union of both Churches, which he hoped to live to see decided." Whereupon we read that, not unnaturally, Sir John "took his leave, resolving now to embrace (as the securest way) that religion in which both allowed salvation, rather than remain in one where the contrary Church (which the Archbishop allowed to be a true one) denied that any could be saved."

The suggestion that they should embrace the religious state came, strange to say, from the husband, who acted throughout with commendable prudence. It was the Catholic doctrine of purgatory that first enkindled in him the desire to abandon the world, which had led him from God, for a life of laborious penance and expiation for the sins that had to be atoned for here or hereafter. But he did not in any way force his inclinations upon his wife. Father Scarisbrick tells us that the holy couple tested their continence for some months before the act of final separation, and even at the eleventh hour Sir John urged Lady Warner to reconsider the sacrifice if she found it too great, offering to postpone his profession for a year.

Divine grace triumphed over nature, and God abundantly blessed the fruitful coöperation of His servants in the painful step which they took "in the sincere conviction," in which they were not disappointed, "that by thus depriving themselves of temporal enjoyment they made "one another a present of eternal ones."

This singularly interesting story is told with a natural simplicity that

makes it doubly effective. Our only complaint with Miss Jackson is that she is too sparing in her notes, *e. g.*, she might have given us some information as to the sad subsequent history of the priest who was responsible for the two conversions. But we have said enough of the book to show its real value to the Catholics of to-day.

A RELATION OF THE CONFERENCE BETWEEN WILLIAM LAUD, LATE LORD ARCHBISHOP OF CANTERBURY, AND MR. FISHER, THE JESUIT, by the Command of King James of ever Blessed Memory, etc. A new edition, with Introduction and Notes by C. H. Simpkinson, M.A., Balliol College, Oxford. London and New York: The Macmillan Company.

The biographer of Archbishop Laud sufficiently indicates by his old-world title (which exigencies of space have compelled us to abridge) the purport of a controversial handbook belonging to a type once very prevalent in England. It possesses more than an antiquarian interest. The learned Protestant Bishop Creighton, who contributes the preface, does not hesitate to maintain that it will prove useful to modern Anglican divines, although with characteristic caution he hesitates to commit himself to its theology. To Catholics it will prove valuable as an historical document testifying at first hand to the trend of doctrinal belief of the most representative member of the Church of England at a critical time. This is especially the case in regard to Eucharistic belief. Cardinal Newman's judgment is well known. In his introduction to Mr. A. W. Hutton's work on Anglican Orders, he denies that the Real Presence in the Catholic sense was taught by any of the great English theological writers of the seventeenth and eighteenth centuries. It is true that many of them use the term, as, for instance, Cosin in his *History of Transubstantiation*, and Andrewes in his reply to Bellarmine;¹ but it is plain from their own words elsewhere² that they place an un-Catholic interpretation on the formula. At first sight, Laud in the present work would seem to be an exception. For, although he scouts the notion of Transubstantiation which "the primitive Church [an elastic term] did not dream of, and which the learned of the Roman party dare not understand properly," he states plumply, "Nothing is more plain

¹ *Minor Works*, Anglo-Cath. Libr., p. 13. Cf. his *Sermons*, Vol. 2, p. 327, and Thorndike, "The eating and drinking of the Lord's Body and Blood in the Sacrament presuppose the being of it in the Sacrament."

² See especially Cosin, *Works*, I, 174, and V. 345, Anglo-Cath. Libr.

than that [the Church of England] believes and teaches the true and real presence of Christ in the Eucharist." Yet we have only to read further to find that he understands by "the real presence" the purely Calvinistic doctrine of a subjective presence in the heart of the faithful receiver. He proceeds to abuse Bellarmine for his "ignorance or malice" in denying that the Sacramentarians assert Christ to be present really and objectively, and asks indignantly does not Calvin himself say, on Bellarmine's own showing, that we "*partake of Christ's Body truly . . . , together with the sign God truly presents to us the true Body and Blood of Christ.*" But he shows thereby a palpable confusion of thought, in failing to distinguish between a Presence given in the act of Communion and one altogether independent of it. His idea of the Real Presence is practically identical with that of Bishop Jeremy Taylor, who lays down that Christ is "present to our spirits only . . . not to any other sense but that of faith . . . [by] spiritual susception."³

Laud shows an equal misconception of Papal Infallibility, when he claims to disprove it on the grounds that some Popes have been great sinners, that they have wrongly taught image-worship and transubstantiation, and that, on the Catholic theory of intention—which he likewise wofully misunderstands—no one can be certain that any Pope is Pope.

The positive side of the book is small, in comparison with that taken up with the attempted destruction. Out of the fifteen chapters, under such pompous headings as "The Fundamentals of Faith," the "Authority of General Councils," "Security of the English Church," "The Uncertain Refuge Offered by the Roman Church," only two or three prove, on examination, to be an attempted defence of the Anglican position. There is much verbiage, much controversial claptrap about the "shifts" of Stapleton, "the cunning devices" of Bellarmine, many unsupported generalizations, a great deal of venomous controversial bitterness, happily redolent of a bygone age; but little of solid argument, or of facing squarely the points of his opponent. Laud's dogmatic tone, as of one speaking from a secure citadel, and the archaic quaintness of his diction, are well illustrated in the chapter where he dilates *more Anglicano* on the authority of General Councils and their relation to Scripture:

³ Real Presence, I, 8. *Works* (ed. 1852), Vol. 6, p. 17.

"To hold Councils to . . . order, settle, and define differences arisen concerning faith . . . is apparent apostolical tradition written; but the power which Councils so held have, is from the whole Catholic Church, whose members they are; and the Church's power from God. . . . If the Council be lawfully called, and proceed orderly, and conclude according to the rule, the Scripture, the whole Church cannot but approve the Council, and then the definitions of it are binding. . . . Nor doth this open any gap to private spirits; for all decisions in such a Council are binding; and because the whole Church can meet in no other way, the Council shall remain the supreme, external, living, temporary, ecclesiastical judge of all controversies; only the whole Church hath power, when Scripture or demonstration is found . . . to represent herself again in a new Council, and in it to order what was amiss."

It need only be added that Mr. Simpkinson has done his part in a thoroughly praiseworthy way. His notes are terse and to the point, containing much interesting matter. But he might, with advantage, have stated at the beginning that the title-page is a misnomer. There can be no "Conference" when only one party to the dispute is given a hearing. Except for occasional comments by Father Fisher and a certain "A. C.," the book is really nothing but an elaborate one-sided controversial treatise by Archbishop Laud.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION. By A. M. Fairbairn, D.D., LL.D., Principal of Mansfield College, Oxford. London: Hodder and Stoughton. 1902.

Dr. Fairbairn is already well known as a scholarly writer on the fundamental aspects of Christianity. His latest work adds considerably to his reputation for brilliancy of argument couched in an attractive style. It is possible, indeed, that he allows himself here and there to be carried away by a torrent of rhetoric when we should expect a sobriety of language in keeping with the depth and solidity of his thought. Yet that defect, after all, will probably only popularize the book the more among that large class of readers who welcome a philosophical defence of the grounds of faith, if only dryness and heaviness are absent from its exposition.

The book is divided into two parts. In the first, the author confines himself to an examination of nature in its largest sense, showing successfully that it is not incompatible with the existence of a supernatural order, even as it involves the being and operation of God. In the second division, which will commend itself most to the general reader, we are given a searching scrutiny of the Gospels and chief Pauline Epistles, leading to a striking argument for the Divinity of Christ drawn from His own testimony by word and work, and that of

His nearest companions and earliest biographers. Dr. Fairbairn is at his best when he meets rationalists on their own ground and confutes them from their own premises. Thus, in the first part of his work, he takes Hume's argument against miracles, dissects it mercilessly, and shows that on his own principles such occurrences are not merely possible but probable. Similarly, in the second part, the miraculous element in the Gospels is strictly historical, for internal evidence abundantly testifies that it is narrated by sane unemotional men making a faithful "study from life" of a Person whose Divinity could no more be hid than the sun shining in the heavens. If Christ were God, the extraordinary thing would be for no miracles to have been wrought by Him. The Gospels bear on their face the mark of truth, just because they describe His life as in keeping with His claims. It was "miraculous because it articulated and manifested the supernatural Person."

An additional argument for Christ's Divinity illustrates the unity of design which runs throughout the book. In the earlier part, after a lengthy survey of the various religions of the world—Buddhism and Confucianism are particularly well sketched—Dr. Fairbairn points out that monotheism found its permanent home "in the face of the mightiest adverse forces, . . . unsupported by the fellowship or countenance of kindred ideas," in the religion of Israel. This unquestioned fact is pressed home with striking effect when the author comes to consider the theory of an apotheosis of Christ by the Evangelists as an explanation of their deification of Him in their narrative. For the narrators are *Jews*, bred and soaked in monotheistic ideas, who would be the very men least likely to portray their human Master in a mythical form as God of God.

Another instance of the unity characteristic of the work is the careful way in which the connection between Hebraism and Christianity is worked out. The one religion that "contained the most universal idea," whose Scriptures told "the people that God was not restricted to their border, but in the Law a hedge was set round them that His name might be preserved for all mankind," yet remained stationary and national. It needed the development of Christianity in the authorized form of Catholicism (which unfortunately Dr. Fairbairn fails to grasp) to transfer it from an exclusive and local religion to one missionary and world-wide, in which distinctions of race, sex, and civilization were lost.

Space does not permit us to review at length the interesting, it

more technical sections on the witness of conscience to a Supreme Lawgiver who has impressed His mandates, with their sanctions and penalties, on the "fleshy tablets" of the human heart—an argument familiarized to Catholics by Cardinal Newman; but a word of praise is due to the excellent summary of Kant's famous analysis of the Categorical Imperative—the unconditioned "Thou shalt," impervious alike to the clamor of passion and the uprising of rebellious self-will, that speaks from within the depths of personality with the peremptory voice of an eternal judge, and warning us that we cannot with impunity disregard its commands, points unmistakably to the Author of all moral law as its source.

It would be wrong to deny that there are passages in the book which will not commend themselves to Catholics. We cannot follow Dr. Fairbairn in his unsupported assertion that, while "Moses may have been the legislator of the family, yet he was not its sole or sovereign authority in religion; others stand by his side, *come after him, rise above him, and even supersede him.*" We may reasonably ask who where these "other" superior teachers who placed in the shade the Mosaic authority. Our author is discreetly silent as to their identity. Modern Jews, no less than Christians, would, we imagine, dispute their existence, as they assuredly would the further statement that "the montheistic idea is [Israel's] *sole claim* to remembrance."

And it is surprising to find that a writer of Dr. Fairbairn's undoubted attainments is so ignorant of the Catholic doctrine of the Immaculate Conception as to gravely assert that it "logically" leads to the attribution of sinless parentage to all ancestors of Mary.

But these defects cannot in fairness be said to materially detract from the sterling worth of a book that must take high place in the ranks of apologetic theological literature, having for its object one dearer to Catholics than to others—the solid defence of Christianity on a rational basis.

LIFE OF JOHN WALTER WALSH, F.S.A. Edited with an Introduction by Montgomery Carmichael. London: John Murray.

The subject of this elaborate literary mystification may best be described as a lay St. Francis. Mr. Carmichael is one of the greatest living authorities on everything relating to the "poor man of Assisi," and he has incorporated much of his learning in a fictitious biography. The captious critic may complain that the "editor" sets out to mislead the reader by a parade of accuracy and a wealth of personal de-

tail out of place in a romance: certainly he goes too far when he labels a pure work of fiction as "the true inward history of a soul." But in truth it does not need much critical discernment to rightly appraise the historical value of a "Life" so overloaded with *minutiae* of thought, sentiment, and self-introspection, as to be little short of autobiographical, if true.

The story is briefly thus: John Walter Walshe, the son of respectable parents, was born at Manchester in the early part of the last century. A mystic almost from his cradle, he found himself, not unnaturally, unhappy in the rough-and-tumble life of a Yorkshire school no less than, later, amidst the commonplace surroundings of his father's country house. As a school-boy he saw visions and dreamed dreams, was consoled spiritually by a vivid sense of communion with the Divine, was even on occasions wrapt in ecstasy. Dissatisfied with the cold formalism of Anglicanism, he found his home by way of Methodism in the Catholic Church. The natural bent of his character was given scope for its due exercise by his chance meeting at Leghorn (where curiously enough Mr. Carmichael is British Consul) with Lord Frederick Markham, who adopted him, educated him, made him librarian in his palazzo at Lucca, and finally became his father-in-law. His patron is a delightful character of a type fast becoming extinct—a nobleman in the true sense of the word, religious to the core, artistic, literary, cultured, the fosterer of everything that tended to elevate mankind. On the death of his parents and of Lord Markham, Mr. Walshe settled at Assisi, a rich widower able to prosecute his favorite Franciscan studies intermingled with the rigors of a semi-monastic life devoted to prayer, penance, contemplation, and good works. He died there in the odor of sanctity on July 2, 1900, leaving to his son Philip Egidius Walshe (who purports to be the author of the present biography) a wealth of literary material on St. Francis and his early followers, on heraldic and archæological lore, not to speak of palæography—on all of which subjects he was a past-master.

His character is sketched with peculiar charm. A man of great powers of affection, most gentle and winning in his ways, alive to the beauties of nature, full of the truest human sympathy, his sanctity belonged to the order of St. Francis and of St. Philip. Yet his mortifications were heroic. His "biographer" relates with an almost painful realism his scourgings, his fastings, his prolonged religious exercises. They seem excessive in anybody but a saint. So, too, like many converts, he seems to have been over-ready to show his new-

born fervor by exaggerating the object of faith. Thus he seems to have believed in the prophecies of St. Malachy which, "though originally a forgery, God had made to come true."

In spite of the somewhat tedious digressions on abstruse subjects, more suitable for a technical treatise than a novel for the multitude, the *Life of John Walter Walshe* is likely to command a large sale among Catholics, if only for its presentation of a singularly attractive personality, a modern counterpart of St. Francis of Assisi.

We must, however, in the interests of the ordinary reader, protest strongly against the literary hoax perpetrated by a pure work of fiction being allowed to masquerade in the garb of a sober biography.

Literary Chat.

We receive simultaneously the *De Fide Divina*, by the late Father Wilmers, S.J., and the second volume of his *Lehrbuch der Religion*, dealing with the ten articles (2-12) of the Apostles' Creed that embody the life of our Lord and the Church. Both volumes are edited by the indefatigable Father Lehmkuhl, whose theological works have made him immortal in our ecclesiastical schools. The *Lehrbuch* is in its sixth edition, whilst the first-mentioned work is posthumous and bears the mark of the affectionate relation which existed between the venerable author and his present editor.

St. Bernard's Seminary, Rochester, issues its first catalogue at the end of the ninth year of its scholastic activity. The institution has become a centre of ecclesiastical training for the United States, and presents a phenomenal growth, as is evidenced by the fact that two-thirds of its students are inscribed as residents from eighteen dioceses. This is a rare testimony of the confidence on the part of the Hierarchy in the thoroughness of the system of education over which Bishop McQuaid presides and to which as the founder of the Seminary he devotes his energetic care. There are fourteen regular professors attached to the theological school, most of whom have taken their degrees in one or other of the great European Universities, such as Rome, Innsbruck, Louvain, Halle. The Professor of English Literature is a Cornell graduate. A feature which guarantees the continuance of the present prosperity of the Seminary is the endowment of professorships, five of which have already been secured. There is also a number of Burses for the maintenance of students affiliated to the Diocese of Rochester.

The venerable head of the firm of Frederick Pustet & Company, publishers of numerous liturgical works which for their textual accuracy and bibliotechnic perfection have merited the title of typical editions, died on the fourth of August at the age of seventy-one. The sterling qualities of Chevalier Pustet, which showed themselves

in his character as Catholic publisher by continued large-minded and disinterested enterprise in the field of ecclesiastical literature, had gained for him the marked favor of the Sovereign Pontiffs Pius IX and Leo XIII. He was a Knight of the Papal Order of St. Gregory the Great—a distinction which has since been accorded also to the representative of the same firm in the United States—and he enjoyed the intimate friendship of the best literary men in Germany. The Catholic reading world, especially the clergy, has every reason to be proud of those old Publishing Houses, which were founded by scions of the families of Frederick Pustet, Benjamin Herder, and the Swiss Benzigers, all of whom maintain their well-earned reputation for integrity and highmindedness, after several generations of active service in the cause of literary propaganda.

The Longmans of London have published a Manuscript text taken from the library of the late Marquess of Bute. It differs from both the English Sarum and the Aberdeen Rites, and appears to have been copied for the family of the Mortimers (Sir Roger de Mortimer, Mortuomar, lord of Foulis) in Perthshire; though some think that it belonged to some cathedral church, Dunkeld or another. It mentions the Sarum Kalendar as the “*usus modernus*” of its time, and contains the name of St. Bean, Bishop of Aberdeen in the eleventh century (the Roman Martyrology says, December 16th: *Aberdone in Hibernia*), who resided at Murthlac, and whose feast is here assigned to October. A valuable feature of the MS. is that it gives the complete office of St. Edmund of Canterbury, 1242 (1240), of which only scanty fragments were hitherto known.

The articles of the *International Cyclopædia*, in course of publication by Dodd, Mead and Company, have been for the most part rewritten and are therefore not a mere reëdition of the older work of the same name. The present plan of composition combines the most desirable features of the great national cyclopædias—the Britannica, Brockhaus, the German standard *Conversations-Lexicon*, and Larousse's French cyclopædia. The editors are representative university men—Gilman, of Johns Hopkins; Peck, of Columbia; Colby, of New York. Some of the subjects, written by Catholic professors, are of course treated from the Catholic standpoint. Yet the Catholic reader will hardly consider himself much favored, even in topics that practically are the exclusive domain of his Church, such as *Liturgies* and *Rites*, considering that these subjects are treated by professed Protestants, like the Rev. Mr. Robinson, of the Philadelphia Divinity School. Themes like that of Pastoral and Historical Theology, and in fact the whole range of ecclesiastical studies, which the Catholic Church alone has created and raised into a position of prominence, as well as maintained in their present importance, cannot be viewed fairly by men who are essentially out of sympathy with the traditional belief as to the development and actual merits of these disciplines.

The Rev. Peter Coffey, of Maynooth College, writes an interesting paper in the *Irish Ecclesiastical Record* for August, on “The Hexahemeron and Science,” in which he examines the earlier views regarding the work of the six days' creation with the gradual transition toward the theory of simultaneous production. The subject requires complementary treatment in a further article dealing with the modern development of the latter theory, which Father Coffey promises to give.

The last issue (August 21st) of *The Independent* contains a paper entitled "The Present Condition of Catholicity." Under the pseudonym "Praelatus" the writer ventilates, apparently with the view of obtaining the approval of a non-Catholic public, his discontent with the condition of the Church in Latin countries. He believes that the traditional methods of the Continental school are partly responsible for this, and he scoffs at the idea of following the scholastic system of study. "One institution for the salvation of the Catholic intelligence in America is left," he writes, "the University of Washington, the one single Catholic school on the Western continent where there is a spirit of broad and candid scholarship, where it is possible to have free access to the achievements and methods of modern learning, where alone there remains a glimpse of hope for a future intellectual revival." Can this be intended as beneficial to the reputation of the Catholic University? Surely such language defeats its purpose, if we may assume that the author intended to speak in behalf of a broadening of scholarship among Catholics. The radicalism of his views becomes at once apparent in the sweeping statements which suggest the stinging sense of retaliation, as when he writes, "No man whose sole witness of scholarship is that 'visible sign of invisible science,' a Roman Doctorate, is fit to point out to others the methods of scientific study." Such language can only serve to give a handle to bigotry, and must lessen our respect for the breadth and impartiality of the editor of *The Independent* who can give encouragement to the composition of such tirades, contrary to every sense of discretion and truth.

In a well-printed volume of 134 pages translated from the French of Charles Beyart we find an interesting summary of the conditions of Catholic workmen in different countries. The book is entitled *The Workman*, and offers words of advice to the laboring classes and those who are interested in their welfare. The author, whose motto is "Heaven helps those who help themselves," gives sound demonstration of the fact that workmen who remain under the influence of proper religious control will escape the disastrous and demoralizing effects of pretended socialistic reform movements, and will improve their economic conditions. The illustrations which the author makes use of are mainly taken from Belgian life, but they easily admit of wider application.

James Duffy and Co. (Dublin) have published a new (third) impression of Father O'Rourke's *History of the Sixth Famine of 1847*. The work contains copious references to earlier Irish history, throwing light on the causes of the national calamity that has periodically visited one of the most fertile lands under the sun.

The Bishop of Derry, Dr. O'Doherty, is the author of a recent volume entitled *Derriana*, containing essays chiefly relating to the history of the Diocese of Derry. There are also some verses apropos of the same subject. The book is published by Sealy, Bryers and Walker (Dublin).

A work that will recommend itself especially to lovers of ecclesiastical art is the recently published volume on *L'Art Religieux du XIIIe Siècle en France*, by Emile Mâle. It embodies a study of the iconography of the Middle Ages and traces the sources of its inspiration. The work is printed in *de luxe* style, with fine illustrations, by the Paris firm of Armand Colin, and has been crowned by the French Academy of Inscriptions and Belles-Lettres.

Murray (London) is about to issue a volume, called *The Law of Copyright*, which deals with the law of copyright in books, engravings, and works of art generally, in England and the United States, including the decisions in our American courts up to the present. The book is needed, in view of the uncertain and complicated relations that constantly arise between authors and publishers, of whom there are all sorts, from the Government and University presses down to the newspaper pirate, against whom it is difficult to vindicate one's just right without a knowledge of detailed forms of law on the subject.

Razón y Fe, a periodical, published by the Jesuit Fathers in Madrid (Spain), is steadily increasing its authority as a scientific medium of Catholic thought. It not only publishes articles of historical and philosophical character, but gives also finely illustrated accounts of original laboratory work and astronomical observations made by its own staff at Grenada and other centres of Jesuit education. The superiority of the Jesuit College at Manila is in keeping with this activity of the Order in the department of higher science.

The *Civiltà Cattolica* (July 19) prints an excellent article on the Biblical question dealing with the relations of tradition and progress in exegesis. The author recognizes the lack of sufficient apparatus on the part of the Catholic student to meet properly the aggressive spirit of modern criticism—albeit that lack can easily be explained without discrediting Catholic scholarship. But he advises students of the Bible to recognize the actual condition of things, to discard narrow antipathies and diffidence, as though true science could ever be in real opposition to revealed truth. He urges the student to face and examine the questions at issue without fear, and to set aside all preconceptions resting upon traditional views, when there is sufficiently clear testimony in favor of a new interpretation warranted by a healthy exegesis. Above all he suggests that the professors of Biblical science spend less time in mere discussions about inspiration, canonicity and the like, and devote more energy to the production of something which will make the study of the text of the Bible itself practical. *Lavorare cioè invece di discutere!*

Recent Popular Books.

BEST OF STEVENSON: Alexander Jessup. *Page*. \$1.25.

A prettily bound and printed volume of selections giving a just idea of Stevenson's styles of fiction, allegorical, historical, and picaresque. "Dr. Jekyll and Mr. Hyde," "Markheim," and "Will of the Mill," are given complete, with specimen scenes from "Treasure Island," and "Kidnapped," two long critical papers, and seven poems. A complete list of Stevenson's works, and a preface with citations from many criticisms and eulogies introduce the book which is furnished with an excellent portrait.

BRIDGE OF THE GODS: F. H. Balch. *McClurg*. \$1.50.

The legend of the New England missionary who carried Christianity to the Far West as early as the seventeenth century is the basis of this story, which includes much trustworthy information as to the manners, customs, and legends of the Oregon and Washington tribes of Indians. The "bridge" is the stone arch that once spanned the Columbia.

CAP AND GOWN: R. L. Paget. *Page*. \$1.25.

Verses from the papers of forty

Protestant colleges, including some co-educational and four female colleges. They are refreshingly free from sentimentalism, and some are surprisingly clever. St. Xavier's is the only Catholic college represented. The book is the third of a series of five.

CHANTICLEER: Violette Hall. *Lothrop*. \$1.50.

Their house having been burned, a very happy married pair agree to establish themselves in a woodland hut, imitating Thoreau's mode of life. They extract much amusement from the failures of their imitators and from the wife's attempts at match-making, and they use their savings in charity. The practical difficulties of their scheme are carefully neglected, but the book is pleasant, and it contains some uncommon pictures of forest scenes.

CHIQUITA: Merrill Tileston. *Merrill Co.* \$1.50.

The daughter of a Ute chief, the heiress of a productive gold mine, has herself educated, in the hope of being useful to her people, but dies before half her hopes are accomplished. The time is that immediately preceding and following the Meeker massacre, and the general effect is to show the white man as corrupt and unjust, and the savage as an innocent child of nature, whose scalping and murdering are "just his fun."

CONFESSIONS OF A MATCH-MAKING MOTHER: Lillias Campbell Davidson. *Taylor*. \$1.50.

The confessions are anything but penitent, being those of a widow who marries off her portionless daughters by clever but innocent scheming, and then marries herself, half for the sake of match-making for the bridegroom's daughters, while waiting until her grandchildren shall be old enough to need her services.

ENGLISH GIRL IN PARIS: Anonymous. *Lane*. \$1.50.

Light and amusing sketches of French family life, with a truthful portrait of the French spoiled child, the funniest of all spoiled children. The author is somewhat too fond of

English in the style of M. le Prince de Moncontour, but the jest wears very well, and heightens the flavor of the naughtiness of "le petit chou."

FASHIONS IN LITERATURE: Charles Dudley Warner. *Dodd*. \$1.20 net.

A valuable paper on the education of the negroes living in the United States; studies of social conditions; of the punishment of criminals, and of the newspaper, together with articles on literature and copyright, make up a volume of essays interesting to all American citizens. These papers were among the last written by Mr. Warner, and contain his ripest thought.

FORTUNES OF OLIVER HORN: F. Hopkinson Smith. *Scribner*. \$1.50.

A young Baltimorean reared in accordance with Southern traditions, goes to New York just before the Civil War, in the hope of repairing the family fortunes fallen into decay during his father's efforts to perfect a great invention. By inclination, he is an artist, and he comes in contact with the curious art life of that inartistic period and loves one of the pioneers among the female students. His father's intellectual cleverness, unworldliness, and delicate sense of honor, and his mother's womanly strength, and the contrast between them and the heroine's equally honorable but less polished Northern kindred is indicated with great skill, and many detached scenes are very brilliant. An excellent description of the march of the first Northern troops through Baltimore adds a new bit to the mosaic of Civil War fiction, but the growth of the artist and the inventor's years of toil are the main themes.

FUTURE OF WAR: I. S. Bloch. *Ginn*. \$1.00.

The closing volume of the author's six-volume work is printed with an introduction by Mr. E. D. Mead, and a long conversation reported by Mr. W. T. Stead from actual talks with the author. The book contains all that is necessary to the ordinary reader desiring an outline of the complete work, and it gives some valuable statistics

concerning Russia. The author's thesis is that war has become so highly dangerous as to be impossible, and that the waste involved in maintaining armies and navies should end.

LITTLE CITIZEN: M. E. Waller. *Lothrop*. \$1.50.

A crippled city waif, adopted by a kindly farmer and his wife, leads a group of country boys into serious mischief from pure love of excitement; and a country-bred girl runs away to the city to become a circus rider, and is sharply taught to see her foolishness. Both come under the influence of the modern young philanthropist, the man of private fortune and university education, who ministers to the poor with settlements, free libraries, and clubs. The intention is to present him to children as admirable, and it is well effected, although the author is somewhat extravagant. [Ten to fourteen.]

MICHAEL CARMICHAEL: Miles Sandys. *Laird*. \$1.50.

A gambler, having murdered a man who has detected him in cheating at cards, falls into the hands of a more clever villain and is forced into a scheme to defraud a life insurance company. The plot involves four more murders, and in the end the gambler returns to his native town and pursues a decent life. His self-deception is very well indicated, but the author's lack of literary ability makes the story comparatively ineffective, and it is worth noting only for the novelty of its main interest.

MYRA OF THE PINES: Herman Knickerbocker Viele. *Putnam*. \$1.50.

The simple love story of this volume is pretty, but the interest of the book lies in the conduct of the heroine's father, a charlatan whose trade of necromancer and fortune-teller is pursued with small regard for the family welfare, and her mother, who earns a slender income by journalism and cheap fiction.

NIGHT SIDE OF LONDON: Robert Machray. *Lippincott*. \$2.50.

These sketches, illustrated by Mr. Tom Browne, describe the London of

the present century as a place differing widely from the London of 1872, when a book with the same title appeared. It is as decent as may be, not dwelling upon evil or excusing it, and the pictures are good of their kind.

OLD CHARLESTOWN: Timothy Thompson Sawyer. *Earle*. \$2.00.

The author, three times Mayor of the city of Charlestown, famous as the site of the battle of Bunker Hill, describes it in its flourishing days before its annexation to Boston, and enumerates its worthies, among them Edward Everett, Frederic Tudor, founder of the ice trade, Morse, the inventor of the telegraph, and Starr King and E. H. Chapin, noted Protestant ministers. It contains much matter valuable to the historian, and avoids gossip with extraordinary care.

OLYMPIAN NIGHTS: John Kendrick Bangs. *Harper*. \$1.50.

Laboriously wrought descriptions of a modern man's adventures in the Olympus of the present, a dreary spot with the latest "improvements," compose a book wearisome in its attempts to be funny.

ON A DONKEY'S HURRICANE DECK: R. Pitcher Woodward. *Blanchard*. \$1.50.

This account of a journey across the continent under certain absurd conditions embodied in a wager is prolix, and dull, and the level of its humor is indicated by its title.

ONE BEFORE: Berry Pain. *Scribners*. \$1.50.

An Eastern ring, endowing each wearer with the peculiarities of the previous possessor, is the means of transforming a hectoring, cheeseparing man into an agreeable husband, and of giving a modern Griselda a reasonable degree of spirit. It is an admirable little comedy.

ROMANCE OF LEONARDO DA VINCI: Dmitri Merejkowski. *Putnam*. \$1.50.

This is a biography, rather than a romance, and it is founded upon the artist's note-books. It is also an account of his time in Italy with special

attention given to Ludovico Sforza and Cesare Borgia. The author, being a Russian, is by no means respectful of Catholic dignitaries, and ends with prophecies of the future religious and secular supremacy of Russia. The descriptions of manners are too frank for a girl's reading.

SEPARATION: Margaret Lee. *Buckles*. \$1.25.

An ingenious demonstration of the trouble likely to arise when two persons really married are living as if both were free. The meddlesome kinsman is made odious, and although quite devoid of any religious sentiment, the book teaches a good lesson while professing to amuse.

STARBUCKS: Opie Read. *Laird*. \$1.50.

A novel of rustic life written from the play of the same name. All its conversations are couched in the exaggerated phrases necessary to impress the average audience, are unnatural, and the exits and entrances are so conventional as to be absurd.

STRONGER THAN LOVE: Mrs. Alexander. *Brentano*. \$1.50.

A good girl, having attracted the fancy of the man beloved by her kinswoman and benefactress, sends him away and marries a man for whom she has respect and friendship. The rejected suitor soon shows that he is unworthy of any love whatsoever, and the self-sacrificing girl learns to love her husband.

TALES OF DESTINY: Elizabeth G. Jordan. *Harpers*. \$1.00.

Three of these stories deal with disreputable journalism and are necessarily unpleasant, and of the other seven one

is too enlightening, to put it amiably, for a young reader. Six are excellent in every way, and the book is much better than its two predecessors.

UNSPEAKABLE SCOT. T. W. H. Crosland. *Putnam*.

Some excellent criticism of certain over-praised modern authors and some earnest deprecation of Burns-worship are mingled with utter ranting against everything Scottish. The author exaggerates the natural reaction against the tendency to make an idol of everything Caledonian, and is sometimes almost abusive, but he is also amusing at times.

WAY OF A MAN: Morly Roberts. *Appleton*. \$1.00.

Meta Cardew, having ideas as to the proper work for a man, torments her lover, a stock broker, until he enters upon a course of conduct that places him on the rebel side in a Central American revolution. Knowing where he is, but not what he is doing, she follows him, sees his party conquer, and then marries the expelled and defeated President, whose policy is his own, and is not dictated to him by any girl.

WORLD'S PEOPLE; Mrs. Van Rensselaer Cruger (Julien Gordon). *Taylor*. \$1 25.

The stories in this volume are either unspeakable in subject or too outspoken in manner. The author leaves nothing even nominally human to her readers' imagination.

WORLD'S SHRINE: Virginia W. Johnson. *Barnes*. \$1.20 net.

Cleverly written descriptions of Lake Como and its environs interwoven with the traditions attached to the most famous spots.

Books Received.

THEOLOGY.

THE FAITH OF OLD ENGLAND. A Popular Manual of Instructions in the Catholic Faith from a Doctrinal and Historical Standpoint. By the Rev. Vincent Hornyold, S.J. London: Catholic Truth Society. 1902. Pp. xi—191. Price, 45 cents net.

LEHREBUCH DER RELIGION. Ein Handbuch zu Deharbes katholischen Katechismus und ein Lesebuch zum Selbstunterrichte. Von W. Wilmers, S.J. Sechste, verbesserte Auflage, nach dem Tode des Verfassers herausgegeben von Aug. Lehmkühl, S.J. Zweiter Band. Von Jesus Christus dem verheissenen Erlöser, vom h. Geiste, von der Kirche, von der Vollendung. (2-12. Glaubensartikel.) Münster: Verlag der Aschendorffschen Buchhandlung. 1902. Pp. xvi-792. Preis, 7 mk. 20 pf.

DE CONSUMMATIONE SANCTORUM Quaestio Unica. Auctore P. Ludovico Cignotto a Motta ad Lipientiae Flumina, O.F.M., Philosophiae et S. Theologiae lectore generali. (Pro manuscripto.) Venetiis: Sorteni et Vidotti. 1902. Pp. xii-179.

DE FIDE DIVINA LIBRI QUATUOR. Auctore Guilelmo Wilmers, S.J. Opus postumum, post mortem auctoris editum cura Augustini Lehmkühl, S.J. Cum Approbatione Rmi. Episcopi Ratisb. et Super. Ordinis. Ratisbonae, Neo Eboraci et Cincinnati: Friderici Pustet. 1902. Pp. iv-416. Pretium, \$2.00 net.

STORIA E PREGIO DEI LIBRI CORALI UFFICIALI. Studio del Sac. Franc. Sav. Haberl, Dottore in Theologia. Roma, Ratisbona, Neo-Eboracum: Fr. Pustet. 1902. Pp. iv-69. Pretium, \$0.50.

SCRIPTURE.

HERMENEUTICA BIBLICA GENERALIS secundum Principia Catholica. Scripsit Dr. Stephanus Székely, Prof. P. O. Studii Biblici N. T. in Reg. Hung. Scientiarum Universitate Budapestinensi. Cum approb. Rev. Ordinarius Strigoriensis. St. Louis, Mo.: B. Herder. 1902. Pp. 446. Pretium, \$1.95.

DIE EINHEIT DER APOKALYPSE, Gegen die Neuesten Hypothesen der Bibelkritik verteidigt. Von Dr. Matthias Kohlhöfer, Pfarrer in Hader-Kleeberg. (Biblische Studien, VII Band, 4 Heft.) Freiburg, St. Louis, Mo.: B. Herder. 1902. Pp. viii-143. Preis, \$0.80 net.

PHILOSOPHY.

DER GOTTESBEWEIS AUS DER BEWEGUNG bei Thomas von Aquin auf seinen Wortlaut untersucht. Ein Beitrag zur Textkritik und Erklärung der *Summa contra Gentiles*. Von Simon Weber. St. Louis, Mo.: B. Herder. 1902. Pp. iv-43. Preis, \$0.35 net.

DE PULCHRITUDINE DIVINA libri tres. Auctore Henrico Krug, SS. Theologiae Doctore. Cum approb. Rev. Archiepiscopi Friburgensis. St. Louis, Mo.: B. Herder. 1902. Pp. xvii-252. Pretium, \$1.65 net.

ÜBER DEN EXISTENZIALBEGRIFF. Von Dr. Adolf Dyroff, ausserordentlichem Professor an der Universität Freiburg i. Br. St. Louis, Mo.: B. Herder. 1902. Pp. vii-94. Preis, \$0.80 net.

A COMPLETE EXPOSÉ OF EDDYISM, OR CHRISTIAN SCIENCE, and The Plain Truth in Plain Terms regarding Mary Baker G. Eddy, Founder of Christian Science. By Frederick W. Peabody, Member of the Boston Bar. An Address delivered at Tremont Temple, Boston, on August 1, 1901. Pp. 68. Price, 25 cents.

HISTORY.

WOLFGANG VON SALM, Bischof von Passau (1540-1555). Ein Beitrag zur Geschichte des 16. Jahrhunderts. Von Dr. phil. Robert Reichenberger, Priester der Diözese Regensburg. (Studien und Darstellungen aus dem Gebiete der Geschichte.) II Band, 1 Heft. St. Louis, Mo.: B. Herder. 1902. Pp. 84. Preis, \$0.50 net.

MISCELLANEOUS.

THE DEATH OF SIR LAUNCELOT, and Other Poems. By Condé Benoist Pallen. Boston: Small, Maynard & Co. 1902. Pp. ix-124.

THE ECCLESIASTICAL REVIEW.

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ROSMINI.¹

ANYONE who proposes to tell the story of Antonio Rosmini may well be met with the warning:

Periculosæ plenum opus aleæ
Tractas, et incedis per ignes
Suppositos cineri doloso.

I am well aware of the risk; but I hope to avoid fanning into a fresh glow the embers now smouldering away. I may as well state at once that I have no intention of dealing with Rosmini's philosophical or theological views. They have never appealed to me in any way. It is Rosmini the man, that is of interest. His personality will be sufficient to occupy our attention without tempting us on to that other dangerous ground. We have ample materials for forming our judgment about him: (1) *Della Vita di Antonio Rosmini Serbati*, Memorie di Francesco Paoli, Torino 1880; (2) *Della Vita*, etc., parte seconda. Delle sue Virtù. Rovereto, 1884; (3) *Della Missione a Roma di Antonio Rosmini Serbati negli anni 1848-49*, Torino, 1881; (4) *Life of Antonio Rosmini Serbati*, Founder of the Institute of Charity. Edited by William Lockhart. London, 1886; (5) *Essays*, by Franz Xavier Kraus. Berlin, 1896. These works, together with the volume of *Letters*, recently published, lie before me as I write. A copious bibliography is given at the end of Don Francesco Paoli's second volume.

¹ *Letters (Chiefly on Religious Subjects) of Antonio Rosmini Serbati*, Founder of the Institute of Charity. London: R. & T. Washbourne. 1901.

I.

Antonio Rosmini Serbati was born at Rovereto in the Tyrol, on March 25, 1797. His father, Pier Modesto, belonged to an old patrician family which had settled in Rovereto as far back as 1464. His mother, the Contessa Giovanna Formenti de Riva, was a lady of great intelligence and piety, and thoroughly devoted to the care of children. She lived to an advanced age, and so was spared to see her eldest son more than fulfil her highest expectations. He was certainly precocious, if we can believe what Don Paoli says of him: "He was a reflecting child at two years of age, an alms-giving boy at five, a most studious youth at seven, a practical ascetic at twelve, a brilliant moral essayist at sixteen, and such a proficient in philosophy at eighteen that his professor became his disciple; marvellously gifted all his days from the cradle to the grave." And the English life goes on to say that before he was five years old he was thoroughly versed in the Sacred Scriptures. We must not, of course, take these utterances of devout worshippers as strictly accurate. Still we can readily believe that young Rosmini was a child of great promise. When, however, he was at the *ginnasio* (grammar school) he failed to distinguish himself, and was declared to be a "sluggish-brained boy, too much given to prayer and too little to the conjugation of verbs." Instead of learning his lessons, he spent his time in reading the *Summa* of St. Thomas. The story is characteristic. His biographers look upon it as worthy of praise. But surely it would have been wiser if such studies had been deferred until he was of riper years. That he did not altogether neglect his classics is shown by a dialogue which he composed in his sixteenth year. It represents a contest between Friendship and Philosophy for the control of the education of a child. Religion steps in and decides that all three must take the little child in hand. Both in style and matter this essay is a remarkable production for a youth of his years.

When he left the *ginnasio* in 1814, he declared his intention of embracing the ecclesiastical state. This was a sore blow to his parents, who had naturally counted on him to transmit the family name and honors. And when they had reluctantly consented, he

still further disappointed them by refusing to go the *Accademia* at Rome to study for the "*Carriera*." He went through his theological course at the University of Padua, where he took his Degree of Bachelor in 1817. His time was by no means devoted entirely to the study of theology. Philosophy, the natural sciences, and medicine also engaged his attention. Even before his residence at the University he had made great progress in philosophy under the guidance of Don Pietro Orsi, to whom he afterwards dedicated his famous *Nuovo Saggio sull' Origine delle Idee*. In 1821 he was ordained priest, and next year he was created Doctor of Divinity and of Canon Law.

Most young priests have little choice as to the sphere of their labors. They are sent on the mission or to teach, and some few fortunate ones are given further opportunities of continuing their studies. Rosmini was by this time his own master, his father having died in 1820, and left him the family estates. He does not seem to have been able to make up his mind as to what line he should choose. For five years (1821-1826) he left himself in the hands of God, waiting for some manifestation of the Divine Will. Not that these years were spent in idleness. His life at this time is thus described :

"His rule provided for very early rising, followed by an hour's meditation, then for a quarter of an hour's study of some ascetic subject ; then for a special preparation for Mass, followed by a long thanksgiving ; then for spiritual reading, followed by a very light breakfast ; then for a short walk, with a book, in the garden where he had once played at monk, and now, as often as circumstances permitted, recited the Divine Office ; then for a visit of consolation or piety, or the reception of some guest, or the performance of some corporal work of mercy ; then for two or three hours' close study, followed by an examination of conscience before the Blessed Sacrament ; then came dinner, followed by a recreation with his family or friends ; afterwards a ramble in the country, his steps generally leading him where charity needed his presence ; then came more study, followed by the recital of his office, spiritual reading, and prayer."

The extent of his reading was enormous. We are assured that during these years he "carefully studied the works of the

six hundred and twenty authors consulted for his *Logica* and his *Diritto*"; and that "he made himself master of St. Augustine and St. Thomas, St. Bonaventure and the other schoolmen; of Plato, Aristotle, Plotinus, Descartes, Locke, Leibnitz, Condillac, Kant, Fichte, Schelling, and Hegel, and all the works of the modern rationalists and materialists."

This retirement was broken by a visit to Rome in the spring of the year 1823. The venerable Pontiff, Pius VII, was charmed with the young priest and strongly encouraged him in his philosophical studies. He offered to make him an "Auditor of the Rota," an official post which at that time was understood to lead up to the Cardinalate; but Rosmini asked permission to decline the honor. Some years later, referring to this incident, he wrote: "I regard as one of the principal rules regulating my course, that which forbids me to assume any office likely to impede the doing of a greater work *already commenced*. It was chiefly on this account, and not, I hope, through sloth or cowardice, that I found myself obliged to refuse some honorable posts which were offered to me in the Capital of Christendom as long ago as 1823, as well as on subsequent occasions." In the same year, 1823, the long Pontificate of Pius VII came to a close. Rosmini preached a panegyric of the Pontiff which was received with much favor, though it brought him into conflict with the Austrian government for his bold defence of the rights of the Holy See.

II.

What was the "greater work already commenced" which prevented Rosmini from taking office under Pius VII? It was in reality two works—either of them enough to daunt the courage and exhaust the energy of any man: the restoration of Christian philosophy, and the foundation of a new religious Order. The achievement of these objects would require a combination of speculative and practical ability rarely to be found in any single individual. St. Thomas Aquinas was not a man of action; St. Ignatius was no scholar; Rosmini aspired to be both. In truth, if we may judge by his portrait, he was amply endowed with intellect and will. "His head was remarkably large," says Don Paoli, who knew him so well; "he had a high massive forehead, an abundance of

dark brown hair, an aquiline nose, a somewhat projecting chin, a softly blooming complexion, sprightly eyes, which were always controlled by a sensitive modesty. The sweet smile of an affectionate heart constantly played round his finely chiselled lips. His manners were exceedingly winning, adapted to all sorts of persons and circumstances, the result of a kind nature properly developed by most refined home culture." I am precluded from speaking about the work which he did as a philosopher. It is enough to say that the restoration which he contemplated has indeed taken place, but not on the lines indicated by him.

While we are considering his life of action, we must bear in mind that all the time he was thinking and writing on the most abstruse speculative problems. When he was barely thirty-three years old, it is said that his writings would have filled thirty volumes. How he found time for all this reading and writing is a marvel. His favorite texts, written up over his study door, were, *In silentio et in spe erit fortitudo vestra*, and *Bonum est praestolari cum silentio salutare Dei*. In his declining years these words had a touching meaning, but in the period with which we are now dealing we cannot help being reminded of that other contemporary philosopher—him of Chelsea I mean—whose "gospel of silence" was also contained in a like number of volumes. But now I am getting on the border of that dangerous ground from which I have been warned off.

We have seen how Rosmini, during the first years after his ordination, did not seem to be able to make up his mind as to his future course. He felt a strong call to the religious life, but not to any existing form of it. We might have thought that he would have found scope for his genius in the Society of Jesus. He had many Jesuit friends who would have welcomed him among them. But no doubt he felt that his literary labors—especially his philosophical writing—would be hampered, if he placed himself under the minute obedience required in the disciples of St. Ignatius. Besides, there was another influence at work. Through his sister, Margherita, he became acquainted with the Marchesa di Canossa, foundress of the Institute of "The Daughters of Charity." This saintly lady at once took great interest in the young priest, and urged him to found a similar institute for men. They were to

be called the "Sons of Charity," and to be composed of priests, who should devote themselves to such spiritual work as the parochial clergy were unable to deal with. Rosmini was only twenty-four at this time (1821), and it is no wonder that the difficulties of the project at first seemed to him insurmountable. But he kept the idea in his mind, and later on corresponded with the Marchesa on the subject. The English collection of his letters includes three addressed to her, which contain the germs of what afterwards became the Institute of Charity, and show what share each of them had in the formation of the new Order.

In February, 1826, Rosmini quitted his home at Rovereto and settled in Milan. Family difficulties were partly responsible for this step, but the realization of his designs was no doubt his principal reason. By this time he had sketched out the plan, a copy of which he sent to his friend Cardinal Cappellari, afterwards Pope Gregory XVI. While at Milan he came across the Abbé Löwenbrück, a Lorrainer, who also had a notion of founding a similar religious congregation. Löwenbrück soon decided to cast his lot with Rosmini, and was sent to Domodossola, a village on the Simplon Road, to take over a house which was to be the cradle of the new Order. Thither Rosmini himself repaired in the early part of the year 1828. The solemn season of Lent was devoted by him to the task of writing out at full length the constitutions of his Order. After Easter he paid a visit to Turin, and there met the celebrated Abbé de la Mennais, then at the height of his fame. The two philosophers got into a discussion about their respective systems, and Rosmini ventured to point out the erroneous character of the doctrine of the *Essai sur l'Indifférence*. It is not surprising that, when later on he wrote to the Abbé urging him to renounce his errors, he received the curt reply: "I have no time to correspond with you." Some years afterwards Rosmini wrote again in touching terms, but in vain, to beg the rebellious priest to make his submission to the Holy See.

We have now reached the critical time of Rosmini's life. He was thirty-one years old. His arduous duties and prayers had resulted in the production of two works, the *Nuovo Saggio* and the Constitutions of his Order. Devout son of the Church as he ever

was, he resolved to take them to Rome that both might receive the approbation of the supreme authority. His two friends, Cardinal Cappellari and Cardinal Zurla, welcomed him and spoke strongly in his favor to the Pope, Leo XII. Unfortunately the pontiff died before anything could be done. The new Pope, Pius VIII, had known Rosmini on the occasion of his former visit to Rome in 1823. An audience was speedily obtained and is thus described in a letter to Löwenbrück:

"I found the Pope very gracious and kind. He spoke of the books I had presented to him, and he showed himself to be already acquainted with some of my writings. He bade me continue the scientific labors on which I am engaged, and used such flattering expressions that I should be ashamed to repeat them. Next he began to discuss our project, of which he had received favorable accounts. . . . The Holy Father spoke to me as follows (I repeat his words that they may serve as a rule for our future conduct): 'If you are thinking of beginning in a small way and of leaving the rest to God, We give our approval and are well pleased that you should begin. But if you want to start on a large scale, We do not think this advisable. We are not now speaking as the Vicar, though unworthy, of Jesus Christ, but simply as considering actual times and circumstances. . . . You are on the right path. Continue by all means, provided you do as We have said, that is, begin in a small way and leave the disposal of everything to our Lord, for if the work is of God, He will not fail to make it succeed.' . . . The Pope has laid on me an express injunction to write books, intimating to me that it is God's will, and saying in conclusion: 'Remember that you must not become absorbed in the labors of the active life, but that you must write books.' He impressed this on me with words full of charity and energy."

Meantime his *Nuovo Saggio* had been submitted to examination, and had obtained the *Imprimatur* of the Master of the Sacred Palace. The book was printed in Rome, and speedily found its way into the schools.

When Rosmini quitted the Holy City in May, 1830, he had good reason to be satisfied with his visit. Both his great projects had met such success as he could expect. He was aware that the formal approval of his Order must pass through official channels

and would probably take some years. He also knew that the introduction of a new system of philosophy would provoke much opposition. But both had now a fair start—the rest must be left to time and the good providence of God.

The next fifteen or sixteen years of Rosmini's life were occupied with the endeavor to obtain formal approbation for the Order of Charity, and the spread of the new institute. Though his illustrious friend, Cardinal Cappellari, had now become Pope Gregory XVI, the process of approval was not completed until the end of the year 1838. In the solemn Brief of Approbation, issued on September 20, 1839, the Pope speaks of the founder as "a man of excellent and preëminent genius, adorned with extraordinary gifts of mind, illustrious in the highest degree for divine and human knowledge, but not less remarkable for his piety, religion, probity, virtue, prudence, and for his wonderful love and zeal for the Catholic religion and towards this Apostolic See."² Already before this numbers had joined the new Order. Besides the house at Domodossola, another was established at Trent, and the novitiate was formed at Stresa, which thenceforth became the home of the founder. For about a year, 1834-5, he was parish priest of his native town, Rovereto, in which he labored with remarkable zeal and success; but his literary work and the care of his growing institute, and (it should be added) the arbitrary action of the Austrian government, compelled him to resign. It was at this time that the first members of the Order arrived in England to take over the direction of Prior Park College, at the invitation of Bishop Baines. "The Catholics of England are most near to my heart," he wrote Rosmini some years earlier, "so that I do not know what I would not do if I were capable of helping them in the least matter. . . . I would willingly give my blood for them." A special chapter is devoted by Fr. Lockhart to the English Mission of the Fathers of Charity.³ To that chapter I must refer the reader, who will find that the Fathers have nobly carried out the projects of their founder. Besides the ordinary labors of mission-priests they have been ready to undertake any work of "Charity," from the care of reformatories and industrial schools up to the higher education of both clergy and laity.

² These words were inserted by the Pope's own hand.

³ Vol. II, pp. 86-118.

Meantime Rosmini's literary activity was unbounded. He continued to pour forth volumes on all branches of philosophy and theology. As each appeared, the opposition grew stronger and more widespread. He was attacked from both sides. The most rigidly orthodox schoolmen vied with Mamiani and Gioberti in denouncing the *Nuovo Saggio* and its companions. A pamphlet published under the pseudonym of Eusebio Cristiano, made such vile accusations against Rosmini that Gregory XVI intervened and imposed silence on all the parties in the discussion. But great events were near at hand which were to bring out Rosmini in a new character—not as philosopher or founder of a religious Order—but as a statesman of leading rank.

III.

In 1843 a book appeared which voiced the aspirations of millions of Italians. Its author, Gioberti, had formerly been one of the royal chaplains at Turin, but having taken part in some disturbance had been sent into exile where he had cast aside his clerical profession and had thrown himself actively into politics. The *Primato d'Italia*, as his book was entitled, pointed out that the woes of Italy were the result of the parcelling out of the country among kinglets and princelings, and that the one hope of redress lay in the federation of all the different states under the presidency of the Pope. This, however, could not be accomplished as long as the Austrians ruled in Italy. They must be expelled by force of arms. Hence all good Italians should rally around the Pope as their head, and around the King of Sardinia as their commander-in-chief. But Gregory XVI was out of all sympathy with this movement, and indeed had been obliged to call in the aid of Austria against his rebellious subjects. A few of the Cardinals, however, such as Gizzi and Mastai, were known to be on the popular side. Three years after the appearance of the *Primato*, Gregory died, and was succeeded by Mastai, who assumed the ever memorable name of Pius IX. "I had foreseen everything that could come to pass in Europe," wrote Metternich, "and I had laid my plans accordingly. But the idea of a liberal Pope never entered my mind. Now anything may happen." And in truth wonderful changes soon did take place.

Cardinal Gizzi was appointed Secretary of State; a full pardon was granted to all the political agitators sent into exile or imprisoned by Gregory XVI, while the representatives of the old ideas were coldly received at the Quirinal. The new Pontiff granted a liberal constitution and summoned a cabinet composed almost entirely of laymen. Never was there so popular a Pope.

The long threatened war against Austria was begun by Sardinia in March, 1848. This news was received with great enthusiasm in Rome. A vast multitude, cursing Austria and cheering for Pius IX, thronged the Coliseum and swore by the blood of the martyrs to drive out the barbarian from Italy. But the Pope strictly forbade any attack on the Austrians. He was indeed in a difficult dilemma. As an Italian he could not but ardently desire the freedom of his country; but he was also Head of the Church, of which the invader was a devout son. Pius could not be unmindful of what the Holy See owed to Austria in 1799, and again during the imprisonment of Pius VII. The restoration of the Temporal Power by the Congress of Vienna and the preservation of the same from the attacks of the revolutionists had also been in the main the work of the imperial court. Ominous rumors, too, reached him of threats of schism on the part of bishops of Bohemia, Hungary, and Dalmatia, who complained that the Chief Pastor was sacrificing a part of Christ's flock in the interest of human politics. Meantime the Sardinians had driven the Austrians out of Lombardy and had crossed the Mincio. The Papal army, too, in spite of the Pope's injunction, had crossed into the Venetian territory (April 21). The ministry in Rome threatened to resign, unless war was immediately proclaimed. Pius begged for time, hoping that he would be able to induce the Austrian Emperor to yield up peaceful possession of his Italian territories. On May 1 the walls of the city were covered with a Papal proclamation. Yells of indignation burst out from every quarter when it was seen that Pius definitely refused to take part in the war. The ministers at once resigned. Rome was full of revolution.

Though the death of Gregory XVI was keenly felt by Rosmini, he nevertheless hailed with delight the elevation of Pius IX. Gregory had approved of the new order; Pius would take

in hand those reforms in Church and State which Rosmini had so much at heart. He now gave to the public two works which had long lain hidden in his desk: *Project of a Constitution*, and *The Five Wounds of Holy Church*. The first-named advocated a limited monarchy, with the two houses of representatives, and responsibility of ministers; freedom of the Church, of the press, of education, of public meeting, and of association was to be guaranteed with proper safeguards. The different States of Italy were to combine to form a confederation, with a congress (or diet) permanently sitting in Rome with the Pope as protector. Thus Rosmini's views were like those expressed by Gioberti in the *Primato d'Italia*: both were strongly in favor of the monarchical government as against the republican, and both in favor of a united Italy under the honorary presidency of the Pope.

The *Cinque Piaghe* is to us a more interesting work. In accordance with my promise, I am merely going to state its contents without any attempt to discuss them. The first wound of Holy Church, the wound in her left hand, is the want of union between clergy and laity in public worship, arising chiefly from the fact that the liturgy is carried on in a tongue which is not understood by the people. Rosmini appeals to the fact of the popularity of vernacular devotions as a proof of the failure of the liturgy. The wound in the right hand is the defective education of the clergy, which he attributes mainly to the want of able superiors and professors. *Solo de' grandi uomini possono formare degli altri grandi uomini*. None but great men can make other men great; whereas any priest, however inexperienced, is now thought good enough to be a seminary professor. The wound in the side is the disunion among the bishops, each of whom acts according to his own caprices, without consulting or coöperating with his brethren. The wound in the right foot is the nomination of bishops by the civil power, instead of by the choice of the clergy and people, as in the olden days. The fifth wound, that in the left foot, is the servitude of the property of the Church. In conclusion Rosmini states that the book was written as far back as 1832, but that the time had then not been favorable for publication. "But now (1846) the Invisible Head of the Church has placed in the Chair of Peter a Pontiff

who seems destined to renew our age and give to the Church a fresh impulse towards a new course, as unforeseen as it is wonderful and glorious. These pages, so long forgotten, have come once more into the author's mind, and he no longer hesitates to entrust them to the hands of those friends who in the past have shared his sorrows, and in the present his brightest hopes." ⁴

Again and again, Castracane, the Cardinal Secretary of State, had begged Rosmini to come to Rome to help the Pope in his sore distress, but as often Rosmini had replied that he would not go, unless he received a distinct order from the Holy Father himself. Meantime, the war had gone badly against the cause of Italian freedom. The decisive battle of Custozza (July 26) had made the Austrians once more masters of Venetia and Lombardy. Charles Albert, utterly depressed by his disasters, saw no hope but in a close alliance between Sardinia and the Holy See. For this purpose he sent Rosmini as his envoy to Rome with an autograph letter to Pius. The Pope received him (August 17) with great cordiality, and said: "Now that you are here, we mean to put you in prison, and not let you go away any more." This meant that he was to be made Cardinal, as Pius told Castracane a few days later. But Rosmini's position was an impossible one. Charles Albert no longer had control over affairs; his radical ministers had no intention of coming to terms with the Pope; they only wanted to make use of him. And on the other hand, the moderate supporters of the Papal government had no confidence in the cabinet of Turin. After some weeks of fruitless negotiations, Rosmini resigned his office, but still remained in Rome. He had by this time completely gained the confidence of Pius, who gave him to understand that he intended to make him prime minister and Cardinal. But a tragic event removed all these prospects.

Count Pellegrino Rossi had got together what seemed to be a strong and popular government. His plan was to reorganize the Papal States by themselves, and remove all causes of discontent. The very prospect of his success urged the extreme revolutionists to action. Parliament was to meet on November 15th. What happened must be described in Rosmini's own words. He speaks of himself in the third person.

⁴ "Poor Rosmini," said Gioberti, "talks of the Church's Five Wounds. I know at least ten."

“Rosmini went with the Marchese Pareto, the Sardinian Ambassador, to the opening of the Parliament when Rossi was to announce the programme of the new government. Rosmini observed to Pareto, ‘I do not like the look of the Chamber ; observe the profound anxiety which pervades it.’ He had scarcely spoken when they heard the shouts and groans of the mob outside at the bottom of the staircase leading up to the Chamber. In a few moments a whisper spread throughout the house, ‘Rossi is assassinated !’ The Chamber immediately declared the meeting closed. . . . Rosmini went straight to the Quirinal, where he urged the Pope, who had just received the news, to send for General Zucchi with his troops from Bologna, to form a new ministry immediately, and to make a most severe inquiry in order to discover and arrest the assassin. . . . The next day (November 16), the troops fraternized with the mob. All marched at once to the Quirinal Palace, demanding a new ministry ; and the *plebs Romana*, who had the city in their power, shouted aloud the names of those whom they wished for. Unfortunately, Rosmini’s name was one of them, and they wanted him to be President of the Council and Minister of Public Instruction. . . . The insurgents sent in their demand to the Pope, who replied with great firmness that if they retired peacefully he would satisfy their desires. This would not please them, and the revolted soldiers began to fire on the Swiss Guard ; some brought faggots, and attempted to burn the gate of the Palace. Some of the bullets entered the Pope’s apartment, and one of them killed Monsignor Palma, one of his secretaries. . . . At last the Pope, to prevent a massacre. yielded to the demands of the mob, and named the ministry they asked for.”

Rosmini naturally refused to accept office under such circumstances. When Pius made his escape from Rome (November 24), Rosmini immediately followed him to Gaeta, and remained there for two months. He still counselled the Holy Father to have confidence in his subjects and to refuse all offers of armed interference by foreign powers. But Antonelli’s influence was now supreme, and Rosmini felt that his presence was no longer desired. Accordingly he retired to Naples to superintend the publication of his ascetical works. Early in June he returned to Gaeta, as he had heard that an attempt was being made to condemn some of his writings. Once more we must let him tell his own story in the third person.

“The Pope received him with his usual cordiality, but the first words he said were ‘*Caro Abate*, you find me no longer a constitutionalist.’ Rosmini, to whom the honor of the Pope was very dear, replied: ‘Your Holiness, it is a serious matter to change entirely the road on which you have entered, and to split up your pontificate into two parts. I am myself convinced that neither at present nor for a long time will it be possible to restore the Constitution to vigor, but it seems to me that if some hope of this is left to the people, it may have a good effect. History teaches us that it is dangerous for princes to take two opposite courses.’ The Pope answered that his mind was made up on this point; that he had recommended the matter to God, and that he would not now grant the Constitution any more, even if they were to tear him to pieces. Rosmini touched on the difficulty there would be in preserving the Temporal Sovereignty, if the States of the Church were the only ones in which the system of absolute government was maintained, in the midst of the other States which were constitutional. The Pope replied that when a thing is intrinsically bad, we can on no account whatsoever do it, be the consequences what they may; and that the Constitution is irreconcilable with the government of the Church. He then went on to prove that the liberty of the press is a thing intrinsically evil, and also liberty of association, etc. Rosmini did not assent to this, saying that by good laws the evils of the liberty of the press might be restrained; that liberty to write had always existed prior to the last three hundred years, from which time the censorship of the press began; yet the Church had always repressed and condemned bad books and false doctrine, as well as bad actions, and placed hindrances in the way of illicit and bad associations by means of preventive penalties.”

This interview convinced Rosmini that his influence was at an end. When he attempted to see the Pope again, all sorts of obstacles were put in his way by Antonelli and the Neapolitan government. In a final audience Pius warned him of the accusations made against him and told him that his works were being examined. Nothing now remained but to quit the Papal court forever. A fresh blow was, however, in store for him. On the feast of the Assumption, while he was the guest of Cardinal Tosti at Albano, a letter was put into his hands informing him that the *Five Wounds* and the *Project of a Constitution* had been placed on the *Index*. That same day he wrote to the Master of the

Sacred Palace: "With feelings of a most devoted and obedient son of the Holy See, as by the grace of God I have always been in my heart, and have also publicly professed, I declare that I submit to the prohibition of the above named works, purely, simply, and in every possible way."⁵

IV.

It was on the evening of All Souls' Day, 1849, that Rosmini once more reached his beloved Stresa. Fifteen months before he had set out as the envoy of his country to the Head of his Church. For a brief season it had seemed that all his brilliant hopes and plans were about to be realized. Now he came back a beaten, broken man. Everything had failed him. Charles Albert, his king, had died in exile. Pius IX was also an exile, about, indeed, to be restored, but by force of foreign arms. All prospect of a free, united Catholic Italy was at an end. And Rosmini's designs for the welfare of Holy Church had been condemned and rejected. His philosophical and theological writings had been ordered to be submitted to a severe inquiry. The Cardinal's hat, which he had valued only as a source of influence and as a seal of approval of his labors, was now beyond his reach.⁶ Only his Order remained to him, and that he knew must suffer from his disgrace. His faithful followers clung to him with even more affectionate veneration than ever. Indeed, in the story of his life, nothing is so touching as the power which he possessed of securing devoted friends; it is hard to understand how he had so many and such bitter foes. It seemed that he had still many years of life before him; but his days were shortened by a disordered liver and an aching heart. He knew that his writings had been denounced to the Holy See and that three hundred propositions extracted from them were being circulated as deserving of censure. Nevertheless, he worked on incessantly at his books and conducted an enormous correspondence. By the time of his death he had published thirty octavo volumes, and had left in manuscript enough to fill sixty

⁵ At the same time Ventura's Sermon on the Vienna insurrection and Gioberti's *Gesuita Moderno* were condemned.

⁶ His Cardinal's robes are still preserved at Stresa. His carriages were bought by Wiseman.

others. His letters were as many as fifteen thousand. And it must be borne in mind that these books (and his letters, too) dealt with profound philosophical and theological questions which would require much research and thought and most careful choice of language. Can we be surprised that with all his genius and industry he did not always succeed in fulfilling these conditions?

All this time the examination of his works was being conducted at Rome. At last, in 1854, the Congregation of the Index issued its decree acquitting all the writings submitted to it (*dimittantur*). This decision did not, of course, mean that nothing in any of the books was worthy of censure; it meant that none of them deserved to be placed on the Index of Forbidden Books.

At last Rosmini could sing his *Nunc dimittis*; he was indeed, far from having accomplished all that he had hoped for and undertaken—but who is there who can say *Consummatum est*? His system of philosophy, though not widely accepted, had passed safely through a most severe ordeal; his Order was in a most flourishing condition, with members famed for learning and zeal. He felt that the end could not be far off, but this only made him hurry on all the more with his *Ontologia*. Early in the next year (1855) his pain and weakness compelled him to abate something of his labor. As the spring wore on, his illness became more and more severe. On Whit Sunday he received the Holy Viaticum with great devotion, after having recited the creed of Pius IV. His last days were cheered by visits from his devoted friends—Manzoni among the number—and by a tender message and blessing from the Sovereign Pontiff. On July 1, at two o'clock in the morning, he passed away, being then fifty-eight years and three months old.

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BRIDGING THE GRAVE.

The problem is, with a material body and mental organization inseparably connected with it, to bridge the grave. — *Natural Law in the Spiritual World*: "Eternal Life," p. 162.

MIND AND BODY.

FOR one who would establish on a philosophic basis the doctrine of the immortality of the soul, the real problem is, as the late Professor Drummond states it, to bridge the grave. Many are of the opinion that philosophy is unequal to the task. Faith alone, they believe, can give man assurance of immortality. The professor is much of the same way of thinking, only that he would set up on a scientific foundation the belief in immortality that comes in the first instance by Faith. In one of the most fascinating chapters of a fascinating book, he seeks to show that the theory of Christianity on this point is quite scientific, and at the same time quite independent "of all the usual speculations on Immortality. The theory is not," he avers, "that thought, volition, or emotion as such are to survive the grave."¹ What then, is the theory? Starting with Mr. Herbert Spencer's definition of life as a correspondence with environment,² he points out that life must last so long as correspondence with environment continues. Correspondence with environment is life; failure to correspond with environment is death. Such failure, however, is the inevitable doom of the life that now is. The environment is changeable, often unsuitable; the correspondence, imperfect. But given a perfect correspondence, life would be perfect; and given an eternal environment, life would be eternal. Now, this is precisely what Faith gives us; the assurance of a perfect correspondence and an eternal environment. And this is Faith's one, though essential, contribution to the scientific proof of the soul's immortality. "This is Life Eternal," said Christ, "that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."³

This, in brief, is how Professor Drummond essays to set up

¹ *Ib.*, "Eternal Life," p. 164.

² "The continuous adjustment of internal relations with external relations."

³ *Ib.*, p. 157.

the doctrine of immortality on a scientific basis. What are we to think of his essay? It is well meant, without doubt, and clever too, but unavailing. Why unavailing? Because he sets out with a faulty definition of life. Of course, life includes correspondence with environment, but the essence of life is not in this correspondence. Correspondence is, from the nature of the case, a relation, and life is not a relation, but a thing. Correspondence with environment presupposes a something that corresponds, a subject of the correspondence, and this something, this subject, in our case, is the soul, the subject of thought and volition, the principle within each of us which thinks and wills.⁴ But if this principle be intrinsically and wholly bound up with the material body (not "inseparably connected with it," as death demonstrates daily by severing the connection), it needs must perish utterly with the material body. What, then, is to keep up the correspondence with the eternal environment? Where is the use of building a bridge over the grave, if there be no passenger to cross it? If that which thinks and wills in each one of us were to perish at death with the body, plain it is that nothing of man would be left to "know the only true God," or live the life eternal. Were faith, indeed, preventive of physical death, once correspondence with the eternal environment was opened on this basis, it could be kept up forever, and this would be immortality—for those who got and kept the faith. But death is

The stern law of every mortal lot,

and this is precisely what creates the problem. If there were no such thing as death for the believer, there would be no such thing as a grave to be bridged. It remains, then, that the theory of Christianity postulates as a truth of the natural order, revealed not by Faith only, but also by the light of unaided reason, that thought and volition survive the grave.

I have said thought and volition advisedly. It is not claimed, nor could the claim be made good if it were put forward, that sensation, or imagination, or any form of organic life, physical or psychical, can survive the grave. Physical death puts an end to

⁴ "He asks . . . about that living intelligence by which I write, and argue, and act."—Newman, *Apologia Pro Vita Sua*, p. xxii.

all organic life. The soul, or ultimate source and root of vital activity in man, carries on all the processes of organic life in and through, or by means of, bodily organs. When, therefore, these bodily organs decay and crumble, as they do at death, all the processes of organic life are at an end.⁵ Man can no more see without an eye, or imagine without a brain,⁶ than he can eat without a mouth, or talk without a tongue, or send the blood to all parts of his body without a heart. All the processes of organic life depend intrinsically on organs, in such wise that, when the organs are destroyed, it is physically impossible for these processes to be carried on any longer, and life must cease. If, then, there is in man no life, no form of vital energy, save such as is necessarily bound up with bodily organs and dependent intrinsically upon them, no power, not even that of the Almighty, can keep man from perishing utterly, perishing body and soul, when the grave opens to receive him. For it is intrinsically impossible that organic life should continue without organs, and that which is intrinsically impossible is such even in respect to an agent that has infinite power. If, on the other hand, there is in man a form of vital energy that does not depend intrinsically on bodily organs, a vital process or processes that can go on without organs, then

⁵ Aristotle long ago cautioned men against imagining that the soul, or its faculty, decays, or is weakened, because the organ decays. If, he observed, the man whose sight is impaired by age got a new eye, *i. e.*, a new organ of sight, he could see as well as ever. Cf. St. Thomas, *Quaest. Disp. de Anima*, art. 14 ad 19.

⁶ But neither, it may be urged, can man think without a brain. True, but truer, paradoxical though it be, that he can't think *with* a brain. Man can't see without light, nor eat without hands (if not his own, somebody else's), yet it is not, properly speaking, with the light that he sees, but with his eyes; nor with his hands that he eats, but with his mouth and teeth. Indispensable conditions must not be confounded with causes. The brain is an indispensable condition of thought in the present life; the sole cause or agent is the mind. But, it may still be urged, there can be no thinking where the indispensable condition of thought is wanting, and therefore no thinking beyond the grave. Much might be said in answer, but enough to say, first, that when the natural light fails him, man makes shift to see with some other light; and when one's own hands are no longer able to carry the food to the mouth, other hands may be found able and willing to do the work for one. Secondly, when man has had his fill of food, he doesn't need any more while that lasts. Now the mind carries with it the ideas which it has acquired in this life, and which are, like itself, indestructible, to feed upon them in its long home.

nature has the bridge across the grave ready-made, and the problem of immortality is solved on strictly philosophic principles. The purpose of the present article is to show that there is in man such a form of vital energy. There are certain processes of our mental life of such a nature that they could not by any possibility be carried on in and through, or by means of, bodily organs; so much so that it would be just as impossible for these processes to be carried on with bodily organs, as it is for the processes of organic life to be carried on without them. These processes are thought and volition.

Man thinks: therefore man as man, *i. e.*, as a rational being, is immortal.⁷ To think is to exercise vital energy of a certain kind.

⁷ Some one may say that to prove the mind to be spiritual is not to prove the soul to be immortal. But, really, it is. Once you establish the fact that there is in man a principle of life which is intrinsically independent in its being and specific operations, *i. e.*, in thought and volition, of the bodily organism, the grave is bridged, and the problem of immortality is solved, so far as natural reason or philosophy is concerned with it. The shipwright who has launched his ship feels that his work is done, even though, staunch and seaworthy as he knows he has made her, she is yet destructible, and may chance to founder or be cast away on some inhospitable shore. Much more may the philosopher feel that his work is done when he has safely launched the soul on the shoreless sea of eternity. For he has tested it and proved it to be a simple, spiritual, indestructible principle of life and energy, which no wave can overwhelm or wind wreck and destroy.

Consciousness attests the unity, individuality, and abiding sameness of that which thinks and wills in each one of us. Every particle of matter in the body is renewed again and again in the course of an ordinary lifetime, yet man is ever the same individual. If, therefore, that which thinks and wills and is the true Ego or Self, survives the grave, it survives as the one, individual, and same agent which it is conscious to itself of being throughout the present life. A living reality, not a phantom, it will not, on being released from the body, melt into thin air, like the shade of Creusa. An individual agent here, it will not lose its individuality in the sphere beyond, nor merge its identity in some imaginary sea of psychic energy. "There was no individual current which served the electric machine and lost its occupation when that machine was demolished," says one who likens the soul to an electric current and conceives of it as part of an *anima mundi*. Precisely. But there *is* in man an individual principle of psychic energy, capable of knowing and identifying itself—and that makes a difference. The pagan of old, if he had fantastic notions, had a saving common sense withal, which your modern pantheist, with his *anima mundi*, seems quite to lack. It was not to drown them in Lethe that Charon ferried his ghostly passengers over Acheron. Had that been the purpose, he could as well have tossed them into the River of Woe.

To put the whole thing in a nutshell. Man, as man, is mortal because the soul, which is a simple principle of psychic energy, is separable from the body. Is this

Thoughts are products of that vital energy which we call Mind.⁸ The objects of thought, the things which we think about, are sensible and material things, or they are supersensible, immaterial, spiritual. But whether thought be about the former class of things or the latter, it ever reveals itself as the outgrowth of a living energy that acts without a bodily organ; of a vital force that, in its operation and therefore in its being, is intrinsically independent of matter.

simple and subsistent principle of psychic energy separable from itself? And if not, must we not admit it to be intrinsically and in its own nature immortal? "The soul," observes acutely Cicero, "feels itself to be moved, but at the same time feels that it is moved by its own power, not by that of another agent, and that it is impossible it should desert itself."—*Tusc.*, l. 1. The soul is a simple and subsistent principle of life; therefore incorruptible; therefore indestructible; therefore, in the natural order, immortal. When anyone can point to a single instance in which as much as a grain of matter or energy has been annihilated, or give a single good reason why God should annihilate anything, then, but not till then, it will be needful to prove that God will not annihilate the soul.—*Cf.* St. Thomas, 1^a, a. 75, q. 6, ad 2^{um}.

Well has the poet said,

That each who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,
Is faith as vague as all unsweet :
Eternal form shall still divide
The eternal soul from all beside ;
And I shall know him when we meet.

⁸ Professor James of Harvard conceives of Mind as a "stream of consciousness," a string of thoughts, one following the other, and each appropriating the past thoughts (that are dead and buried), and calling them its *own*. He fancies the present thought may be "the ceaseless thinker in each one of us." This conception of Mind is shown to be utterly false by the testimony of consciousness, which assures us of the abiding identity of the thinking subject, the agent that thinks, in each one of us. One may as well question one's own existence as the permanence of the thinking principle within one, for this is the real *Ego*. The conception is also utterly absurd. How can the passing thought, which has only come into being at this moment, have become acquainted with, or now know, or *own*, thoughts that were already dead and buried before it was born? Is it even conceivable that the thought which is now alive and the next moment dead and buried, an entity that perishes in the very act of affirming its own existence, can be "the ceaseless thinker in each one of us"—can be "that living intelligence by which I write, and argue, and act?" Thought, moreover, is unthinkable save as the modification of mind, the product of intelligence, the act of an agent.

MIND AND SPIRIT.

First let us examine our thoughts of things supersensible, immaterial, spiritual. And observe that we are not now concerned to show that such things exist outside of the mind. What concerns us is the undeniable fact that they exist in the mind, that we have thought about them. We think of God as of an immaterial or spiritual being, a pure intelligence, a pure Spirit. Even if this conception could be had by man only through Revelation, the fact of his having it at all in his mind would prove his mind to be spiritual. For the conception of a spiritual being is the conception of a being without extension, without weight, without color, without any of those properties that belong to matter as such; the conception of a force, or energy, or active principle not lodged in matter, but putting forth activity independently of matter. Now it is perfectly plain that the mind, to grasp such a thought as this, to take it in at all, must itself be without extension, and without any of those properties that belong to matter as such; must be an energy not lodged in matter, an active principle that puts forth its activity, not in and through, but without a bodily organ. There is absolutely no proportion between a material agent or a spiritual agent that acts through or by means of, a bodily organ, and is thus reduced to the level of material agency in respect of the manner and range of its activity; there is absolutely no proportion between such an agent or cause, and a purely spiritual product, such as the conception of a purely spiritual being. That which is material, or intrinsically dependent upon matter in its operation, can never receive into itself the idea, much less by itself form the idea, of a purely spiritual entity. That, on the other hand, which is received into another must adapt itself to the mode of being that belongs to its recipient. But an entity of the spiritual order, which is simple or without extension, can never adapt itself to the mode of being that belongs to an entity of the material order, which is extended, since it cannot cease to be simple or inextended without ceasing to be an entity of the spiritual order, *i. e.*, without ceasing to be what it is. In a word, only that which is spiritual itself can think of the spiritual. To say that what is material, or bound up with

matter in such a way as to be intrinsically subject to the laws and conditions of material agencies in its operation, can do so, is the same as to say than man may gather grapes from thorns, or that there can be an effect without an adequate cause. No faculty that is of the material order, or that acts in and through a material organ, is fitted to receive into itself the impression of an entity belonging to the spiritual order. For the impression made on that which is of the material order and extended, can never be other than material and extended. Hence men cannot see God with the bodily eye, nor picture Him to themselves in imagination, for these faculties of the soul are bound up intrinsically with bodily organs, and therefore subject in their operations to the conditions that hamper and hem in material agencies, and the laws that govern them.⁹ But men can and do know God, men can and do believe in God, men can and do love God, precisely because and solely because the human mind in its essence or being, and in those operations that are distinctively and specifically human, viz., thinking and willing, is neither material nor dependent intrinsically upon material organs.

But not only can man receive into his mind the idea of a God who is pure Spirit, but he can form that idea himself. It cannot reasonably be doubted that man has formed this idea, or, in other words, has, at least in individual instances, come to know of God's existence and spiritual essence, by the exercise of reason alone. Even the aborigines of North America knew of God as the Great Spirit before ever a Jesuit missionary brought them that higher and deeper knowledge of Him which comes by Revelation. The strongest, the most philosophic, proofs of God's existence as the uncaused First Cause, the Prime Mover, Pure Act without admixture of potentiality, Supreme Intelligence, were borrowed by the school-men from the pages of Aristotle. "How," asks the Stagirite, "can anything be set in motion without the existence of a motive power? Therefore God, who is supreme, pure Spirit, does exist."¹⁰ And he affirms that from God proceeds the spirit that animates the human body.¹¹ The mind of man, then, forms to

⁹ How fruitless is the quest after God, the pure Spirit, by way of the senses or the imagination, let pagan mythology tell.

¹⁰ *Metaph.*, XII, 8.

¹¹ *Ibid.*, XII, 9.

itself the idea of a purely spiritual being. This idea is in the mind, and is the product of the mind. Therefore the mind of man must be itself of a spiritual nature, for that which is material can never beget, or conceive within itself after a psychical manner, that which is spiritual.

MIND AND METAPHYSICAL CONCEPT.

Nor is the idea of God the only supersensible and immaterial idea that the human mind is possessed of.¹² We conceive of being as such, of goodness, of oneness, of truth, entities all of them of the metaphysical order, beyond the ken of sense, transcending imagination as well as every faculty that is organic or material. We conceive of possibility as such, a something midway between being and nothing, a something that does not but could exist. Can that which does not exist in itself make an impression upon a bodily organ, or upon a faculty that is tied down in the exercise of its activity to a bodily organ? And if it can't, can such a faculty get an impression of it, or form an idea of it? The mathematician conceives of a point, and defines his idea of it as that which has position but not magnitude, that which is, therefore, without parts, inextended, simple. The physicist conceives of¹³ energy as distinct from the matter in which it is lodged, and so far forth as it is distinct, as something inextended, without parts, simple. Again the question arises: Can that which itself has parts, is extended, is composite, put forth an act or beget an effect that is simple, inextended, without parts? To ask the question is, for any being who thinks, to answer it in the negative. Once more, virtue, justice, duty, responsibility, conscience, are not mere

¹² I take it as a certain fact that the mind of man can and does conceive, or form an idea, of God as a pure Spirit; and that it forms and has other ideas without number that are strictly supersensible or immaterial. If any one is disposed to deny this, let him consider that there are to be found in the languages and literatures of all peoples words that express these ideas or conceptions of the mind. Such words presuppose the real existence in the mind of the corresponding ideas. Language is the expression and embodiment of thought, or it is nothing but empty sound.

¹³ Conceives of it, I say, as distinct, not as existing apart from the matter, for he knows full well that the kind of energy he has to do with never does exist by itself apart from the matter in which it is lodged.

names. They are potent realities in the world of mind, and make their influence felt in the world of matter. But what eye has seen these things? What ear has heard the sound of their voices (save in a figurative sense)? What fancy has pictured them? No psychical faculty or power that operates in and through a bodily organ ever yet has caught, or ever can catch, the faintest impression of these subtle and elusive, yet most real and influential entities, that dwell, as in a world and kingdom of their own, in the mind of man. They are subtle and elusive, because they are spiritual; they are real and influential for the same reason. Mind dominates the world of matter, and is, in a certain high and true sense, the only reality. Two things, St. Augustine observes, God made in the beginning: Mind, next Himself; Matter, next nothing—*unum prope Te, aliud prope nihil*.

MIND AND SELF.

Finally, there is that most wonderful feat of Mind, which is revealed in what Tennyson somewhere speaks of as "the power to feel, 'I am I.'" The mind thinks on itself, for it thinks on its own thought; therefore it is spiritual. Consciousness attests that the mind thinks on its own thought, when it reflects. But its thought is in itself, for thought is an immanent act, not passing to an object, but remaining in the subject that elicits it. Therefore, to think on its own thought, the mind,—instead of reaching out towards objects that are external to itself in order to grasp them, in its own way, and take them in, as it does in all acts of direct perception—must reflect, turn back, or return upon itself in such a way that it becomes at once the subject and object of its own act. And since it thinks upon its whole thought, it must return wholly upon itself—not as one part might return on another, but whole on whole. This phenomenon of reflection, the existence of which is so clearly attested by consciousness, is inexplicable, and must forever remain inexplicable, on any other theory than this: that the subtle force which we call intelligence or intellect is neither material in its essence, nor lodged in matter in such a way as to be unable to energize save in and through matter, in obedience

to the laws that govern the actions of all material agencies.¹⁴ To say that the phenomenon is inexplicable on any other theory is really to come short of the truth. It is in palpable contradiction to all our experience of the way material agents act, and all that we know of their nature. One body may act on another body; one particle of matter may act on another particle; but that one body, or one part of a body, should turn back its activity on itself, this has never yet been known, and the intrinsic impossibility of the thing must be plain to every thinking mind.

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(Second part follows.)

THE PRIEST AS GUARDIAN OF PUBLIC MORALITY.

HIS COMMISSION.

THE priest has his commission to watch over and correct the morals of his brethren, directly from God. It is only under the sanction of a divine authority that his right can be consistently demonstrated and vindicated. The democratic principle of state-right arising from and depending on the consent of the governed, which finds its counterpart in the ministerial calls by which non-Catholic congregations choose the exponents of the moral law according to their liking, has no place in the election of the Catholic priesthood. Like Abraham, Aaron, David, and the prophets of old, God appoints him, gives him his credentials which no man may question, anoints him, and bids him announce His laws and precepts, His statutes and His justifica-

¹⁴ Self-conscious energy, though very wonderful, is not unintelligible. The mind, being itself simple and spiritual, its act is simple and spiritual, and the product of its act, or the thought, is, in like manner, spiritual, simple, without parts. Such an energy, if it reacts upon itself at all, must react upon its whole self. But reflection is unintelligible and utterly unthinkable on the supposition that the mind is material or uses a material organ, such as the brain or any part of the brain, to think with. It does use the brain, to be sure, but not as an organ—not to think with, but to furnish it with food for thought.

tions, without sense of fear or favor, but following the dictates of the revealed and unalterable law of God.

INDIFFERENCE AND OVER-ZEAL.

A commission such as this involves, of course, very definite responsibilities for those who accept it. It forbids indifferentism on the one hand, and selfish or inconsiderate exercise of authority on the other. The soldier who is detailed to direct a column or to do duty as a scout, or to carry a message to the commander of a separated corps, is not at liberty to loiter by the road or the camp-fire. His duty is to look, to watch, to act with discretion, and to remember that he is answerable to martial authority for interests in comparison to which his personal safety and comfort count as nothing. On the other hand, he is not to forget that his duty limits him to the terms of his command. He is neither to exaggerate nor to minimize, but simply to represent with prudent discretion, yet with conscientious loyalty, the will of his superior officer. So, precisely, is it in the case of the priest. If his call to the ministry marks the high distinction of a divine election for a task which a man could not otherwise undertake successfully or obtain by any right of human concession, it exacts from him a proportionate zeal, which manifests itself in careful vigilance, indifference to the world's criticism, constant readiness to act in behalf of the common interest, with a corresponding neglect of personal comfort and safety. This alertness and sense of duty are the main elements that secure pastoral success.

A recent writer on pastoral theology tells of a parish priest who complained that his people were callous, hard, and without a sense of the importance of education for their children. He was disgusted with the congregation, and had ceased to preach regularly because, as he said, those who came to the two Masses on Sundays needed no sermon, and those who needed it would not come. Did he make any effort to reclaim the delinquents? "No," he argued, "it is their duty to come to Mass, and if they don't do it they will go to hell." This he told them at a meeting in which they proposed to have a town-festival to celebrate the silver wedding of the owner of one of the principal mills in the place, a man much liked, a baptized but merely nominal Catholic

who helped the Church liberally, although he lived in a neighboring town for the greater part of the year.

This priest did not see, or had not the energy to realize, that his parishioners might be of a very different character if they had as guide a man who was interested in their moral uplifting, who would make his preaching interesting to them, would visit their families, bring together the children for instruction, and the young people for the purpose of engaging their coöperation in some scheme of charity, edification, or healthful recreation. The fact is, the discontented priest was transferred at his own request; and the Bishop, seeing that the young pastor needed guidance, attached him to his Cathedral under pretext of promotion, but with a view mainly of keeping him busy, since he had not the talent of portioning out the work for himself. A young priest, prudent and energetic, succeeded in the little country parish, and things are in a very different condition after only two years, as is attested by a school and a sister-house, and by the tasteful decorations of the interior of the church, which formerly resembled a mouldy and whitewashed brick barn.

But if indifference and a lack of conscious energy are a source of most probable failure in the sacred ministry, they do perhaps less serious harm than the zeal for apparent improvement, which acts without reflection or counsel. There are certain commonplace features that characterize this sort of pastoral energy which belongs to the zealot, and is not according to knowledge. Yet what is wanting to this temper of mind is not a desire for knowledge so much as the power of repression. Indeed, the zeal without prudence is for the most part rather inquisitive—mind's everybody's business, catechizes anyone that will talk, and establishes a sort of reception bureau for information, or a gossip line, through the sexton, the housekeeper, or some favorite crony who fails to attract elsewhere.

A GUARDIAN, NOT A POLICE.

Now the priest, though a guardian of public morality, is not a policeman with a club and star showing that he has the power to consign a breaker of the law to durance vile. His duty is, indeed, to correct, but his methods are those of a father, and not

those of an inquisitor. Let us examine briefly what is his commission. The prophet Jeremias gives us the form of his own calling, and it practically contains the terms of the pastoral election and mission. "The words of Jeremias—of the priests that were in Anathoth: *The Lord put forth His hand and touched my mouth, and said to me: Lo, I have set thee this day over the people (the nations and kingdoms) to root up, and to pull down, and to lay waste, and to destroy, and to build, and to plant!*"¹ The gentle son of the priestly house of Helkias was to *root up* the tares, to *pull down* the parasite vines, which, climbing around the healthy tree, suck the juice from the trunk to feed their poisonous growth; he was to *lay waste*, that is, to cut and remove the barren tree, and to *destroy*, that is, to burn the dry wood lest it encumber the ground; he was to *build* supports for the fruit-bearing vegetation, and to *plant* fresh seeds for the growth of a new generation.

VIGILS.

To accomplish these various tasks as a representative of the Divine Husbandman, it is quite necessary that a priest should stay upon "the watch-tower of his vineyard," and closely observe what goes on below among the flocks. To keep on good terms with a community by ignoring their wrong-doings; to evade trouble by pretending not to recognize the tracks which show the devil's inroad upon a parish; to keep off under the plea that our interference will not be effective, is both unmanly and bad policy, even if it were not a distinct dereliction of duty, for which, sooner or later, we shall have to make our report to headquarters.

What the priest must do, first of all, is to see and to note closely what transpires within his proper field of pastoral operation. Indeed, a part of his work may be justly compared to that of a detective; not one who endeavors to ensnare people, but one who, in the interest of common safety, seeks to acquire legitimate knowledge regarding those who destroy the public peace. Like a good officer of the state's secret service, the priest must keep his tongue in control while he is learning. Like an efficient detective, he must not show any temper, or seem wan-

¹ Jer. 1: 9, 10.

tonly to intrude on anybody's premises. His first business is to learn; and for that he must simply observe and move about, and be very quiet and patient until he has all his facts, and make no alarm before he thoroughly knows the ground and the avenues that lead to and from the territory which he has to deal with.

After that he will, like a good officer, con over and weigh the items which he has learnt, and will bring them to headquarters to consult with experts as to the best manner of dealing with them. Priests, more than any other class of men, are apt to take the position of accuser, advocate, and judge at the same time. The reason of this is probably to be found in the circumstances which compel them to act in each of the three capacities in turn. But it is an error to confound these positions with reference to one and the same case. Nevertheless, the mistake is easily made, and the only way to avoid the awkward consequences which this lack of taking objective position produces at times, is to consult with others.

CONSULTATION.

To consult for the purpose of gaining knowledge and advice does not mean to give one's own view of a situation in order to have it approved by a superior. A detective's business requires that he leave his heart—that is to say, his family likings, his favorite views, his politics, and, above all, his sensitive self—out of the account in the presentation of facts to those who are to advise him. Superiors, perhaps less than friends, but superiors also frequently humor our predisposition in matters of mere policy, when they feel that we do not really want advice so much as a sort of backing to a course on which we are determined beforehand. A fellow-priest is a good adviser only if he have no weakness in the same direction as ourselves, or if he be not an extremist in the opposite direction. Age, too, is of itself no qualification for good counsel; nor is official position, unless it be a responsible position at the same time.

All this, if observed, demands that we do our business with deliberation, which implies patience. And the ruler, the divinely-guided reformer, needs nothing so much as patience. If we could always put ourselves in the reasonable attitude of a father who loves his children, no matter how wayward they may be, we should

never fail in feeling, saying, and doing the right thing when it becomes our duty to correct others. The people show that they expect this attitude in us when they address us as "Father." But that should never in reality mean "Stepfather."

CORRECTION.

Correction is, as has been indicated, the main object of our vigilance, unless in so far as the preservation of the existing good is a concomitant aim and effect of priestly watchfulness. But the pastoral method of correction is not of the penal sort. The comparison between the secular detective system, with its worldly wisdom, and the priestly activity, with its prudence of the serpent, ends here. The word "correction" has an ecclesiastical as well as a secular sense. In truth, the old Romans showed their instinct of religiousness in the coining of this and similar words much more than appears on the surface; and there is something providential in the choice of Rome, not only as the local inheritance of the Pontifex Maximus, but as the central teacher, whose language has a wondrous fitness for the expression of religious and spiritual thought. *Correctio* is a composite of *con* (or *cum*) and *rego*. It means to rule, "to direct in harmony" with (*cum*) some other element. This accompanying element is the feeling, the sensitiveness, the disposition—in short, the soul of the person corrected. It means that the corrector is in thorough *sympathy* with him or her whom he chides or directs.

This quality of sympathy, as an essential element of priestly, pastoral, or fatherly correction, ought to be unmistakably apparent to all who witness the chastisement. It must be felt, too, by the person who is being corrected, even if his or her inborn pride overcloud for the moment the better conviction and retard the full disposition of making reparation or reform.

Accordingly the priest has to guard against two errors in his censure of any wrong-doing if he means to change things. One is the use of words, either ill-natured, bitter or sarcastic, which reveal a personal resentment or even indifference. A pastor cannot afford to have the name of being proud. Perhaps few of us realize the fact, but a haughty, overbearing priest inspires a feeling akin to the paternal monster who despises his offspring. It is a fault that

robs him of the public sympathy and not only lowers men's estimate of his judgment, but of his whole character. *The judge on the altar or in the pulpit deals with a cause, not with an individual* of his flock. The latter is judged in the confessional. Only in the rarest possible cases does even the Supreme Authority of the Church censure or excommunicate a person or a society by name or in such a way that its identity is unmistakable. What the pastor condemns is the evil, the abuse, the sin. People will all too readily apply the lesson where it belongs without our tearing the mantle of charity and flaunting its shreds into the face of the sinner by mention of names and places. Even when we condemn a wrong it is requisite to be cautious in order to succeed with the impression which we wish to create against wrong-doing or the proximate danger of it. Caution does not mean temporizing or minimizing or excusing guilt. But it means that, in the first place, we must *be sure of the evil* and its effects before we attempt to correct it. Secondly, we must *not exaggerate either the fact or the penalty* which divine sanction has placed upon the transgression. If we find it stated in our text-book of moral theology that to neglect baptism beyond a certain time constitutes a *mortal sin* for the parents, we must not take this alone as an authorization to dogmatize from the pulpit against parents who have omitted their duty in this respect. The manuals of theology are intended to *direct the judgment, not the language*, of the preacher. He may come to the conclusion that there is mortal sin in most of such cases of neglect, and he may be correct; but when he utters this judgment in public and from the sacred chair he gives the force of a law to what was only intended to be an opinion, however probable. And since there are always possible exceptions, in which such a neglect is not wholly wilful, he leaves a wrong impression upon the hearers, perhaps to the personal injury of some of them. It is much more in harmony with truth, and in reality also more effective, to point out the great loss of grace and the injury to the child whose baptism is delayed than to denounce ignorant parents who are probably not disposed to resist kindly and definite instruction.

SOME OTHER EVILS SPECIFIED.

But if I set out to argue a method of correction as a means of guarding public morality, it was with the ultimate object to indicate some phases of the trust in which our guardianship is most concerned. These phases are certain public amusements in which Catholics take sometimes a leading and sometimes a secondary part; but in either of which cases the priest bears the responsibility for the harm done, if harm be done, or for the failure to effect certain reforms which not only the Church but the public at large expect from his personal influence.

There are various categories of parties and exhibitions in which Catholics, and mostly Catholic youth, are exposed to the danger of losing reverence for virtue. They may be grouped under four heads:

1. Diversions, such as picnics, fairs, parties, under the nominal auspices of the church or parish;
2. Diversions, such as teas, dances, theatricals, arranged in the home circle and under the control of parents;
3. Diversions like the above, but organized by non-Catholic or under sectarian control, in which at times sacrifices are demanded from the Catholic who takes part in them, which are incompatible with the high standard of morals and with the Catholic profession of faith.
4. Diversions that are plainly anti-Catholic and immoral in their suggestiveness, if not otherwise.

As to the last-mentioned class there can be no doubt regarding the duty which every virtue-loving person has in restraining our youth from these pitfalls that destroy the heart and render later life a misery. If officers of the society for the repression of vice or the prevention of public immorality are accorded respect and support in carrying out the praiseworthy object of their associations, a priest will with greater certainty conciliate public esteem by maintaining an unequivocal stand against any attempt to defile the moral atmosphere of his parish.

In regard to entertainments given for a pronouncedly sectarian purpose, Catholics should be made to understand that their coöperation is an injury to those who perhaps solicit it with the

best intentions and under the most plausible plea. It is true that charity is always Catholic, whatever name it may assume in the mind or speech of those who practise it; we do not ask the needy beggar what creed he professes, to determine our willingness to help him. Yet, if our voluntary gift were so directed by others as to foster the propagation of an error which would seriously mislead them in an important matter, we should withhold our gift, at least to the extent of encouraging the mistaken policy of living. If, during war-time, I should meet an importunate friend who asked me for an endorsement of character that he might obtain a position securing his livelihood, I should surely be disposed to help him; but if I found that the position he sought was that of an important military agency for the enemy of my country, to the defence of which I am pledged by my patriotic allegiance, I could not consistently help him to the position, because it would mean injury to my country. In like manner we may have every reason for according to others a genuine sympathy, yet not so far as to sustain the teaching and fostering of a position both erroneous and dangerous because it propagates error. In such circumstances no sharp line of duty can, it is true, always be traced between the obligation of charity which depends on the actual need of the person, and the loyalty due to a faith which is equally the condition of obedience to God's precept; for as Catholics we hold fast to the sense of duty to walk the way traced out for us by the law of Him who has the right to direct our march toward Heaven. A wise discretion will have to teach us where the balance of right lies, so that we may help others without encouraging their false views of God's revelation.

There remain, as the subject of pastoral vigilance, the social amusements which, without interfering with the doctrinal point of view in matters of true faith, tend to lower the standard of external morality and as a consequence of virtuous living, either in the home circle or within the parochial confines. The things which people do in their homes are not ordinarily subject to the inspection of the priest. They may come to his notice accidentally, and he may make them in a general way the topic of his sermons or of friendly interference; or he may find oppor-

tunity to correct them in the confessional. Reports of gambling, lascivious dancing, excessive drinking, private theatricals which serve as a disguise for indiscriminate love-making, spiritualistic experiments, and other diversions of a questionable character, cannot as a rule be lawfully made a pretext for invading the privacy of the household, and must be counteracted by indirect influence upon those who are concerned in such practices. If the priest should be an accidental witness of these things he would, of course, be bound to show his disapproval of them, since his silence could mean nothing less in a Catholic circle than either approval or lack of moral courage on his part, both of which alternatives are degrading the sacred office which he holds in trust.

CHURCH FESTIVALS.

But there is such a thing as putting the stamp of legitimacy upon amusements of a dangerous tendency by publicly tolerating or encouraging them in connection with performances and festivals that have their initiative in some undertaking intended to benefit the Catholic cause. The false principle that the end justifies the means is here frequently put in practice without its being recognized as a doctrine. There are numerous occasions, such as school commencement exercises, receptions to the clergy, performances at fairs and picnics, organized with the single view of honoring and fostering religion, which, nevertheless, serve directly to destroy that very reserve and modesty on which all real religion is based. Years of pastoral labor bring about a scheme for building up a system of education or charity on a foundation of religion simply because the priest feels that there is no adequate provision made for giving to his people that truly Catholic assistance and atmosphere which would separate them from, or counteract the contamination of, secular or sectarian ideals. With the progress of his work comes the apparent need or desire to interest the people, to swell the contributions. Flattery, vanity, popular taste make their claim and gradually obscure the first object, until finally they drive it entirely into the background. Thus an institution intended to uplift and educate in virtue often becomes, even before it has reached its material finish, a slow and indirect means of lowering the sense of moral dignity by the sanction of

what would, under other circumstances, be regarded as offensive to the sense of propriety, if not of decency. I am not exaggerating, yet to mention instances is not desirable and probably not necessary. Let every priest that reads these lines ask himself whether or not he has at times felt the sting of conscience, or experienced a sense of silent alarm at spectacles in which a thoughtless crowd applauded vulgarities of song and scene that the indiscreet readiness of some jovial manager had insinuated into the service of ostensible charity. There are times when priests feel that they are out of place in the midst of their own young people. Why should this be? Such demonstrations have an effect which, though apparently passing, leaves its deep influence after the show has passed away. They fix a standard; they declare the lawfulness of things which in the pulpit and in the catechism classes are stigmatized as sinful, or as direct occasions of sin; they make a time-server of the preacher, and they destroy his ministerial work in many other directions by rendering his sacred office, which is that of a watchman in the Church of Christ, and a guardian of morality and virtue, in reality a stumbling-block and a source of scandal to many whom he could have saved; a husbandman who tears down but does not build up, who lays waste but does not plant.

AMICUS CLERI.

THE RATIONALE OF SAINT-WORSHIP.

THE PROTESTANT VIEW.

A WELL-KNOWN Anglican clergyman, many years ago, made a statement in a letter to the present writer on the subject of the *cultus* of the Saints, as practised in the Catholic Church, that has remained ever since impressed on his memory. It was to the effect that such worship was "a survival of the polytheism of the pagan."

However strange it may seem to the instructed Catholic that anyone could entertain for a moment so grotesque a conception of one of the most practical points of the Church's doctrine, it is undeniable that my friend was not alone in his opinion. Perhaps

the commonest stumbling-block in the way of acceptance of the Catholic claims lies just in this—that they are taken to involve a raising of the creature to a level with the Creator.

The Saints seem to be regarded as inferior deities sharing essentially in the supreme attributes of God—inferior accidentally. Has not the Catholic his special patron whom he venerates with a peculiar love, and to whom he prays for spiritual and temporal benefits? Is not Mary placed before him as a protectress through life and his consolation in the hour of death? Does he not bend his knee constantly before the images of the Blessed, like the Roman in the Pantheon of old?

And how, we are asked, can this practical part played by the Saints in the economy of the Catholic religion be reconciled with belief in the incommunicable dignity of God and the recognition of that dignity by unique acts of worship? Is there not an abrogation of the supreme honor due solely to the infinite Being, when finite beings are worshipped in His place, and so far placed on an equality with Him?

A MISCONCEPTION.

This widespread misconception of Catholic teaching is based on a radically wrong assumption, viz., that it is possible to separate the Saint from the Author of sanctity. There is a wrong and idolatrous devotion of the creature at the expense of the Creator; but it is not from the children of the Church, it is rather from those who would honor Mary apart from Jesus—the Saints outside of all relation to God; who would sing the *Magnificat* but omit the “Hail Mary—blessed is the fruit of thy womb,” and dedicate churches to those whom they feared to invoke lest they should trench upon the prerogatives of God. By an attempted separation of the Mother from her Divine Son, and of the Saints from the King of Saints, non-Catholics have in reality been guilty of the very extravagance that they wished to avoid. For the limited and carefully guarded honor which they pay to the Blessed in Paradise, equally with the half-starved, unnatural devotion, fearful of loving her too much, offered to Blessed Mary, is founded on an utterly false notion of the extent of God’s supreme Majesty in His relation to His creatures, their gifts, and powers.

To suppose that holy men and women, whether on earth or in heaven, can be revered and loved *apart from* all relation to God; to place a sharp line of demarcation between our religious worship of the Infinite and our respect for finite beings who have most nearly approached His perfection of sanctity,¹—is to do nothing less than deny the absolute dependence of every creature, however holy, upon its Creator, the fount of holiness. We can only honor the Saint if in the very act we honor God whose grace has made the Saint.

They who cavil at what they term the "excessive honor" offered by the Catholic Church to her holiest children, forget that all reverence shown to the Saints is shown to God through them. We cannot as Christians honor them at all unless we honor at the same time Jesus whom they have shown forth in their lives; nor love them, even sparingly and fearfully, except for His sake.

THE CATHOLIC VIEW.

This great truth of the all-pervading presence and power of God, whereby alone the finite creature of a day can show forth the excellence of a holy life, lies at the root of the Catholic doctrine of Saint-worship. The Church does not separate the gift from the Giver, nor pay homage to any height of created perfection without acknowledging its source, and praising the infinite Being who is in Himself all-perfect. For what is it to honor a person? By "honor" is meant a man or woman's good name, and by "honoring" a fellow-creature we recognize that excellence which we perceive in him.

"Good name in man or woman

Is the immediate jewel of their souls."²

Now this honor, this virtue that shines as the brightest jewel in the diadem of personal character, comes from God, "the giver of every good gift."³ He is the Father of lights, from whose unapproachable perfection every fitful gleam of human beauty—whether of form or feature, or truer, because spiritual loveliness of

¹ It will be seen later on in what sense the inferior veneration of the Saints differs from the supreme worship offered solely to God.

² Shakespeare, *Othello*, act III, scene III.

³ St. James I: 17.

soul—shines down upon us. All excellence in man is but the faint reflection of the perfect excellence of God. Even as the fair landscape on a summer's day—pasture-land, wooded slope, river bank, gently flowing stream—mirrors the ageless beauty of the infinite Creator, from whose mind it comes into being; even as the unsearchable wonders of the untravelled fields of measureless space that stretch before us in the heavens by night, show forth His wisdom; so do the qualities of mind, the beauties of soul, the strength or attractiveness or winsomeness of character, the unutterable marvels of Divine grace on the soil of human nature, derive all their worth from the God who embraces in Himself the sum-total of perfection.

He reveals Himself to us in everything that He has made—as much in human character as in physical nature—even “His eternal power and Godhead.” Nay, it is in a far higher degree that the moral attributes of the saintly life manifest the nature of God in all its holiness. “We find,” it has been well said, “in the world a *progressive* revelation. In the mechanical laws of inorganic nature are manifested (God's) greatness, immortality, wisdom, and power; in the vital forms of flower and animal He shews us that He is alive; in the thinking faculties, the conscience, will, love, personality of man, we catch faint glimpses of the Divine mind and character.” And *a fortiori*, in the virtues of the Saints—their self-abnegation, their heroic deeds for the welfare of men, their close communion with God—we see copies, as it were, of a great original, showing forth faintly, but truly, the characteristics of the Divine life. Grace is the source of every holy impulse, the well-spring of every form of saintly activity, and the servants of God by its aid do but reflect on earth the beauty of holiness consummated in that glory for which grace is the seed and preparation.

Thus, in honoring our fellow-beings for their natural gifts, in recognizing, that is to say, in them certain charms, a certain goodness, certain perfections, we do not detract anything from the honor, reverence, and worship which we owe to God alone. Rather in honoring the gift, we honor the Giver; in praising the derived and finite beauty, we praise and adore the eternal Beauty. A stream cannot rise higher than its source, and every form of excellence in human character leads us back to the uncreated fountain-head of all perfection.

As well might one be accused of idolatrously dishonoring the Creator when one gazes in rapture at lovely scenery, or the crimson tints of sunset, or the delicate bloom of the tiny flower, as in paying homage to a creature in whom we discern traits of self-sacrifice, nobility, purity, intellectual acumen, or moral strength. In either case we rise from the contemplation of the reflected glory to that of which it is the reflection; we worship the Maker in the finished work of His hands.

Nor is the case different in regard to the supernatural virtues of the Saints—the result of their close union with God. When the Catholic Church (the faithful and jealous guardian of every part of the revealed Truth committed to her care) bids her children, in the words of St. Paul, “to render honor to whom honor is due, tribute to whom tribute,”⁴ the honor of reverence to the saints, confessors, martyrs, virgins, of every age, and primarily to Mary the saint of saints, the queen of martyrs, the virgin of virgins—the tribute of love to the princes of the Israel of God who have passed from the warfare of earth to the peace of Paradise—she does not thereby take away one jot or tittle from the supreme honor due to God, nor lessen by a farthing the tribute which is His by right. The worship due from the creature to the Creator stands on a totally different level from the *relative* honor paid to the excellences and virtues of our fellow-men. We bow prostrate before our Father in Heaven in humble adoration of His perfections—His Beauty, Wisdom, Power, and Love, which surpass all understanding; we bend our knee to His saints and Mary their queen, in respect and veneration, because we see in them, as in a mirror, a reflection of the Divine light. There is an infinite difference between the worship of God, offered to Him by His representative on earth, in prayer—that highest act of the soul, in sacrifice—the spotless oblation of the Mass, in penitence—the abasement in tears of our whole being before Him—and the reverence we show for His sake to those who in their several spheres approached most nearly to His likeness. We cannot *compare* the finite perfections of the creature, whose life is as a shadow that passeth away, with the boundless perfections of the Godhead which are one with the Divine Essence;

⁴ Rom. 13 : 7.

nor can we compare the supreme worship of Latria—the slave-like prostration⁵ before an all-powerful Master—which the Church bids us offer to God, with the limited worship of Hyperdulia and Dulia which she tells us to give to Mary and the saints and angels who make up heaven's hierarchy of royalty. They who think that it is possible so to confuse the two kinds of perfection—the infinite and divine with the finite and human,—and the two kinds of worship—the absolute, paid to God as God, and the relative, paid to His creatures because they are His and as such manifest His attributes; they who accuse the Church of idolatry, maintaining that the gates of Hell have prevailed against the Ark of Covenant, and that “the pillar and ground” (ἑδραιώμα: foundation)⁶ of the Truth has become the support of a lie, in that it has honored the creature rather than the Creator,—such people only show that they themselves have never grasped the true nature of the Divinity, nor really believed in the infinite gulf of separation that lies between the all-holy, incomprehensible perfection of God, possessed by Him, on account of His nature which embraces in its fulness every possibility of existence, and the imperfect, derived grace and excellence of men and women whose lives have manifested incompletely the perfection and holiness that are only found in their entirety in God.

A GREAT DIFFERENCE.

We cannot honor the creature in the same sense and in the same way that we honor the Creator. From the very fact that the person we honor is a creature—one owing even existence to another—it follows that it is impossible for us to pay divine worship to him.

It is on this ground that, as we have said at an earlier period, the Catholic *cultus* of the Saints is relative, implying a relation to God, and not absolute, as though it were a thing apart from all connection with Him. Just because the creature owes everything to God,—grace, excellence, spiritual perfection, no less than

⁵ *Λατρεία* is derived from *λατρεῖς*, a hired servant, and is used exclusively in the New Testament in the sense of the service or worship of God. (V. Robinson's Lexicon [1860] *in loco*.) Cf. Plato, *Apol.*, 23B, *Phaed.*, 244E.

⁶ 1 Tim. 3: 15.

strength of will, intellectual ability, moral worth, in the natural order,—we pay an indirect honor only to the Saints. In other words, when we render our debt of homage, or pay our tribute of love to the princes of the Church and the Queen of Heaven, we do not honor or love them apart from Him, as though they were gods in themselves. Rather, in honoring the Saints we honor Him from whom this sanctity flows; in venerating Mary, we worship the Almighty who chose her to be the Mother of His only begotten Son. We worship God *absolutely*, without any qualifications or relation to another. He stands by Himself in solitary majesty, the Alpha and Omega of all perfection, the unique object of the supreme worship of every soul endowed with the gift of understanding; we honor the Saints relatively and with a distinction, not for their own sakes, on account of their peculiar excellence as a thing obtained independently of the Divine power, but solely because of their nearness of approach to the Author of sanctity, their faithful likeness of the ageless Beauty from whom they derived every grace and spiritual perfection.

In fine, we worship *God Himself* when we do homage to the creature who walked with Him in friendship through life's pilgrimage, and now reigns with Him eternally in the new Jerusalem of which the Lamb is the light and the sun.

WHY THIS INDIRECT WORSHIP?

It may, however, be asked, Why pay this indirect, roundabout worship to God when we can go straight to His throne and adore Him simply and supremely as He is in Himself, without any relation to a creature? We reply that it is for two reasons: First, because such worship is in accordance with God's universal providence; and, secondly, in order to keep alive in us a vital practical reality, the fundamental truth of the dependence of everything created upon Him.

We do not worship God *directly* in nature. He wills that through the works He has made we should touch His hand in faith and thanksgiving.

Creation is at once His mirror and His garment: it leads us to Him in telling us of His perfections, while in itself it clothes His eternal thoughts. "Look only," says St. Gregory of Nyssa,

"look only at an ear of corn, at the budding of a plant, . . . at the beauty in fruit and flower of the early autumn; at the mountains, their bases green with grass which no human hand has sown, while their summits cleave the azure of the sky; at the springs that issue from their swelling slopes like fruitful breasts, to run in rivers through the glens; at the sea that receives all waters, yet remains within its bounds. . . . Look at these and such like sights, . . . and can the eye of reason fail to read in them lessons of truth?"⁷

"If ever,⁸ on a bright night, while gazing at the stars in all their beauty, you have thought of the Creator of all things; if you have asked yourself who it is that has bespangled heaven with such flowers, and endowed all things with usefulness even greater than their beauty; if ever in the day-time you have studied the wonders of the light and raised yourself by things visible to the invisible Being,—then you are a fit auditor of Christian Truth."⁹

God is immanent in nature. Perceiving Him there, we adore Him, and praise His name with a relative and indirect worship.

This mode of approach to the Divine presence is a condition of our nature made up of matter and spirit. The mind can know nothing except through the ministry of sense. The eye must first perceive ere the soul can apprehend the beauty that lies before it. From material things we rise to things spiritual, from earthly objects to the thought of their heavenly realities.

"So (we) behold in every creature, as in a mirror, the omnipotence of Thee, my God. There shineth in the creatures, as in a glass, the majesty of the Creator. The senses are the gates of the imagination, and with the senses we behold the creatures by knowledge whereof we come to know the goodness and wisdom of the Creator. 'Woe to you who look not upon that which God doth, or consider not the work of His hands,' saith the prophet Isaïas. By the works many times are known the workmen that wrought them, although we see them not with our corporeal eyes."¹⁰

⁷ *De mort.* : *inf.*

⁸ Writes Gregory's brother and fellow follower of Origen, Basil.

⁹ *Hexam.*, VI, 1.

¹⁰ "Part of a Diary." By Constance Hope (*Month*, March, 1902, p. 280).

Earth, sea, and sky are eloquent of the wonders of the Almighty, proclaiming aloud His goodness, wisdom, and power. And why should it be different in the far fairer, although invisible, work of grace?

If nature speaks to us of God, so that we can truly worship Him in it, what is to prevent us from beholding and praising Him in the grace which has deified our restored humanity in the person of the Saints? Each effect of the Creator's love discloses to us something of His nature in its own order and degree. There is an ascending scale in the music of creation's harmonies, even as there is an ascending perfection in the bewildering variety of the gifts that comprise creation. As grace surpasses nature, so does the excellence of the Saints demand a higher acknowledgment of God, the author of all virtue. As on a ladder, rung upon rung, we ascend through the myriad works of creation in their divisions and subdivisions, to their Almighty Creator. Their form varies in perfection, leading the soul gradually, stage by stage, to the contemplation of the uncreated Beauty, as they bid us see in them faint shadows of their Maker's nature, off-rayings of His eternal glory.¹¹

The lives of the Saints, spent in faithful imitation of the life of God Incarnate, complete the ascending scale of earthly perfections. The Creator as yet we cannot behold, but we are on the road that leads to vision, where we see Him mirrored in the creatures who have by their holiness most nearly resembled the perfection of His nature.

And as the contemplation of God in nature must end in acts of worship, so the manifestation of His sanctity in the holy lives of His closest followers—creatures admitted to the communion of His intimate friendship—leads of necessity to prostration before His foot-stool. We reverence the Creator in His lower works which we see around us, approaching Him indirectly and mediately through them; and why should it be otherwise when His spiritual gifts of supernatural grace are in question? The whole order of Providence implies that it is the Divine will that we should see God everywhere—as much in the finished work of a saintly life as in the glories of the setting sun—and seeing Him,

¹¹ Cf. Hebrews 1:3. "ἀπαύγασμα τῆς δόξης αὐτοῦ."

should recognize His presence by acts of praise, thanksgiving and worship.

Secondly, the Catholic *cultus* of the Saints finds its justification in its practical witness to this great central truth of God's universal power. Everything depends upon its Creator. The forces of nature are so many forms of Divine energy, brought into existence by the *fiat* of Divine will, and sustained in being by His perpetual *concursus*. Similarly the effects of grace in the lives of the Christian saints are derived from the inexhaustible stores of God's eternal holiness. And by venerating these effects, by honoring the purity of Mary, the gentleness of St. Francis, the heroism of Xavier, the Church keeps fast hold of God's supreme dominion over every work of His hand. To a world sunk in materialism she preaches the superiority of the works of the spirit to those that minister to the goods of senses, and that the righteous deeds of her greatest children show forth the power of God not less, but more than the mightiest achievements of science, warfare, or commerce.

It is hard enough, in an age so self-reliant as the present, to remember that man without God is nothing; it is equally difficult to men who have made self-indulgence a fine art, to judge at their right relative value the fleeting benefits of material progress and the solid, though unseen, works of Divine grace; but the task would be well nigh impossible were there not the presence among us of a Church setting up an uncompromising standard by which to test the objects of human endeavor, and never failing by her practical teaching to make men recognize God's universal sovereignty over every work and effect of human hands.

By compelling her children to venerate the Saints, the Church, on the one hand, attacks Pantheism in its stronghold, and, on the other, keeps in proportion the truth exaggerated by its sophistries. She teaches strenuously that God's power is omnipresent. His ramifications in every outlet of human activity—in the rhapsodies of St. Theresa, or the toilsome life of untiring activity for the good of souls of a St. Vincent of Paul, no less than in the laborious studies of the scientist—and that *He* is glorified in His saints, while never obscuring the infinite separation that must ever exist between the Creator existing from eternity, and the creature

brought into being in time. The Catholic is taught to worship God's attributes in their created copies—His wisdom in St. Augustine, His love in St. John—but He is never allowed to forget the words of the Vatican Council,¹² that "the substance of God and of the visible universe is not one and the same," and that "if anyone shall affirm that finite things are emanations of the Divine essence so that God comprises the sum-total of existences," he must be held accursed.

ALL HONOR TO GOD.

Saint-worship is no idolatrous imitation of a Pagan prototype. It is the concrete sign of the soul's sense of the utter dependence of everything upon God. The more His power is realized, the greater will be the reverence shown to those who have best corresponded with its spiritual energizings in their holiness of life. Appreciation of the works of grace in the righteous deeds of the Saints will lead to a deeper apprehension of the fathomless abyss of the Divine Sanctity, issuing in an attempt to reproduce it, however faintly, in ourselves.

For the honor paid to the Saints springs primarily from love to God, with whom they are united in close relationship—a love akin to that which we give freely to friends of a dear friend—and love does not rest content with mere lip-service; it stretches forth inevitably into action. Thus our tribute to the Saints is of no low currency. It is of sterling value—even the gold of a life spent in reproducing their virtues. We honor God when we honor His chosen friends; and the truest honor we can pay them is the honor of faithful imitation, winning thereby for ourselves the right of access to their presence and a final share in their eternal reward.

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¹² Sess. III, *De Deo omnium rerum Creatore*, Can. 3.

THEOLOGY, SCIENCE AND IMAGINATION.

IT is perhaps but little realized by the world at large that a period of theological activity has set in amongst Catholic thinkers which seems destined to work great results. The fact that the broad field of physical sciences has of late years absorbed the immediate attention of students in every department of intellectual culture appears to have left the general impression that our theology is in a moribund condition, if not actually dead. The outside world is apt to think that all the vitality of the Church is centered in the despotism of an authority "which denounces the exercise of reason and inquiry in all matters connected with religion, and as a consequence demands implicit obedience, offering to her votaries in return—with or without the intervening pains of purification in purgatory, according to circumstances—an ultimate admission by the Gate of St. Peter to the society of the blessed evermore."¹ Nevertheless, to those who can read the signs of the times it is becoming every day more evident that a reaction has set in against the invasion of theology by scientists, and that Catholic theologians will be found active in the movement. What is easily recognized on all sides is the decided contrast in the matter of progress between *science*, as the investigation of the material universe has come to be called, and theology. The idea has unfortunately taken hold of men's minds that there is a conflict going on between the two; and that while physical science is ever advancing, religion or at least dogma, is ever receding. Science, according to this view, takes up the ground previously occupied by theology. There may be temporary checks in this onward march, but in the end, such is the belief, all pretension to ultra-physical knowledge is to be eliminated and the naturalistic or agnostic theory of things will dominate the world. In other words, science is destined to furnish the explanation of all phenomena, whilst metaphysics and theology, expressed in dogmatic formulæ, will have no place in the future.

It may well be asked what line of defence is being adopted to stem this onward movement of materialistic science. There are

¹ Sir Henry Thompson, F.R.C.S., in the *Fortnightly*, March, 1902, p. 413.

two ways open to apologists of the religion which is not content with humanity alone for its God. One is to divorce religion from dogma, to set up a system that shall simply appeal to man's æsthetic and moral instincts, taking position outside the sphere of reason and science, yet at the same time satisfying the ineradicable yearnings of the heart after the unseen and the unknowable. This would appear to be the view adopted by Mr. W. H. Mallock:² "But what," he writes, "philosophers cannot do to the satisfaction of the intellect, the mass of mankind does in obedience to its instinctive practical reason. It unites the free and the necessary in a synthesis, the truth of which it attests from generation to generation by its love, by its blood, by its tears, by its joys, by its sorrows, and by its prayers. The great truth which philosophers must learn is this—that the synthesis is one that can never be justified by analysis. In other words, life in its totality is incomprehensible. The method which explains one part, leaves another part unexplained. Philosophy is a coat which we can button over our stomachs only by leaving a broken seam at our backs. We can know something, or much, of many portions of existence; but by no intellectual device can we fit the portions together."

The other line of defence is that adopted by the Vatican Council in the *Constitutio de Fide Catholica*, and emphasized by Pope Leo XIII in his Encyclical on the teaching of Philosophy *Aeterni Patris*. "Etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio esse potest; cum idem Deus qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit; Deum autem negare seipsum non posse, nec verum vero unquam contradicere" (*Const. de Fide Catholica*, C. IV). We must necessarily put aside the first method of solving the difficulty, not only on account of the authority of the Church, but also because it is a most unreasonable position. To assign religion to the region of instinct, to sever its connection with reason or intellect, is to degrade it to the level of dreams and superstition, to make it unworthy of a place, even an inferior place, in the great cycle of human knowledge. It would certainly seem that all such compromise must be foredoomed to failure. If the bitter com-

² *Nineteenth Century*, April, 1902, p. 625.

plaint of the opponents of Christianity has been that they have been frightened by bugbears and phantoms, they are not likely to have any increased respect for a religion that has confessedly thrown reason to the winds. "It is really my strong conviction," says Huxley, "that a man has no more right to say that he believes this world is haunted by swarms of evil spirits, without being able to produce satisfactory evidence of the fact, than he has the right to say, without adducing adequate proof, that the circumpolar Antarctic Sea swarms with sea serpents . . . and if the interests of ordinary veracity dictate this course in relation to a matter of so little consequence as this, what must be our obligations in respect of the treatment of a question which is fundamental alike for science and ethics? For not only does our general theory of the universe, and of the nature of the order which pervades it, hang upon the answer, but the rules of practical life must be deeply affected by it."³ The same has to be said of any theological system which professes to be indifferent to a rational basis for its creed.

It is, let it however be noted, one thing to advocate the use of sound reason in the establishment of a creed, but quite another to insist upon purely experimental and scientific methods in theology. We do not, with Mr. Huxley, contend that the process must be the same in both spheres of knowledge, but only that "the assent of faith is not a blind movement of the mind and has its justification, though not its cause, in right reason."⁴

The defence of theology, then, will come, not by setting aside reason, but by its cautious and correct use. Moreover, we must seek in the same direction for the reconciliation between religious and secular thought. It is a commonplace of apologetics that there can be no real conflict between reason and faith, science and dogma; and our convictions of this truth should hearten us to greater efforts to understand the scientific position, and to seek the means of interpreting its discoveries in such a way as to show forth their compatibility with revealed truth. In this paper I purpose, on the broadest and simplest lines, to point out one way that suggests itself as advantageous in this great work.

³ Science and Christian Tradition Essays, Preface xiii.

⁴ Vatican Council, *loc. cit.*

In estimating the views which theology, or perhaps it would be wiser and truer to say theologians, took up and held with regard to secular knowledge in past ages, it is necessary to bear in mind the tendency of all systems of philosophy to encompass the entire field of knowledge. The mind is not satisfied unless it has an answer ready for every question that may be asked. It seeks to have its intellectual views well defined and clear on all points, its territory, so to speak, well explored, its possessions rounded off and complete on every side. It is not surprising, therefore, that the older theologians, especially in the absence of any but the most meagre development of physical science, should have regarded the scientific aspect of natural philosophy as belonging to their domain. They had to answer questions which at the present time they would gladly leave to be settled by the astronomer, the geologist, or the biologist. Their theological principles, the safest guides in the things of faith, could only lead them astray in this realm that did not belong to them. Yet, since the ground was practically unoccupied by specialists in science, and appeals were made to theologians as men of universal learning in their time, they felt the duty of answering according to their lights. What must strike a Catholic as most providential, and anyone outside the Church as extraordinary, is the absence of any authoritative decisions on the part of the ecclesiastical tribunals regarding the thousand and one questions that vexed the mediæval mind on points of physical science, such as, for instance, the nature of the heavens, the shape of the earth, the influence of the stars upon terrestrial events. When it is understood that the thirteenth century was just that epoch in which thought was most active about problems of being, knowledge, metaphysics generally, and physics from the transcendental point of view, it cannot but seem wonderful that the Church kept aloof from all decisions upon matters of such import. In the presence of the strangest theories as to nature and substance, the composition of earthly bodies, the incorruptibility of the heavens, of theories seemingly supported by quotations, applications and interpretations of Holy Writ as difficult to understand as the theories themselves, the Church was mute ; she saw that her mission was not *there* ; and though the faithful and even her

theologians were involved in the controversies, she in no way committed herself to views of any sort in matters that are now fully recognized as lying outside the sphere of ecclesiastical pronouncement.

In the great change that was wrought by the revival of classical learning the Church had indeed her part. If it is to be conceded that the Humanist reaction produced a notable growth of lay scholarship, we must not forget that the greatest perhaps of the exponents of the new school were members of the clergy. It is true that among the most prominent men of learning in previous ages there had also been laymen, like Dante; but their learning was, if not wholly theological, at least wholly governed by a theological bias. At all events one of the important results of the renaissance of letters was the separation of the two fields of learning, lay and clerical, and the growth of quite a new school of thought. The Church and Christianity were brought face to face with a condition of things which was in some ways a revival of days long past, when the learning of the world was concentrated in the schools of Greek philosophers and rhetoricians; and this condition of things has lasted up to the present day.

Now it is wrong to assume that this scholastic emancipation of the lay element from clerical control, this growth of what may be termed secular learning, is an evil. We are accustomed to hear the movement described by one school as an unjustifiable rebellion against authority, and by the other as a glorious vindication of the rights of free thought against the tyranny of sacerdotalism. The new learning cannot, surely, be regarded as a result of the so-called Reformation, since we know that it flourished most in those countries that remained true to the Catholic Church. Despite all that has been written about Galileo and his conflict with the Inquisition, it might easily be proved that the real mistake made by the representatives of Catholic authority and ecclesiastical scholarship, so far as any mistake was made, arose from a lack of appreciation of the new philosophy rather than from any desire to interfere with the acquisition of astronomical science. The truth is that the theologians were so wrapt up in the controversy with various sectaries that they did not see whither the extremists of the physical school were drifting. It is

important, therefore, to remember that lay learning is neither Catholic nor Protestant, and that its progress has no connection whatever with the religious rebellion of the sixteenth century; thus the idea that faith and scientific research and discovery are opposed to each other, in a sense similar to that of opposition between the Church and the Reformation, is entirely ruled out.

Again, it is quite evident that theologians have given way before science on many points; but this does not mean that theology has been defeated by science, or even that a state of warfare exists between them. Theology has simply yielded up a position or positions which she only *provisionally* occupied on the field of physical research. She kept strict watch and ward until the legitimate claimant appeared, and then delivered over her trust to him, and if the examination of his credentials caused him annoyance and delay, this was no more than was to be looked for in the nature of the case. To-day no theologian, worthy of the name, will deny that the methods of modern science are better for the prosecution of enquiry into the secrets of nature than the *a priori* methods of the Middle Ages; at the same time no thoughtful scientist will generalize upon the usurpations of theology and the tyranny of the priesthood, because in the absence of competitors, the only learned class of men in that age, compelled by the thirst for knowledge which is the characteristic of our race, strove according to their knowledge and to the best of their ability to solve the problems that are suggested by the physical universe. What wonder that they sought in Holy Scripture for answers to the endless questionings of the human mind, since for them it was the principal repertory of wisdom and science, but particularly of that wisdom and science which constituted the main object of their study.

The condition of affairs in this twentieth century is in many respects the reverse of what it was when ecclesiastics held practically all the chairs in the great universities of Europe. Secular science reigns supreme and theology stands on the defensive. The professors of the new learning, not content with winning for themselves and their teaching recognition from the theologian and the metaphysician, are threatening to drive theology itself and metaphysics out of the field, and so to repeat in their own

case that very crime of which they accuse the ages of faith. This process may seem natural enough, but it is none the less injurious to both sides. Physical science, moreover, has not the same excuse for its action that theology had. It does not find the ground unoccupied, neither are its methods adapted for the investigation of the ultra-physical. The *agnostic* attitude is justifiable in this sense that the physicist acknowledges that he cannot, by his peculiar mode of observation and research, reach and explore the mysterious realm of the metaphysical; that he cannot cross the boundary of the spirit-land, and bring his analytical processes to bear upon the substance, say of the human soul. This is more particularly true of the supernatural orders in which we are dealing with a set of facts beyond the reach of the human intellect, which are known to us only by Revelation. And so the man of science is to this extent justified in saying, "I don't know; all that is beyond me." For, as a matter of fact, what can the most careful and prolonged study of phenomena tell us of sanctifying grace, for example? The wrong which the agnostic does is not in his assertion of the unknowableness of things, but in his decrying the methods and claims of others who assert that they can and do know what he believes unknowable.

There would be no difficulty in drawing up a treaty, at least of neutrality, between the two apparently opposite schools of thought, but for the fact that the two tendencies, the physical and metaphysical, exist in the same mind, and each, unchecked, strives to eject the other. If we could divide mankind into physicists and ultra-physicists, we might bring about a truce between them. But man dwells in the borderland between matter and spirit. He has, as it were, one foot in either world, and he does not deal alone, either with the material or the spiritual. And in this sense the area of the great struggle can be narrowed down to man. He is here, as in other things, the micro-cosmos, the representation of the great world without. It is all reproduced within these narrow limits, and within them the controversy will have to be threshed out. There is here no choice. Man cannot and will not rest content with the visible and the material; his whole history testifies to this inborn craving for the unseen, the spiritual and the supernatural. If then modern

science, by adopting the agnostic attitude, confesses its incompetence to deal with this side of human nature, there is the less reason in its further postulate that no other science can do in this region what *it* has done for the physical world. So far, therefore, as modern agnosticism seeks to eliminate or at least to disregard this spiritual element in thought, does it run counter to its own methods, and is therefore bound to fail. It may check undue or abnormal developments of this tendency, but it cannot eradicate it; and when it endeavors to carry out the complete subjugation of the whole man to itself, it is, we repeat, guilty of that very offence which its more militant advocates lay at the door of ecclesiasticism or sacerdotalism. Just as theologians have acknowledged that astronomical and biological science lies outside the scope and sphere of Revelation, that so little did the revealing power contemplate the communication of physical science that its message itself was clothed in the often erroneous and imperfect knowledge of the time, even so must the physicist confess that there are limits beyond which his methods are not available, that there are regions in which he by virtue of his science has no place. It is the merest folly to introduce into theology and metaphysics experimental research; to have one measure, and that a material one, for all knowledge of whatever kind. If you cannot learn geology from Genesis, still less can you verify or falsify Revelation by chemical analysis.

The coexistence of these two currents of thought in the one mind is a phenomenon to be carefully considered. The bearing of the one upon the other should be studied; for in their mutual relation, rather than in the separate consideration of each, will be found both the source of the supposed conflict between theology and science, and the means of settling the differences that from time to time arise between them. It may be possible in this way to come to an amicable adjustment of their respective claims. In the old days of the gnostic dualism matter and spirit agreed, as it were, to differ. That system died hard, and even yet traces of its influence may be detected in contemporary thought; but, on the whole, men are satisfied with that theory which finds the explanation of all things in unity, whether it be the unity of the one God, or the unity of materialistic monism. Dualism indeed was a

sufficiently satisfactory solution of all the problems of philosophy, had it been satisfactory in itself; but being so intrinsically impossible, it could never satisfy even its authors. The *union* of matter and spirit in man is a sort of standing protest against all theories that are based upon some inherent ineradicable opposition between the one and the other. At the same time the striking contrast between the manifestations of these two elements must, we believe, inevitably frustrate any purely materialistic hypothesis. Man, then, in himself must furnish the means of an adjustment, since he himself is in reality the result of an adjustment of the two seemingly opposite forces. His nature will reveal the secret of reconciliation. Undoubtedly it is the peculiar constitution of human nature which has given rise to the difficulty that troubles both the theological and scientific world to-day, and it would only be according to the inherent fitness of things, were it likewise to put earnest seekers after truth on the right road to the solution.

Living as we are on the confines of the two worlds, we are compelled to import the terms of one into the other, we describe the one with images borrowed from the other; thus the union of two distinct constituents in our physical nature gives rise to a corresponding double character in thought; and just as it is extremely difficult on analysis to say where the material ends and the spiritual begins in our own selves objectively considered, so the disentangling, the unravelling of the imaginative from the purely intellectual in our own minds is no easy task. Hence the part that imagination has played both in theology and science is so important that it would be foolish to overlook it. This faculty, in the view which we are now taking of it, is the neutral ground between sense and intellect. It is the birthplace of language, that extraordinary power by which one man can communicate to another the spiritual contents of his mind through the medium of sense. Practically speaking, therefore, the imagination is the gate or door of the mind, and all knowledge must enter in through this door; but not only must it pass through the door, but it must undergo transformation on the way. Now who can tell what contributions have been made to theology and science in this manner? Indeed we have here a fertile source of error, and misunderstanding. The shape that a thought takes in passing from mind to mind through sense and

imagination is often mistaken for the substance of the idea, and the less any one is accustomed to accurate mental work the more sway the imaginative form of thought has upon him. In this way the whole of the doctrines of the faith are embodied in the strange and sometimes crude "phantasmata" of the people. It would be useless to attempt to separate the form from the substance; indeed this could only be done by putting new forms in the place of the old ones, which would probably be less apt for the purpose; but what careful and accurate instruction can do is to teach the people gradually to discriminate between the faith and its embodiment, between the essential doctrine and the accidental and transient imagery in which it has been clothed. One branch of theology, the eschatological, would benefit enormously from such treatment.

Would it be too much to say that the greater part of the antagonism which we have unhappily to deplore between dogma and modern science is the work of this faculty of imagination? It is not my meaning that the antagonism is imaginary, but that the conflict which undoubtedly exists has in a great measure arisen from the peculiar double-sided faculty which touches upon the spiritual on one hand, and upon the material on the other. It is really a sort of exchange and mart between the visible world of sense and the invisible world of mind, and in consequence is the centre of all the disputes which arise about the boundaries between these two worlds. But since we are discussing the matter from the standpoint of theology, the queen of sciences, let me take an example of the great rôle that imagination has played in the development of dogma and science from one of the primary and most important of all theological questions. This will serve to show how scientific theology has on the one hand made great strides to clearer, truer, more definite views of that ultra-physical region which is peculiarly its own, and on the other has from time to time, from the very nature of the case, given some sort of pretext to agnostic philosophers for their charges of anthropomorphism against all religions.

The theistic idea—the idea that is to say of a personal God, that lies at the root of all religious thought—is the illustration which we will take. It is the more suitable for our purpose,

because it is one of the points which the critics of the great rationalistic school, whether Biblical or otherwise, are always making against theology, that the professors of personal religion ascribe to an unknown, and at most infinite energy, definite human attributes and qualities. It will not be necessary to insist upon strict historical accuracy in tracing very briefly the various steps taken by the human mind which have led to the present theistic idea; it will be enough if the main outline is correct. According to what we have said above, we shall find a composite character in the idea. There will be what we may call the intellectual substratum, and the imaginative clothing of the idea. The primary real content of the idea, the intellectual substratum, is persistent, continuous; the imaginative dress is constantly varying. Thus we have unity combined with diversity. While then the history or the development will belong to the primary idea, it will, in reality, be the record of the modifications that it has undergone in its outward presentment, "Surely," says Cardinal Newman, in his sermon on the "Theory of Religious Development," "if Almighty God is ever one and the same, and is revealed to us as one and the same, the true inward impression of Him, made on the recipient of the revelation, must be one and the same; and since human nature proceeds on fixed laws, the statement of that impression must be one and the same." So much for the unity of the idea, especially when strengthened by revelation. But not less noticeable is the succession of stages, generally of growth, but possibly of decay, through which the *form* of the thought passes. Just as personal identity persists through the seven ages of man, from "the infant mewling and puking in the nurse's arms" to "second childishness and mere oblivion," so, too, has this theistic idea come down through the ages of the world, persistently maintaining its identity, but undergoing vicissitudes without number in its outward characteristics. And the analogy might be pressed farther; for as one who had known the man in any particular period of his career might be unable to recognize him in his new state after a number of years, so, too, one who *ex hypothesi* looked at this idea from the point of view of an outsider, might find difficulty in recognizing it for one and the same in the various stages of *its* career. For our present purpose it is

sufficient to state that the intellectual substratum of the idea will be that of the uncreated Creator, the author of being, the first of existences; but the mind, arguing from the seen to the unseen in its reliance on the imagination, will give tangible, human form to the idea. Intellect and will, consciousness, personality will be grouped around as explanations of the mind to itself of the main substratum of its thought. Now as the mind itself grows, it will separate from these positive elements all such notions as it comes to recognize, which involve limitation, or argue defects. It will throw out all materialistic images as having been intruded by the sense faculties, and it will rise, only very gradually it is true, to the conception of pure spirit. And though all these subsidiary processes are gone through, the result is not a bundle of forms, but a clearer view of the first original idea. "As God is one, so the impression which He gives us of Himself is one; it is not a thing of parts; it is not a system, nor is it anything imperfect, and needing a counterpart. It is the vision of an object. When we pray, we pray, not to an assemblage of notions, or to a creed, but to one individual Being; and when we speak of Him, we speak of a Person, not of a Law or of a Manifestation. This being the case, all attempts to delineate our impression of Him (*i. e.*, to clothe the spiritual idea in language), go to bring out one idea, not two or three or four; not a philosophy, but an individual idea in its separate aspects."⁵

It is important to notice how the effect which the growth of physical science has upon our knowledge of God, affects the picturesque (if I might use the word) side of the idea rather than its root or primal content. We can more easily realize, *i. e.* imagine, something of His infinite perfection, in proportion as we gain a wider view of the universe. This does not in any way involve a correction of what we knew before; but may imply a power of stating it more forcibly. Hence the assumption, underlying much that has been written about the progress of science correcting or abolishing the crudities of primitive theology, is really based upon a clear mistake. Because we know now that this earth is "an insignificant speck, a mere atom of dust in the universe, and that millions of stars, visible with any good telescope, are suns like our

⁵ Newman: *Sermon on Theory of Religious Development.*

own, many being much larger, and that these are almost certainly surrounded by encircling planets,"⁶ it does not follow that we must in any way change our notion of the Creator; all that we can say is that we have at hand a better and more telling series of illustration of His grandeur. What, for instance, can Sir Henry Thompson, or any other scientist, say of the power, the intelligence and wisdom of "infinite energy" that will equal the description of God in the fortieth chapter of *Isaias*? "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth and weighed the mountains with scales, and the hills in a balance? Who hath forwarded the spirit of the Lord? or who hath been his counsellor and hath taught him. . . . Behold the Gentiles are as a drop of a bucket and are counted as the smallest grain of a balance: behold the islands are as a little dust. . . . All the nations are before him *as if they had no being at all, and are counted to him as nothing and vanity.*" In these words you have the fundamental impression of the infinite Creator, and all the discoveries of modern science will only give us more images to help to bring to our minds how far exceeding all imaginable perfection is the perfection of the All Perfect.

The theistic idea, then, may shake off successfully all material limitations of time, space, human shape, passion and so forth, but will yet continue one and the same. All such limitations are imaginative accretions to the intellectual substratum. They serve a definite purpose and then may be discarded without any peril to the identity of idea, provided a wise *discretion* be used.

What takes place with regard to the fundamental idea of God, may take place over the whole field of theological thought. The danger which a careful weighing of this character of the human mind might serve to avert is two-fold. The first is a domestic peril, and it consists in this that the theologian should hold on to the imaginative trappings of a religious truth long after the world had outgrown the stage in which such a presentation of doctrine was servicable. There is no need to point out the evil of such persistence in the case of popular preaching on say eschatological questions. The other danger which may be averted is one that

⁶ Sir Henry Thompson, *Fortnightly*, March, 1902, p. 403.

arises from without the Church. The man of science may easily identify the transitory form, which he finds a given doctrine to have assumed in the course of the development of human thought, with the doctrine itself; and he may be in this manner led to regret the doctrine, because it was, for instance, wrapped up in the terms of an obsolete phase of physical science. In the case both of danger from within and of danger from without, careful study and explanation of the questions at issue, in the light of the peculiar constitution of our minds and their necessary dependence on sense imagery, will do much to prevent untoward consequences, and to promote a better understanding between theology and science.

In conclusion it may be well to add that, in the judgment of the writer, no manifestation of intellectual activity will be found on the whole to have so well distinguished between the real spiritual idea and its more material form in the imagination, and as a result to have been so successful in the presentation of religious truth in its most perfect form, as the Scholasticism of the Golden Age of Theology; and no individual writer of that age can in this matter compare with him who, perhaps on account of his complete mastery of science on its spiritual side, has been well termed the Angelic Doctor.

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Analecta.

E S. CONGREGATIONE RITUUM.

CONFIRMATIO CULTUS QUORUNDAM DEI SERVORUM, SANCTORUM HIBERNIAE.

Fidelis Hibernia quae religionem catholicam una cum obedientia et obsequio erga Romanam Apostolicam Sedem a S. Patrio Episcopo suo acceptam iugiter servavit, ab immemorabili tempore quosdam Servos Dei sanctitatis et prodigiorum fama celebratos singulari pietatis studio honorat et colit. Quo tamen huiusmodi cultus publicus et ecclesiasticus suprema Ecclesiae Auctoritate firmetur et ampliatur, R. mus D. nus Ioannes Healy Episcopus Clonfertensis una cum ceteris Hiberniae Antistitibus a Sanctissimo Domino Nostro Leone Papa XIII per decretum Sacrorum Rituum Congregationis diei 4 Martii vertentis anni 1902, attentis peculiaribus adiunctis, pro hisce Servis Dei, sanctis nuncupatis, inferius recensitis, dispensationem obtinuit a forma consueta de iure praescripta seu a singulis Inquisitionibus Ordinariis et a subsequenti relativa sententia, ea tamen sub lege ut idem cultus per authentica documenta sive antiqua sive recentiora in medium proferenda comprobetur. Praedicti vero Servi Dei ad

diversas ecclesiasticas provincias Hiberniae pertinent et sunt vigin-
tiquinque, ex quibus primi vigintiduo episcopali dignitate fulgent,
postremi tres abbatiali honore decorantur, nempe: *Albertus, Asi-*
cus, Carthagus, Colmanus (Cloynensis), *Colmanus* (Dromorensis),
Colmanus (Duacensis), *Conlethus, Declanus, Edanus, Eugenius,*
Fachananus, Fedliminus, Finbarrus, Flannanus, Iarlathus, Kiranus,
Laserianus, Macanisius, Macartinus, Muredachus, Natheus et Otte-
ranus, Episcopi; — *Coemgenus, Congallus,* et *Finianus*, Abbates.
Exhibita autem sunt praeloque impressa authentica documenta
de inscriptione praefatorum Servorum Dei tum in antiquissimis
Martyrologiis nempe Aengusii circiter an. 780, Gormani circ. an.
1167, et Dungallensi circ. an. 1630, tum in Actis Sanctorum
Hiberniae, Colgani an. 1643, tum in recentioribus Actis Sanc-
torum Bollandianis. Insuper in medium producuntur praesertim
Indulta Apostolicae Sedis super Festis fere omnium praedictorum
Sanctorum nuncupatorum sub competente ritu cum officio et
Missa celebrandis, una cum litteris testimonialibus R.morum
Antistitum Hiberniae super continuatione et incremento famae
sanctitatis et cultus supramemorati apud gentem Hibernam.
Haec enim in honorem illorum Sanctorum ecclesias, et altaria
erexit atque erigit, peregrinationes instituit, dies festos agit, sancti
et patroni titulos adhibet, et saepe etiam infantibus in sacramento
baptismi eorum nomina imponit. Eapropter instantibus praelau-
datis R.mis Antistitibus Hiberniae una cum eorum Procuratore
R.mo D.no Guillelmo Murphy Collegii Hiberni de Urbe Modera-
tore, E.mus et R.mus D.nus Cardinalis Vincentius Vannutelli,
Episcopus Praenestinus et huiusce Causae Ponens seu Relator in
Ordinario Sacrorum Rituum Congregationis Coetu, subsignata
die, ad Vaticanum habito, dubium discutiendum proposuit: *An*
constet de casu excepto a decretis sa: me: Urbani Papae VIII in
casu et ad effectum de quo agitur? Et E.mi ac R.mi Patres Sacris
tuendis Ritibus praepositi, post relationem ipsius Cardinalis Po-
nentis, audito etiam voce et scripto R. P. D. Alexandro Verde,
Sanctae Fidei Promotore, omnibusque diligenter perpensis, rescri-
bendum censuerunt: *Affirmative seu constare.* Die 17 Iunii 1902.

Facta postmodum de his Sanctissimo Domino Nostro Leoni
Papae XIII per infrascriptum Cardinalem Sacrae Rituum Con-
gregationi Praefectum relatione, Sanctitas Sua sententiam Sacrae

ipsius Congregationis ratam habuit et probavit, die decimanona, eisdem mense et anno.

L. + S.

DOMINICUS Card. FERRATA, S.R.C. Praef.

DIOMEDES PANICI, Archiep. Laodicen., S.R.C. Secret.

E SACRA POENITENTIARIA.

CIRCA AETATEM SUPERADULTAM ORATRICES PRO OBTINENDA DISPENSATIONE MATRIMONIALI.

Eminentissime Domine,

Saepe contingit obtineri Apostolicas dispensationes matrimoniales ex causa (unica vel cum aliis) *aetatis oratricis superadultae*, sic et simpliciter expressa, vel interdum sic: *aetas oratricis annor. 25, aut 30*, sive aliter, sed plus quam 24. Cum autem Auctores opinentur causam huiusmodi interpretari quod usque ad illam aetatem *mulier non invenerit virum paris conditionis cui nubere posset*, ab hac R.ma Episcopali Curia Tropien. quaeritur: An in verificatione causae supra memoratae sciscitari etiam et probari oporteat mulierem superadultam usque ad illam aetatem virum paris conditionis cui nubere posset non invenisse; et hoc ad dispensationis validitatem?

Et Deus, etc. — Tropeae, d. 11 Martii 1902.

D. Epus. NICOTEREN et TROPIEN.

Sacra Poenitentia ad propositum dubium respondet: *satis esse quod certo constet de aetate superadultae*. Datum Romae S. Poenitentia die 5 Aprilis 1902.

A. CARCANI, S. P. Reg.

R. CELLI, S. P. Subst.

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULGENTIAE, ORDINI PRAEDICATORUM CONCESSAE, ANIMABUS DEFUNCTORUM APPLICARI POSSUNT.

Beatissime Pater,

Fr. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad osculum S. Pedis humiliter provolutus, a Beatitudine Vestra postulat, ut omnes Indulgentiae, quocumque

modo Ordini Praedicatorum decursu temporum a Romanis Pontificibus concessae, animabus etiam defunctorum per modum suffragii applicari valeant.

Et Deus, etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII sibi specialiter tributis benigne annuit pro gratia iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 17 Februarii 1902.

L. + S.

S. Card. CRÉTONI, *Praef.*

Pro R. P. D. FRANC., *Archiep. Amiden. Secret.*

IOSEPHUS M. CANONICUS COSELLI, *Subst.*

II.

SORORES TERTII ORDINIS S. DOMINICI INDULGENTIAS ORDINIS
CONSEQUI POSSUNT IN SUIS ORATORIIS.

Beatissime Pater,

Fr. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad pedes Sanctitatis Vestrae provolutus, ea humiliter exponit quae sequuntur :

Sorores tertiae S. P. Dominici, sive cum votis solemnibus, sive cum votis simplicibus collegialiter existentes, vi specialis privilegii a Praedecessore Vestro felicitis recordationis Pio Papa VII, benigno protectore Ordinis Nostri, die 7 Iulii 1806 elargiti, "Indulgentias, gratias, omniaque spiritualia bona participant quibus Fratres Ordinis Praedicatorum, quovis titulo gaudent et fruuntur." Porro ex his Indulgentiis quamplures requirunt visitationem ecclesiae publicae dicti Ordinis. Haud paucae quidem Communitates Sororum ecclesiam publicam habent: et pro illis ad lucrum Indulgentiarum huiusmodi nulla est difficultas. Saepe saepius tamen contingit praedictas Sorores non habere intra septa domus, ubi ex obedientia assignantur, nisi oratorium semipublicum in quo servant quidem, prout de iure, ritum et calendarium Ordinis, sed in quo Indulgentias, de quibus supra, lucrari nequaquam valent. Quapropter, ut Sorores praedictae, quae operibus zeli apostolici, iuxta spiritum Ordinis, laudabiliter incum-

bunt, a gratiis et bonis spiritualibus eidem Ordini a S. Sede concessis non excludantur, praefatus Orator a Sanctitate Vestra humiliter et enixe postulat, ut Sorores Tertii Ordinis S. P. Dominici, sive cum votis solemnibus, sive cum votis simplicibus collegialiter viventes, earumque alumnae, etiam externae, nec non famulae, aegrotae ceteraeque huiusmodi in conservatoriis, xenodochiis, hospitalibus etc. Sororum degentes, servatis aliis conditionibus de iure servandis, visitando oratorium domus suae semipublicum, Indulgentias de quibus supra lucrari valeant, quas lucrarentur aliquam ecclesiam publicam Ordinis visitando.

Et Deus etc.

Vigore specialium facultatum a Sanctissimo Domino Nostro Leone Papa XIII sibi tributarum S. C. Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 17 Februarii 1902.

L. + S. S. Card CRETONI, *Praef.*
 PRO R. P. D. FRANC., *Archiep. Amiden., Secret.*
 IOSEPHUS M. CANONICUS COSELLI, *Subst.*

III.

CONCEDITUR SANATIO PRO ERECTIONE INVALIDA STATIONUM VIAE
 CRUCIS, A DIE 7 APRIL 1894 USQUE IN PRAESENS.

Beatissime Pater,

Frater Petrus ab Arce Papae Procurator Glis Ordinis Minorum, praevio S. Pedis osculo, exponit quod anno 1894 sub die 7 Aprilis S. Congr. Indulgentiarum benigne sanavit omnes defectus ubique locorum incursos in erectione Viae Crucis Stationum.

Cum autem non obstantibus divulgatis opellis modum erigendi Viam Crucis respicientibus, hic illic non omnia observata fuerunt ad validitatem erectionis requisita, ne fideles absque eorum culpa Indulgentiis pio Exercitio adnexis priventur, humilis Orator humiliter expostulat a Sanctitate Tua, quatenus omnes Viae Crucis erectiones a die 7 Aprilis 1894 hucusque ubique locorum ob quoscumque defectus invalide factas, benigne sanare dignetur.

Et Deus etc.

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone Pp. XIII sibi specialiter tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 27 Maii 1901.

L. + S. S. Card. CRETONI, *Praef.*

FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

IV.

DE MODO PERAGENDI EXERCITIUM VIAE CRUCIS IN SACELLIS SORORUM RELIGIOSARUM.

Superiorissa Generalis Instituti Adorationis Perpetuae, cuius domus princeps extat Bruxellis in Archidioecesi Mechliniensi huic S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae sequentia exponit:

In Decreto huius S. C. diei 6 Augusti 1757 praescribitur in pio Viae Crucis exercitio publice peragendo ob angustiam loci unumquemque de populo locum suum tenere posse, dummodo Sacerdos cum duobus clericis sive cantoribus circumeat ac sistat in qualibet statione ibique consuetas preces recitet. Anno elapso ab eadem S. Cong.ne quaesitum fuit I°. "An ista methodus servari queat, ob angustiam loci, in sacellis domorum communitatum religiosarum" et II°. "An loco Sacerdotis cum duobus clericis unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat," et S. Cong.tio in una *Instituti Fratrum Maristarum a Scholis* diei 27 Februarii 1901 (1) respondit "Affirmative ad utrumque."

Nunc vero praefata Superiorissa sequens dubium solvendum proponit:

"An loco unius ex fratribus, in domibus religiosarum, una ex sororibus circumire ac sistere in qualilibet statione suetasque preces recitare valeat?"

S. Cong.tio, audito unius ex Consultoribus voto, respondit:
"Affirmative."

Datum Romae ex Sec.ria eiusdem S. Cong.nis die 7 Maii 1902.

L. + S. S. Card. CRETONI, *Praef.*

FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—THE S. CONGREGATION OF RITES confirms the argument of the Irish Episcopate submitted by the Rt. Rev. Dr. Healy, Bishop of Clonfert, in favor of the liturgical veneration of twenty-two bishops and three abbots honored as saints in various parts of Ireland from time immemorial.

II.—THE S. CONGREGATION OF THE POENITENTIARIA declares that a general statement concerning the age of a *superadulta* suffices for the purpose of matrimonial dispensations.

III.—THE S. CONGREGATION OF INDULGENCES:

1. Declares that all Indulgences granted to the Dominican Order are applicable to the Souls in Purgatory.
2. Extends the Indulgences of the Dominican Order to all (semi-public) chapels of Dominican Tertiaries, together with those who dwell with them in their convents.
3. Grants a *Sanatio* of all defects that have occurred through inadvertence in the erection of the *Via Crucis* up to May 27, 1901.
4. Declares that the rule requiring a priest or cleric to lead the "Way of the Cross," when made in common, does not necessarily apply to religious communities of nuns; but that in their case the Indulgences are gained if a sister lead in the exercise of the "Stations."

THE SYMBOLISM OF WESTMINSTER ABBEY.

The English coronation services have of late directed the attention of the public in a special manner to the work of the old Abbey, which has given its name to the Catholic Archdiocese of Westminster in England. Father Leslie, in a neat volume published a short time since (*Catholic Guide to Westminster Abbey*. London: Sands & Co.), describes the symbolism, a characteristic of all Christian architecture, in the building of the great old Gothic Church which, as it stands to-day, still represents a considerable part of the masonry work done under Edward the Confessor.

"Observe the three rows of arches one above the other. This arrangement is almost universal in the great English churches, which were full of symbolism, teaching and meaning. The lowest row of arches, on which the others depend and from which they spring, symbolizes God the Father; the second row represents God the Son. In this row are two arches under one, to signify the two natures under One Person. The circle with five points, called "cusps," reminds us of the Five Wounds, to which English Catholics have always had a great devotion. The doubling of the arches in this church is twofold, one row being behind the other. The highest tier of arches, which proceeds from the two lower ones, lets in light, and symbolizes God the Holy Ghost, who enlightens and teaches us through the Church. "I believe in the Holy Ghost, the Holy Catholic Church." The plan of every Gothic church is symbolical. The screen before us divides the nave from the choir. The nave represents the Church militant on earth. The choir, where day and night monks were heard singing the praises of God, reminds us of Heaven and the Church triumphant. On the screen was the great crucifix, the rood, with the Blessed Virgin and St. John standing on either side to teach us that we can only reach Heaven by the Sacrifice of the Cross. At High Mass, which was celebrated every day, the deacon, mounted on the rood-screen, sang the Gospel, for it was to be preached from the house-tops."

The old Benedictine monks made good use of their abbey, church, and cloister; and only the Catholic familiar with monastic life can realize the grand purpose of the venerable edifice now a silent tomb where one feels moved to bewail the loss of faith of a

nation once the stronghold of religious virtue and conventual observance.

" They rose at two o'clock, sometimes at midnight, and went to the choir to sing Matins and Lauds. This occupied two hours, after which they went to bed again and rose at five o'clock to sing Prime. When the three psalms of Prime had been sung, they went in procession to the Chapter House. Here the Martyrologium was read—a short account of the Saints whose feasts were celebrated on that day. Then the day's work was assigned to each monk—the prayers of the Prime are for directing our work to God—then faults were corrected. They returned to the choir, Tierce was sung, and at six o'clock there was a short Chapter Mass, after which study or exercise filled up the rest of the time till eight o'clock, when High Mass was sung. This took place every day, besides the Low Mass which each priest in the community would say. Hence the need for so many altars. After High Mass, Sext and None were sung, and about ten o'clock came the first and principal meal of the day; on fast days it was taken later. The Scriptures were read aloud during the repast. After dinner the monks went to the centre garth, *i.e.*, the grass in the middle of the cloister, where the dead monks were buried, and where, bare-headed, the whole community prayed for their departed brethren. They then read and studied. Vespers were sung at three o'clock, after which they again studied until the evening meal. At five they went to the Chapter House, to meet the Prior, and for prayer, till six o'clock, when Compline was sung, and after a short prayer they retired to rest."

ST. MAURICE IN CHRISTIAN ICONOGRAPHY.

The various martyrologies of the Latin Church mention fourteen saints bearing the name of Maurice.¹ Others of the same name who are said to have died in the odor of sanctity, are found in local cal-

¹ February 2, Roman Martyr; February 21, Syrian Martyr; February 28, Roman Martyr; April 24, Soldier of the Thebaic Legion; same date, Bishop (A. D. 419); June 28, Archbishop of Florence (A. D. 545); July 1, Greek Martyr; July 10, Martyr of Alexandria; July 11, Roman Martyr; September 13, Bishop of Angers in France; September 22, Commander of the Thebaic Legion under Diocletian (A. D. 302); October 13, Cistercian Abbot in Brittany (A. D. 1161); October 17, African (Mauritanian) Martyr. The Bollandist Collection of the Lives of Saints mentions a Blessed Mauritius on March 20. He was born in Hungary, and belongs to the Dominican Order.

endars. Among these we find an Archbishop of Rouen (January 11, † 1235), and an Irish Franciscan Father (July 20). The Paris Necrology speaks of a Bishop Maurice, who seems to have been anxious to become Bishop and never made a secret of his ambition, because he believed that he could be useful in that office. Heisterbach, the historian, records that when Canon at Bourges he actually cast a vote at the election of Bishop for himself. He proved to be a very holy ruler of the Church, when he was elected (1160 A. D.). He died September 11, 1190.

The best known among the St. Maurices are a Bishop and a soldier. The former is frequently represented with the symbol of a fish carrying a key in its mouth. This refers to a legend to the effect that the holy Bishop, being called to administer the last Sacrament to a dying person, was delayed on the way, so that the sick man died without the Holy Eucharist and Unction. This so grieved the Bishop that he went to a remote place where he meant to do penance for what he considered his neglect of duty. On the way, while crossing a stretch of water, he lost the key of the tabernacle. A fish, subsequently caught by one of the men who had gone out to search for the Bishop, had held the key, which was at once restored to the Cathedral. It would seem, however, that this legend is only the elaboration of a favorite symbolism, according to which the image of the fish (signifying Christ in the Blessed Eucharist), and the key (signifying guardianship), would indicate the Bishop's reverential care of the tabernacle as the leading trait of his character.

In some images this saint is represented with a dove hovering over him, as an expression of what St. Martin of Tours, who was present at the episcopal consecration of St. Maurice, thought of the latter, saying that the Holy Ghost had visibly come upon the new Bishop, and that the angels rejoiced at his elevation.

But by far the most famous of all the saintly host of Maurices is the valiant captain who commanded the Thebaic Legion, composed of converts from the Egyptian districts of the Roman Empire. A notable picture in the Cologne Cathedral gives us a representation of several members of this legion who are honored by name in different parts of southern France, as at Martigny (the old Octodurum), St. Maurice (anciently Agaunum). St. Maurice himself is pictured as a knight on foot, with shield, holding a standard on which are seven stars; his breastplate bears a red cross, which has become the emblem of the Sardinian Order of St. Maurice.

On some very old pictures preserved in the Rhenish province he is depicted as a negro, presumably because of his African origin. In the national gallery at Munich (*Pinakothek*) there is an old painting representing the Saint crowned with a wreath of gold laurel as he converses with the saintly Bishop Erasmus. The same museum has two fine paintings of the early sixteenth century (Pierre de Mares). In one of these we see the Saint at the head of his legion refusing to sacrifice to the pagan idol. The other shows him kneeling on his purple cloak in the act of being beheaded; to the right are other martyrs, whilst the emperor with his retinue on horse approach from the left.

The poet Venantius Fortunatus, of the sixth century, to whom we owe the beautiful hymn, *Vexilla regis prodeunt*, which the Church sings in Holy Week, has written a classical epitaph in verse on the valiant hero of Martigny, part of which reads :

Quo pie Mauriti, ductor Legionis opimae
 Traxisti fortes subdere colla viros
 Quos positos gladiis amarent dogmata Pauli :
 Nomine pro Christi dulcius esse mori. . . .

which might be translated :

Here Maurice, captain of a valiant band,
 Taught noble knights to bend their necks to nobler cause
 Than Roman yoke, to don the bonds of Paul
 And gain a sweeter victory in death for Christ.

THE CELEBRATION OF THE TITULAR OFFICE IN OUR CHURCHES.

Qu. A question has been raised among a number of priests as to whether there is a strict obligation on the part of our clergy to observe as a *duplex I classis cum octava* the Patron or Titular feast of churches that are not consecrated. Some maintain that the obligation does not exist in churches that have been merely blest ; others hold the contrary. Would the REVIEW decide the matter ?

Resp. According to a decision of the S. Congregation of Rites the obligation of celebrating the office of the Patron or Titular exists for all parish churches no matter whether they are consecrated or simply blest. The following reply of the S. Congregation to a recently proposed *Dubium* plainly indicates this :—

Dubium—Num privilegia liturgica Titulorum Ecclesiarum, videlicet Officium Duplex I classis cum octava, commemoratio in Suffragiis Sanctorum et in Oratione *A Cunctis* attribuenda sint Titularibus Ecclesiarum quae non consecratae sunt sed tantum solemniter benedictae?—Resp. S. Rit. Congr. Die 28 Nov. 1891. *Affirmative*. (Decr. nov. edit. n. 3752 ad. I.)

This decree is only a repetition of former decisions to the same effect. A doubt had at one time been mooted, not as to whether the obligation extends only to consecrated churches, but whether it applies to clergy of quasi-parishes whose canonical status differs slightly from the *clerus stricte adscriptus* in countries where the ancient canon law with its privileges and obligations is in full force. The general interpretation supported by inferences drawn from decisions of the S. Congregation in individual cases is that missionary priests, who obtain regular sustenance from a local church to which they have been appointed by the Ordinary and which they cannot leave without his consent, are to be considered *stricte adscripti*.

It follows that all the clergy, both rectors and assistants, are bound to the celebration of the Patron feast as a *Double I cl. with octave*. This obligation arises as soon as a patron or title has been solemnly given to the church; that is to say from the day on which the corner-stone is placed, even if the services for the faithful are being conducted in a temporary edifice or common hall, during the building of the church. But the clergy attached to seminaries, convents, asylums, or similar institutions, are not bound to this office. Pourbaix (S. Liturg. Compend.) states that if the *chapel* of the institution to which the latter are attached is *consecrated* they are bound to the office; but the decision which he cites, S. R. C. 13 Jul. 1885, n. 5943, has not been incorporated in the recent authentic collection of Decreta.

Public chapels and mission churches which are not parish churches proper and have no resident clergy, enjoy the privilege of the *Mass* of the patron or titular on the day on which the feast occurs. This Mass has *Gloria* and *Credo*, and such commemorations as are permitted on *Doubles I cl.*, unless a feast of high rank occurs on the same day.

THE INVOCATION, "DESIRE OF THE ETERNAL HILLS," IN THE
LITANY OF THE SACRED HEART.

Qu. Would you kindly explain the invocation in the Litany of the Sacred Heart, "Heart of Jesus, Desire of the Eternal Hills"?

Resp. By the "eternal hills" (*colles aeterni*) are to be understood the patriarchs of old who longed for the coming of the Messianic age, as carrying with it the fulfilment of the greatest blessing that man could be heir to on earth. The expression is, as is well known, an adaptation of the words with which the patriarch Jacob blessed his posterity. The Hebrew text of Genesis 49: 26 is of doubtful reading and seems to have suffered at the hands of the Masoretic transcribers; but this hardly affects the sense of the words here discussed. There is nothing strange in the Hebrew figure of speech which personifies the mountains and hills as expectant of the day when the Sun of Justice should shine upon them, enlightening and warming them, so that they bring forth fruit more abundant and health-giving than any since the remotest ages. Examples of this figurative use abound in the Sacred Text, where the mountains are called upon to speak, to listen, to hope, etc. (*Cf.* Ezech. 36: 4, 6; Isai. 30: 17; 55: 12; Jerem. 50: 6; Mich. 4: 1; 6: 1; Hab. 3: 6, etc.)

As Christ in the liturgy of the Church is identified with the altar, the holy mountain (*mons sanctus*), so the prophets of old are likened to the hills of the Eternal Creator's hand who designated them for their prophetic office, as He decreed the Incarnation, "from the beginning," "from all eternity." Such is the sense in which the Fathers and later exegetes have understood the blessing of Jacob recorded in Genesis. And in the Litany of the Sacred Heart the echo of that blessing and hope finds its apt expression immediately after the invocation, "Heart of Jesus, of whose fulness we have all received." Thus the graces issuing from the Sacred Heart are characterized as the blessings most worthy of our desires, since they embody the fulfilment of that which the prophets of the ages eagerly looked and longed for—the Redeemer as the object of loving anxiety, "desideratus cunctis gentibus," "The Desired One of the nations" (Agg. 2: 8). "The desire of the eternal hills," aptly expresses the eager longing of the saints who had awaited the blessed Incarnation of Christ, and

who are called "hills" because they were elevated by their holiness above the rest of men; and they are styled eternal hills because their desires reach eternal life. Another construction makes, as already indicated, the "eternal" refer to the predestination of the saints *from*, as well as *for*, eternity.

THE OBLIGATION OF BLESSING THE CEMENT OF PORTABLE ALTARS.

Qu. In the April issue of the current year, page 497, while giving the merits of the *Caeremoniale Episcoporum*, you say that the Cereimonial of Bishops, the Missal, the Breviary, the Ritual and the Pontifical constitute the primary sources of rubrical law as distinguished from the *Decreta* of the S. Congregations, or the teachings of approved rubricists, which latter constitute the secondary source. Rev. F. Putzer, C.S.S.R., in his *Commentarium in Fac. Apost.*, page 314, says: "Caementum benedicendum est ritu in altaris fixi consecratione ad hoc praescripto." Now the Pontifical, on the question "De Altaris portatilis consecratione," makes no mention whatsoever of this rubric; it does not even refer to the rubric prescribed for "Altare fixum." On page 182, Vol. II, the Pontifical simply says: "Deinde . . . sepulchrum claudit."

The question at issue is: Is the blessing of the cement an important and necessary rubric for the consecration of "altaria portatilia;" if so, why is no reference made to it on page 182, Vol. II, of the Pontifical?

An answer to the above query will, I believe, be very beneficial to every Magister Caeremoniarum.

Resp. The Pontifical does not, in every instance, give the details of the prescribed ceremonial. In the present case, the obligation of blessing the cement is to be inferred from the rite observed in the consecration of a fixed altar. That there can be no doubt of this is clear from the interpretation of the S. Congregation of Rites, which, according to the statement in the article referred to by our correspondent, supplements, as a secondary source, the information given in the liturgical books and formulae of the Church. This interpretation comes in form of an answer to a *Dubium* proposed by the Bishop of Belluno, who, referring to the silence of the Pontifical on this subject, asked:

An caementum pro firmando in Altari portatili sepulchri lapide benedicendum sit ritu pro Altaris fixi consecratione praescripto ?

To which the S. Congregation (Die 10 Maii 1890) replied:
Affirmative.

RESTITUTION ON THE PART OF A CONFESSOR.

Qu. Is a confessor who erroneously declares a penitent free from the duty of restitution bound to compensate for the amount when he does not know the injured party ?

Resp. If the error was culpable on the part of the priest he is bound to make restitution either to the party injured by his faulty counsel, or to the poor, that is to some worthy object of charity.

PUBLISHING THE BANNS.

Qu. Where are the Banns of Marriage to be published for persons living in a mission district which the priest visits only once every month ?

Resp. In the mission church or chapel, if possible. If there is no opportunity of making the publication there within a given time before the marriage, it suffices to make them in the principal church at which the pastor resides, and which embraces all the missions under the parish rule.

IMPEDIMENTUM MIXTAE RELIGIONIS.

Qu. A young man born of Catholic parents, and baptized in infancy by a priest, has never professed the Catholic religion or practised it, since owing to the early death of his parents he had not received sufficient instruction in the Catechism to know anything about the Church. Must he receive a dispensation *super impedimento mixtae religionis* if he wishes to marry a Catholic girl ? He has not belonged to any Protestant sect, although he frequently went to their churches and festivals as a guest or for pleasure, but without any thought or religious intent.

Resp. The impediment *mixtae religionis* is usually defined as a barrier to matrimony which arises from a difference of religious

profession, involving heresy or schism, between the two parties to a contemplated marriage. A baptized Catholic who has neglected his faith or is ignorant of his obligation cannot be said to *profess* heretical or schismatical doctrine, even if perchance he held such doctrine personally and through want of better information. He is simply to be regarded as a Catholic who, with or without his own fault, has neglected his religious duties and needs to be instructed and corrected through the confessional.

THE "RECENT POPULAR BOOKS" DEPARTMENT FOR "THE DOLPHIN."

The "Recent Popular Books" Department was originally introduced into the REVIEW to acquaint our clergy with the general character of newly issued popular books about which the reading members of their flocks might consult them. Since, however, the Laity have now THE DOLPHIN issued separately, and since all the available space in THE ECCLESIASTICAL REVIEW is much needed for the wider discussion of questions in practical theology and pastoral literature, we purpose to transfer the "Recent Popular Books" entirely to THE DOLPHIN. The main object of the department will be thus sufficiently served, since the lay reader, for whose benefit it was primarily intended, has access to THE DOLPHIN.

We take this occasion to remove a misapprehension in reference to the character of the articles appearing in the two sister magazines. The articles in THE DOLPHIN, though frequently bearing the same title as those which appear in THE ECCLESIASTICAL REVIEW of the same month, are for the most part rewritten for the lay reader and frequently, though not always, differ entirely in the point of view taken of a subject. The purpose of printing articles on the same topic in both magazines is to harmonize the aims of priests and people regarding subjects which they are apt to view from different standpoints. Occasionally an entire article sufficiently important to engage the attention of all classes of our readers is published simultaneously in both magazines, but on the whole the contents of the REVIEW and THE DOLPHIN differ, if not in scope, at least in manner of treatment.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. *Encyclopædia*.—Dr. Hastings has brought to a successful conclusion the great task he had undertaken of furnishing the public with a Bible Dictionary which should adequately discuss and explain all the relevant topics that interest the student of Sacred Scripture.¹ The critics in England speak in high praise of the work. While *The Times* hails it as “the standard authority for Biblical students of the present generation,” *The Guardian* sincerely congratulates Dr. Hastings “on the publication of this great enterprise.” *The Pilot* acknowledges that “the best scholars of the day have contributed in their special subjects” to the Dictionary, and *The Critical Review* finds in it “the best type of scholarship.” “There is no book in the market,” says *The British Weekly*, “and none likely to come in the market, that will in any way compete with it;” according to *The Methodist Times*, it is “by far the best Dictionary of the Bible published in the English language.” So much the more is it to be regretted that certain subjects have been treated too meagerly in the new Dictionary. The questions of Inspiration and Revelation, *e. g.*, which at present demand a thorough treatment, have been touched upon only briefly and incidentally in the article *Bible*; neither is there any article on *Papyri*, though these are of the greatest importance for the New Testament student. The consciousness of this deficiency must have impelled the editors to promise a supplementary volume. Another drawback to the indiscriminate use of the Dictionary on the part of the Catholic reader springs from its treatises on Biblical Theology; the articles *Power of the Keys*, *e. g.*, *Regeneration*, *Reprobate*, hardly present the Catholic doctrine on the

¹ *Dictionary of the Bible*, Dealing with Its Language, Literature, and Contents, Including the Biblical Theology, With Maps and Illustrations. Edited by James Hastings, with the Assistance of John A. Selbie, and, chiefly in the revision of the Proofs, of A. B. Davidson, S. R. Driver, H. B. Swete. Edinburgh: T. & T. Clark.

respective subjects. Considering the conviction of the writers on these topics, one can hardly expect from their pen anything more satisfactory to the Catholic reader; but even the Catholic has the right to look in a scientific work for a fair appreciation of Catholic literature. The disappointment of this legitimate expectation is the more painful, since in certain cases the omission of a reference to Catholic writers is absolutely ludicrous. V. H. Stanton, *e. g.*, discussing in the article *Will*² the problem of the coexistence of grace and liberty of will, knows only of Augustinian, Calvinist, and Pelagian solutions. Again, W. Sanday writes an article of some fifty pages on Jesus Christ,³ and knows among Catholic works only P. Didon's *Jésus-Christ*, and even this work he barely mentions as representing "with dignity the older orthodoxy." Although it must be granted that on the whole the tenor of the Bible Dictionary is conservative; still, the unproven theories of modern hypercriticism have not been always avoided; and especially is this true in the topographical articles.

According to an article entitled "Biblical Criticism at its Best and Worst,"⁴ the third volume of the *Encyclopædia Biblica*⁵ disappoints the initial hopes entertained about the work, and is most damaging to the cause of the higher criticism. It is especially to Professor Cheyne's incessant discussion of his Jerahmeelites and Musrites, to Professor van Manen's calm abolition of St. Paul, and to Professor Schmiedel's tactless article, *Mary*, that the writer in *Nature* takes exception. Only four times does the name Jerahmeel occur in the Old Testament,⁶ and the Jerahmeelites are an insignificant clan in Southern Judea. On this slender foundation Professor Cheyne builds up his unproven theory that the Jerahmeelites were a powerful tribe of Arabian origin, equalling and rivalling the Israelites in importance. Professor Winckler's equally unfounded theory of the existence of a North-Arabian district

² Vol. IV, pp. 919 ff.

³ Vol. II, pp. 603-653.

⁴ *Nature*, June 26, 1902, pp. 193-195.

⁵ *Encyclopædia Biblica*; a Critical Dictionary of the Literary, Political, and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne and J. Sutherland Black. Vol. III. London: Adam & Charles Black. 1902.

⁶ I Chron. 2: 9, 33; 24: 29; Jer. 36: 26.

bearing the name Musri is connected by Professor Cheyne with his own Jerahmeelites. Thus connected, the Musrites and Jerahmeelites constantly war against Israel, serving in the armies of Nebuchadnezzar, and with equal constancy they are the objects of prophetic denunciation. But seeing that the Musrites may never have existed, and that the existence of the Jerahmeelites is supported by only a few insignificant passages, Professor Cheyne supposes that Jerahmeel occurred much more frequently in the original manuscripts than in the traditional text, and that it was constantly substituted and corrupted. He replaces, therefore, the words Jerahmeel, or Missur (Musri) wherever he believes they ought to stand. To enumerate a few of these textual emendations, Abihail, Abram, Amalek, Amram, Chimham, Ebed-melech, Ephrath, Hiddekel, Jericho, Jerubbaal, Leummim, Levi, Maacah, Meholah, Mephibosheth, Micha, Michael, Nephilim, Ramah, Rimmon, are declared to be developments or corruptions of, or again, substitutions for, Jerahmeel. Genesis 2: 8 is changed to "the Lord God planted a garden in Eden of Jerahmeel;" Gen. 3: 20 is made to read: "and Jerahmeel called the name of his wife Hôrith, that is a Jerahmeelitess." The original names of Adam and Eve were, therefore, Jerahmeel and Hôrith. In a similar way does Professor Cheyne press into service Professor Winckler's hypothetical North-Arabian Musri, and thus he succeeds in transposing the locality of a considerable part of sacred history from Mesopotamia and Egypt into the Negeb of Southern Palestine or Northern Arabia. There never was, according to this airy theory, any Israelitish sojourn in, or exodus from, Egypt; the Israelites came from a place in Northern Arabia bearing the same name as Egypt. Again, the history of Daniel is bodily transferred from Babylonia to the Negeb of Jerahmeel; the history of Paradise, too, has its Jerahmeelite form. For none of these statements does the writer advance any convincing proof; some of his textual emendations are more or less ingenious, but others rest on the mere *ipse dixit* of Professor Cheyne. It is really painful to see a writer of Professor Cheyne's power and learning simply overmastered by the critical mania which makes him seriously believe in the offspring of his fancy.

Charles Griffin and Co., London, have republished *Eadie's Biblical Cyclopædia* with many additional articles and new illus-

trations. Professor Sayce has written the preface, and has also contributed several new articles, on the Hebrews, *e.g.*, the Hittites, Sinai, Egypt, and the Division of the Nations. Prof. W. M. Ramsay, Canon Tristram, Rev. Vernon Bartlet, T. G. Pinches, and Rev. H. A. Redpath are among the chief revisers and contributors of new material. The preface of the new edition appeals to the continued popularity of Dr. Eadie's *Biblical Cyclopædia* as "a proof that it supplies a want and meets the needs of a large class of Biblical students." It is for this reason that the work has been brought up to date without any alteration of its traditional views on Scriptural subjects.—During the course of the last few months fascicles xix, xx, and xxi have been added to the *Dictionnaire de la Bible*, published under the editorship of F. Vigouroux, S.S. We need not say that the high standard of clearness and thoroughness which prevails in the former instalments has been faithfully maintained. One may not always agree with the views of the various contributors, but one must grant that their opinions are clearly stated and ably defended. Biblical inspiration, the prophet Isaiah and his writings, the Itala versions, the Joannine questions, Jerusalem, and Jesus Christ are some of the more important subjects treated in the new fascicles.

2. *Geography*.—It has been felt for some time past that Mr. Murray's *Guides* are being superseded by Baedeker's; now, these latter have met a powerful rival in a series of *Guides* published by Messrs. Macmillan. Among the several volumes of this series that have thus far appeared, we have to do only with the one on Palestine and Egypt. It contains 270 pages 8vo, 48 maps and plans, and is published bound in cloth at 10s. *net*. Its information is brief and clear; no space is wasted in the statement of useless theories. The so-called results of modern critical investigations have not been disregarded. As to the traditional site of the Holy Sepulchre, *e.g.*, the writer pays it his reverential homage as a shrine of holy memorial, but dismisses it as a fraud and an imposture as far as it claims to be the actual scene of sacred events. In Damascus he identifies Amana with *Barada* and Pharpar with *Awaj*, a view defended also in an article contributed to *The Expository Times*, by E. W. Gurney Masterman.⁷—Meanwhile, Baedeker continues to have a good market in England,

⁷ *The Expository Times*, February, 1902, pp. 215 ff.

where the series is published by Messrs. Bulau. The *Egypt* has entered its fifth edition, in which the two volumes previously known as *Lower Egypt* and *Upper Egypt* have been condensed into one. The book in its present form can almost be called a pocket edition, but the amount of matter it contains is simply marvellous. It enables the traveller to find his breakfast and his bed, and to notice all the striking objects as he hurries along his way. Both eye and ear are kept on the alert by maps, plans, pictures, and a clear text.—In Germany, too, Baedeker's *Palestine and Syria*⁸ has entered its fifth edition under the editorship of Dr. Immanuel Benzinger, of Berlin, who prepared himself for the task by two successive journeys into the Holy Land. The bulk of the new edition has been greatly reduced owing to the finer paper employed. The panorama of Jerusalem has been brought up to date, but is not as clear and definite as in former editions. The parts referring to Petra and Sinai do not show any improvements, probably because the author has not as yet been able to extend his personal investigation to those localities. But he should have distinguished the pool of Bethesda from the Birket Israil; he should have clearly stated the scientific value of the different opinions concerning the second wall of Jerusalem; he should have reckoned the depth of the Sea of Tiberias, not from the level of the Mediterranean, but from the surface of the lake itself; he should not have confounded the actual events of the history of Israel with the unproven theories of negative Bible criticism; he should not have represented the general defects of oriental guides as the special characteristics of the Maronites; he should not speak of the consecration of a priest when he treats of his ordination; he should not have said that in the united oriental churches Mass is celebrated by the Greeks only, and only in Arabic, since the Syrian Catholics say Mass in Syriac, the Georgian in Armenian, and some of the united Greeks say Mass in Greek. The author has happily corrected some of his former bigoted remarks about the Catholic Church, the Maronites, and the Catholic University in Beirut; but there is still room for further improvement in this regard. The importance of Catholic missionary labors in Beirut as compared with Protestant endeavors is not clearly brought out; the number of schools and pupils

⁸ Leipzig: Karl Baedeker, 1900, cxvi—462.

under the direction of American Protestants is given accurately as amounting to 143 and 7,250 respectively, but no such totals are given of Catholic institutions, though as early as five years ago the Jesuits alone had under their direction in Syria 192 schools, with 11,545 pupils. Again, the author tells us about the *Arabic Weekly* and the *Arabic Monthly* for children, published by the American Protestants, but he says nothing of *Al-Machria*, gotten up under Catholic direction, and often quoted in learned publications. In spite of these drawbacks, the Bible student will find in Baedeker's manual a guide that is, on the whole, more reliable than any other work of the same character in all questions relating to Sacred Scripture.

A good atlas of Scriptural subjects is rightly classed among the most efficient helps to Bible study. We must therefore congratulate Sir C. W. Wilson on his new edition of *The Bible Atlas*.⁹ There are twelve plates in all, with descriptive notes, an Index of Scripture passages, and an Index of geographical names occurring in the Bible. Some of the maps have been redrawn, and all have been revised. No doubt, some of Wilson's identifications must be abandoned, and some of his descriptions altered. Still, of real inaccuracies there are but few, and it happens rarely that his views are absolutely singular.—The Palestinian missionary, Georg Gatt, defends in a little work the traditional site of Mt. Sion, on the southwestern hill of Jerusalem, against the opinion now generally current among Bible students, transferring Mt. Sion to the southeastern part of the Holy City.¹⁰ The author treats successively of the original city; of Sion at the time of David and the later kings; of Sion at the time of Nehemias and the Machabees; of Sion-Akra according to the Ophelites; of Akra-Sion according to the older tradition; finally, of the traditional Sion and the Sion of tradition. It is true that Prof. Karl Rückert has studied the site of Mt. Sion quite exhaustively;¹¹ but Gatt, in his defence of the traditional view, "goes his own ways, and differs in many respects from the defenders of tradition." The reader will find some stretches

⁹ S. P. C. K., 4to, 10s. 6d.

¹⁰ Sion in Jerusalem, was es war, und wo es lag . . . Georg Gatt, Missionarius Apostolicus T.S. . . . Brixen, Kathol.-polit. Pressverein, 1900, pp. 142.

¹¹ Biblische Studien, Band III, Heft I, Die Lage des Berges Sion. Freiburg: Herder. 1898.

of the author's "ways" quite impassable, and some of his side-issues quite untenable; but Gatt's main thesis that tradition is right in locating Sion on the southwestern hill of Jerusalem deserves the careful consideration of all Bible students.—We may mention here Dalman's *Palästinischer Diwan*,¹² though the work belongs rather to Biblical archæology than geography. According to the author, European customs and manners will soon be prevalent throughout Palestine, so that a careful description of the present Palestinian life and customs is of the highest importance for the future student of sacred antiquities. Accordingly, he has collected a number of popular Arabic songs which have been in use in Jerusalem and its vicinity, near the sources of the Jordan, on the eastern bank of the Jordan, and finally in Aleppo and its vicinity. Though the collection is in many respects defective, it presents a most interesting and, as far as it goes, accurate picture of Palestinian life.—John Taylor gives in *The Expository Times*¹³ some idea of Dalman's *Palästinischer Diwan* to the English reader. The songs have been collected among all classes of people, the professional singers, the shepherds, the plowmen, the housewives, and the peasants generally. They are supposed to have been handed down from generations and centuries, and to shed no little light on several portions of the Old Testament, especially the Cantic of Canticles.

3. Criticism.—It has become the fad of certain writers to extol the importance of our Babylonian and Assyrian literature at the expense of the Old Testament. Ross G. Murison, *e. g.*, has prepared a sketch of Babylonian and Assyrian history in order to help even the general Bible reader to study Hebrew history as an integral part of the larger Semitic world.¹⁴ John M. P. Smith takes exception to the foregoing writer's method of representing only one side of questions that are still unsettled, and of laying too little stress on our indebtedness to ancient Egypt.¹⁵—But the chief worshiper at the shrine of ancient Babylonia is Friedrich

¹² *Palästinischer Diwan*. Als Beitrag zur Volkskunde Palästinas gesammelt und mit Uebersetzung und Melodien herausgegeben von G. H. Dalman. Leipzig: Hinrichs, 1901, pp. xxxv—369.

¹³ April, 1902, p. p 314—316.

¹⁴ *Babylonia and Assyria*. A Sketch of their History. New York: Imported by Charles Scribner's Sons. Pp. 115.

¹⁵ *The Biblical World*, Sept., 1902, p. 229 f.

Delitzsch, who has been one of the foremost Assyriologists for more than a quarter of a century.¹⁶ We can mention only two of the many opponents of Delitzsch who rose in defence of the preëminence of our Biblical literature. Prof. Ed. König has promptly answered Delitzsch's *Babel und Bibel* in a pamphlet *Bibel und Babel*,¹⁷ in which he ably discusses the relative weight that must be assigned to the Old Testament and the profane records considered as sources of history. He points out, *e. g.*, that the Assyrian inscriptions are in a great many cases not the originals but copies often long removed from their archetypes; again, that the narrative of the inscriptions is not unwarped by prejudices and partialities, leading now to invention, and at other times to suppression of the truth. The author discusses also the ethnological relation between Babylonia and Palestine, and compares the religious and ethical ideas of the respective records. Another opponent of Delitzsch is Prof. C. H. Cornill, of Breslau, who reviews the great specialist's pamphlet in the *Deutsche Literaturzeitung* for July 5, 1902. The author first recalls Th. Nöldeke's observation that not all of Delitzsch's translations must be regarded as final, seeing that other Assyriologists differ from him, and that Delitzsch has put forth most questionable views concerning topics that do not belong to his specialty.¹⁸ Dr. Cornill then shows the difference between the Babylonian and the Hebrew Sabbath, between the profane and the inspired record of creation, between the Babylonian narrative of Paradise and sin and its Hebrew parallel, between Babylonian and Hebrew angelology and demonology. If Babylonia possesses parallels of our fifth, sixth and seventh commandments, the same must be said of Egypt; if the Amraphel of Gen. 14 is identical with Chammurabi, king of Babylon, the Babylonian records leave it uncertain at what precise period between B. C. 2394 and B. C. 1868 this great monarch exercised his power, so that Professor Hommel is quite justified in determining Chammurabi's age from the data of Biblical chronology. Moreover, Professor Cornill points out that Delitzsch is the first and only Assyriologist who has found the name Jahveh in the Babylonian

¹⁶ *Babel und Bibel. Ein Vortrag.* Leipzig: J. C. Hinrichs. 1902. Pp. 52. 8vo.

¹⁷ Berlin, M. Werneck.

¹⁸ *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 1886, p. 718 ff.

records; that Delitzsch quotes the Book of Job according to his own conjectural emendation of its text, and that he describes Mohammed's paradise according to E. W. Lane's *Customs and Manners*, but not according to the text of the Koran.

Our readers are aware that the literature called forth by Harnack's *Wesen des Christentums* has become quite extensive. The *Harnack Controversy* in Muss-Arnolt's *Theological and Semitic Literature* fills almost a page of two columns.¹⁹ We wish here to draw attention only to an article in the *Jewish Quarterly Review*,²⁰ contributed by Felix Perles. The writer maintains that Harnack has unintentionally given the most brilliant defence of Judaism which could possibly be desired. The Berlin professor, the reviewer says, strips Christianity of all those elements which the Jews too find objectionable, so that he has succeeded against his will in justifying Judaism and in confirming Jews in their loyalty and attachment to their religion. We need not add that Mr. Perles's Judaism is not quite identical with the religion of Moses and the prophets.

THEOLOGY.

THE *Nouvelle Revue* for August opens with a strong arraignment of what the writer styles the attempt of the "Americanists to find a means by which they may reconcile the discipline of the Church with the maxims and tastes of the world."¹ M. de Ridder, the author, reviews the elements with which we are already familiar and pays his compliments to the admirers of Père Hecker. The method of Father Talbot Smith, advocated in his volume on *The Training of a Priest*, also receives critical attention. Whilst there can be no question as to the correctness of the principles which the writer in the *Revue* advocates, one cannot prevent the impression that he lacks a sufficient perspective or familiarity with the inner sense and habits of thought prevailing in American society both ecclesiastical and lay. This makes him unwittingly overestimate the importance of certain expressions on the part of

¹⁹ P. 102.

²⁰ April, 1902, pp. 517-543.

¹ Le Neo-Christianisme. *Ses Tendances et ses Doctrines*. L'erreur fondamentale (adaptation de la discipline), III.

those whom he charges with "liberal" tendencies in the objectionable sense of the word. To be sure the author does not attack persons; but what he supposes to be censurable doctrines held by those who have taken an active part in public affairs involving the regulation of church discipline, are perhaps rather experimental utterances partly caused and justified by the momentary situation, than deep-seated convictions. They do less harm in fact to those to whom they were addressed, than they do in theory to those for whom they were not intended. However, correctness of doctrine and loyalty to authorized discipline are things which we need at all times to safeguard. Dr. Fr. Schmid in an article on *Eucharistic Miracles in the Light of Dogmatic Theology* writes a discriminating paper in which he argues against the exaggerated views of medieval and later writers who were too ready to credit and promulgate assumed miraculous interventions in respect to the adorable Sacrament of the altar. The writer is not by any means disposed to deny the true character of accredited miracles, but he justly requires that the test which shows a disproportion between cause and effect in such cases be duly applied, and that the true miracle be stripped of those improbabilities which the popular mind has added for the purpose of exciting the image of wonder, but frequently with the effect of entirely discrediting God's operation in the mind of the intelligent hearer who makes no allowance for the legendary element.—*The Pastor Bonus* of Treves introduces an excellent discussion by Prof. Disteldorf on the duty of the Catholic scientist (Gelehrte) with regard to the doctrinal function of the Church.² He insists upon a more outspoken profession of faith, and upon the principle that Catholic doctrines be maintained with greater vigor against the assumptions, however plausible, of scientific men. Even the traditions of the Schools should be maintained until there is certain evidence begetting a better conviction arising from more definite and certain information on the part of science.

Dr. Allan Hoben, in the *American Journal of Theology*, brings together a considerable amount of well analyzed patristic testimony for what he calls the "Virgin birth" of Christ. He confines himself to the ante-Nicene Christian literature, so that we obtain a fair view of the status of the doctrine in the time of Irenæus.

² *Der katholische Gelehrte und das kirchliche Lehramt.* XIV, 2.

Whatever position the author personally takes in regard to the divine personality of the historical Christ, he furnishes good material for the traditional Christian doctrine. In connection with the *Journal of Theology* we cannot avoid noting the extensive work done by the University of Chicago in Biblical and scientific theology. It is well worth a study, if only as to the methods pursued in the organization of the literary channels, in order that Catholic students might be aroused to emulation and learn to use their hidden resources.

The German theological Reviews have been for some time past engaged in a sort of contest as to how far there exists a necessity of a reform in the methods of teaching Moral Theology in our seminaries. Americans have in this case demonstrated their practical superiority over the learned professors of the Fatherland by the publication of up-to-date editions and new textbooks, such as those of P. Barrett and Tanquerey, whilst Father Putzer, the able representative of the Liguorian school of moral theology, not only supplies by his *Commentarium* the necessary gaps in the application of practical *pastoralia*, but has in hand, we understand, a new edition of Koning's *Compendium* which has been much in use heretofore in the United States.

The *Revue Benedictine* (Quarterly) brings in its last issue an historic account of the Spanish Congregation of St. Benedict of Valladolid. The author therein outlines a plan of studies for the members of the Order, under the direction of the *Academia Benedictino-espagnola*, composed of eminent men in the Congregation who would represent Exegesis, Theology, Law, History and the Oriental Languages. This proposal had been actually put in operation in the Convent at Valladolid, when the state government, actuated by Masonic intrigues, caused the dissolution of the Community.

We are glad to find that Gihl's excellent explanation of the *Holy Sacrifice of the Mass* has been translated into English. It is a standard work on the subject, and should become as popular as O'Brien's now antiquated volume on this topic. The same firm (B. Herder, St. Louis, Mo.) issues *First Lessons in the Science of the Saints*, by the Jesuit Father R. J. Meyer. This work must not be confounded with Pagani's four volumes, *The Science of the Saints*, recently republished for America by the Benziger Brothers.

Criticisms and Notes.

DE CONSUMMATIONE SANCTORUM. Quaestio unica. Auctore P. Ludovico Giganotto a Motta ad Lipientia Flumina, O.F.M., Philosophiae et S. Theologiae Lectore Generali. (Pro Manuscripto.) Venetiis: Sorteni et Vidotti. 1902. Pp. 179.

How will the creature, man, be ultimately reunited to his Creator? This is the question which the author proposes. He answers it by assuming an altogether new theological position, which he defends with the modest tentativeness of a scholar who respects the ancient scholastic tradition whilst he advances plausible and, to our mind, convincing reasons for his departure from the accepted doctrine. What has led him to the novel view of an old subject is the liturgical expression contained in the *Secreta* of the first Mass of Christmas, which suggests that the divine economy displayed in the Incarnation furnishes the type or model of man's return to, union with, and ultimate transfiguration in glory through the will and operation of the Eternal Father. For as Christ is the principle and beginning by whom the rational creature attains life, with its progressive tendency toward a more perfect state,¹ so He serves, it is assumed, also as the prototype of man's spiritual regeneration, becoming the mainspring and cause of his sanctification, and the final term in the consummation of the Saints, which makes us conformable to the image of Christ, our Brother. The two-fold pledge of this assimilation to, and union with, the Divine Substance, is the present action in man of the Holy Ghost, and the participation of the Body and Blood of Christ. In other words, man's position in heaven will be the result of an hypostatic association with the Incarnate Word, thus establishing a perfect union with the Divinity; for as in Christ is joined the Divine *nature* with the human, so our nature will combine with Christ's as God-man, yet not so as to forfeit that individuality which is the essential prerogative of the *person*. But lest we perchance fail in accurately representing the author's view, let us state in his own words the answer (*conclusio*) which he makes with due caution, to the question: Whether it be possible and in harmony with the Divine plan of creation (*conveniens*) that the rational creature, in its glorified state, after the final judgment, will be united hypostatically to the Incarnate Word. His reply is, that such a union

¹ St. John 1: 1-4; 8: 25; 10: 10.

is both possible and in perfect accord with the universal economy of creation. This accord, or "convenientia," he demonstrates from the Sacred Scripture and the expressions of the Christian Fathers, as well as from reason. Numerous Biblical passages, such as St. Paul to the Romans 8: 16, 17, 29, where he speaks of the sons and the heirs of God, "co-heirs of Christ," to whose image we are made "conformable" as to the "firstborn of many brothers," lend themselves readily, it will be admitted, to this interpretation; and there is abundant testimony which makes a like interpretation on the part of the Christian Fathers not only agreeable but probable, when we keep in mind that the scholastic terms which might be cited against such an interpretation, like *vox, natura, essentia, existentia, substituentia, numerus, persona, hypostasis*, etc., did not have, previous to the Council of Chalcedon, that well-defined meaning which the necessity of refuting misuse of them by heretics laid upon the definers of dogmatic propositions, and subsequently upon the schoolmen who disputed concerning the distinctions thus introduced. The contention of the author that the proposed transformation into unity with God will not take place until after the General Judgment, is based upon the statement of St. Luke in The Acts 10: 42, where Christ is expressly styled the "judge of the living and the dead." This expression precludes the admission of a union, since "is qui judicat et qui judicatur non potest esse una persona."

The difficulties which might be adduced against the author's hypothesis from Scripture or the Fathers are very slight, and they are refuted in the third article of his work, without forcing the defender to any unwarranted distinctions. The volume deserves the quite serious attention of theologians, for it opens, as it seems to us, not only a new view of the state of the Blessed in heaven, but of the operations of the soul on earth, and it suggests the transforming power of the Sacraments, particularly the Holy Eucharist, during the term of our earthly mortality.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini ejusdem societatis, adnotationibus auctum. Deinde vero ad breviorum formam exaratum atque ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J. Editio decima sexta recognita a Timotheo Barrett, S.J. Neo Eboraci et Cincinnati: Fr. Pustet and Co. 1902. Pp. 904.

Simultaneously with the first volume of Father Tanqueray's *Moral Theology*, upon which we commented in the last issue of the REVIEW,

appears the sixteenth edition of Sabetti's well-tried handbook. Apart from the fact that the first-mentioned work embraces, as far as published, only the tracts *De Poenitentia*, *De Matrimonio*, and *De Ordine*, there are many who will prefer to adhere to the traditional method of text presentation, inaugurated by P. Busenbaum, whom also St. Alphonsus took for his model, and which was revised for the use of later students by Gury, Ballerini, and Sabetti. P. Barrett well accomplishes his task of continuing this important work by reference to more recent decrees and literary sources, and by adding here and there expository notes which reflect the conservative spirit of his careful and gifted master in moral theology. In general, we can only repeat the favorable criticism made in these pages on an early edition of this excellent Compendium.

The typographical errors of former editions, especially in the Index, where they are most difficult to avoid, have been removed, only the paragraph number at the end of *Titulus* in the Index, page 903, should read 773 instead of 763.

CONTENTIO VERITATIS: Essays in Constructive Theology. By Six Oxford Tutors. London: John Murray. Pp. 326. Price, 12 sh. net.

The sub-title is a misnomer. "Essays in *Destructive* Theology" would more appropriately designate a book that, in spite of very excellent matter, casts to the wolves more than one saving dogma of Christianity.

The writers, who do not claim "to speak in the name of any party of the (Anglican) Church," say that they "represent tendencies far more common among the clergy than is commonly supposed." They are the modern representatives of a school of thought, best known in the past by "Essays and Reviews" and "Lux Mundi," which attempts, by a process of scientific elimination, so to separate the essential from the non-essential features of the Christian religion, as to satisfy the demands of hostile criticism by abandoning positions once deemed the strongholds of orthodoxy. Thus the six tutors declare in their preface that "a very considerable restatement and reconstruction of parts of religious teaching is inevitable," while at the same time "they are agreed that other foundation can no man lay than that which is laid, even Jesus Christ."

When we discover the precise term of this "restatement" and "reconstruction," on such points as the doctrine of the Trinity and

the Incarnation, the authority of the Bible, and the apologetic value of miracles, it does not surprise us to find that writers who start with the postulate that "criticism must be wholly free," and its conclusions accepted quite irrespective of their conformity with the tenets of the Christian Church (of which, by the way, the six Oxford tutors are the accredited representatives), end leaving a very scanty *residuum* of dogma as the result of their scientific investigations.

One of the best articles in the book is that by Dr. Rashdall on "The Ultimate Basis of Theism." Here, if anywhere, we would expect an uncompromising defence of the Christian doctrine of God. But the writer expends his energy in a singularly able exposition of Idealism. Indeed we have seldom seen Bishop Berkeley's argument put in a clearer and more attractive form, which he apparently considers the true foundation of belief in God as revealed in the Incarnation of His Son. His notions of Deity will hardly satisfy Catholic orthodoxy. God is represented as "finite in the sense in which everything that is real is limited. . . . He is infinite because He is the ground of all that is." Nor can Dr. Rashdall's view of the doctrine of the Trinity be accepted as "a metaphysical doctrine, and not the actual explicit teaching of Christ," involving, "in the fully developed scholastic teaching of St. Thomas Aquinas," the identification of the *tres personae* with *tres proprietates*, "three essential and eternally distinct attributes." For, according to Catholic theology, the Trinity of Persons with unity of nature was plainly taught by Christ, *e. g.*, in the Baptismal formula; and the "proprietates" are not qualities such as "Power, Wisdom, and Goodness" (the illustrations of Dr. Rashdall), but idioms or "notions"—Innascibility, Filiation, Active and Passive Spiration.

The defence of Christ's Divinity is on similar lines. Dr. Rashdall will have nothing of the hypostatic union. In its place he advocates Ritschlianism, or the theory of worth-judgment. According to this view, God so reveals Himself in Christ that subjectively to the religious consciousness "the Person of Christ has the value of God, and we make a worth-judgment to that effect."¹ But Ritschlianism warns us expressly from assuming that the objects of our religious consciousness have any necessary connection with our scientific knowledge.

Still less satisfactory is his treatment of miracles. In common with his fellow-writers, he denies their evidential value for a spiritual

¹ *Current Tendencies in Religious Thought*. II. Ritschlianism. By the Rev. Francis J. Hall, D.D., of the (Protestant) Western Theological Seminary, U. S. A.

explanation of the universe, oblivious to the plain teaching of Christ, who says: "The works which I do give testimony of Me."² To our author Paley's fallacy lay in making miracles the *signum stantis vel cadentis ecclesiae*. The true argument for a spiritual Providence lies in the witness of the individual conscience. "The kingdom of God is within."

We should be the last to deny the importance of the personal factor in religious belief,³ and we gladly welcome a statement by the Rev. W. R. Inge, in his contribution to the volume under the heading "The Person of Christ." He writes: "Christians are Christians . . . because they have found Christ, or rather because Christ has found them . . . Christ was nothing when He was on earth that He is not now"; but surely there is no need to depreciate on that account the significance of miracles worked for a definite end—to manifest God's supreme power and the truth of the claims of His Only Begotten Son. The tendency of such depreciation is shown by such a passage as this: "Criticism will leave us *in a modified form* the beliefs about Christ's Person which are most cherished among ordinary Christians"⁴—notably, (1) the general fact that much of His time was spent in the healing of physical disease . . . ; (2) that after His death there occurred to His disciples visions of Himself which were not mere subjective delusions."

The other essays on "The Person of Christ," "The Teaching of Christ," "Modern Criticism and the New Testament," "The Permanent Religious Value of the Old Testament," "The Church," "The Sacraments," are on similar lines. Old formulæ are retained, eviscerated of their traditional meaning. Defence after defence is abandoned before the attacks of rationalism, until one wonders where the "reconstruction" of theology is to begin. We are told that Christ's claim to be a Divine Teacher is verified by history, and that His doctrine finds its logical expression in the Church, just as it touches human life through sacramental channels. But when we analyze the writer's words it is difficult to believe that they imply any more definite tenets than those which a Unitarian or even undenominational Christian could accept.

² St. John 5: 36.

³ See an article on this subject by the Rev. W. R. Carson, in *AMERICAN ECCLESIASTICAL REVIEW*, June, 1901.

⁴ Elsewhere there is an ambiguous reference—to use no harsher term—to the Virgin Birth itself.

There can be no question about the transparent sincerity and ability of the six champions of restated truth, but to Catholics at least they will seem to have destroyed foundations when they should have strengthened them, to have contended on the side of the enemies of the faith, and to afford in themselves the best evidence of the futility of reconstructing dogma without reference to its Divinely-appointed Guardian and Expounder—the Church, which is “the pillar and ground (ἐδραίωμα) of the Truth.”⁵

CARMINA MARIANA. Second Series. An English Anthology in verse in honor of and in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., Editor of “*Annus Sanctus*.” London and New York: Burns & Oates. 1902. Pp. 528–32.

It is now ten years since Mr. Orby Shipley published his first collection of verses in honor of our Blessed Lady. The volume contained not only selections from noted English poets expressing reverence for the ideal and person of Mary in the inspired forms of genuine literary art, but also numerous translations, old and new, from foreign tongues, hymns from the Syrian and Armenian, “praises” from the Italian, sonnets from the Spanish, and gems from every national quarter on earth where the devotion to the beautiful Mother of Christ had penetrated. Here we find verses not always accessible to the student of general literature, including besides originals and translations of a classical character, brief quotations from legendary poetry, ballads, carols, elegiacs, dramatic scenes, Passion-plays, cradle-songs and lullabies, descriptions of celebrated pictures, together with songs, hymns, and prayers in metre. Mr. Shipley had obtained some hitherto unpublished material of considerable value from MS. collections of English and Latin verse placed at his disposal. On the other hand he excludes such devotional poetry as is already well-known and found in our prayer-books.

It is plain from the above statement and a glance at the collection that poetical merit was not the primary quality which determined the choice of pieces. The compiler desired to make his work a work of piety, in the first place; but with the aim of edification he has also everywhere sought to combine that of artistic workmanship. There were some two hundred writers making up the harmonious chorus in praise of the Madonna from a list of names whose gifted possessors might not be found to agree so generously as to the exceeding beauty

⁵ I Tim. 3: 15.

of any other subject on earth or in heaven. The amount of English verse, however, whether old or new, whether original or translated, having our Lady for its august theme, which Mr. Shipley had collected during more than twenty years, exceeded the compass of a single volume. And thus we have this second instalment, which might have appeared sooner, we judge from the author's statement in his preface, had there been a more generous appreciation of the first volume so as to enable him to undertake without risk the second. In the meantime some generous patron has relieved the editor from further anxiety on the score of finance.

Among the allegorical and mystical poems, the love-songs of the Elizabethan age which Mr. Shipley includes in the present part of his collection, there are some which only remotely or by force of subjective interpretation can be referred to our Blessed Lady. But the collector felt justified in presenting them under the head of *Carmina Mariana*, because, though their authors may have been unconscious of the source of their inspiration, the verses could not have been composed in an age that had not felt the influence of Christianity. He believes that it is permissible to read into a poet's inspirations new and unexpected meanings, whether lying below the surface or soaring above it, which might have been, or perhaps actually were, present to the poet's mind at the supreme instant of conception. And in truth this sort of exegesis is quite commonly adopted, not only with regard to secular literature, but especially in the case of certain Scriptural expressions and forms, particularly of the Sapiential books, as applied to our Blessed Lady, or to the Church, the Spouse of Christ. Few readers of the volume before us will object to the application of this view in the present instance, especially as it has apparently induced Mr. Shipley to undertake a completion of his Marian anthology by the addition of other material in his hands, to form a third volume whereby to shed lustre upon a subject which, above all others, deserves to be celebrated in the whole range of fine arts.

It might be entertaining to quote some of the exquisite pieces selected by Mr. Shipley to make this handsomely printed collection of nearly six hundred pages, but it would necessarily be gleaned only at random, owing to the absence of definite arrangement of the matter. Suffice it to say that he has brought together the best Catholic sentiment and form of expression on the subject of our Blessed Lady. We do not understand why the editor should give a number of his selections under the separate caption of "American Poetry," when he not only

excludes from it the best of American names, but actually scatters the far greater proportion of Marian hymns by American writers throughout the remainder of the volume.

THE SCHOOL QUESTION. From a Catholic Point of View. By the Rev. P. R. McDevitt, Superintendent of Parish Schools in Philadelphia. Pp. 16. New York: Reprinted from the *Catholic World Magazine*. 1902.

The school question, despite the strong emphasis that is placed in public utterances upon the ideal permanency of our common school system, is not a settled issue for the people of the United States. As a matter of fact it has never been a settled issue for any nation or any large and floating community, simply because the right of the parent asserts itself instinctively as superior to the right of the citizen, and thus remains forever the determining factor in the character of the training which is to be given to the children of a family in a State. In Germany and Belgium the necessity of respecting the religious sentiment of the parents when there is question of furnishing public means of instruction, has been recognized by constitutional law. In France the struggle is just now against the right of the parent to give or claim religious instruction for his child. In England the trend of public opinion moves the other way; the religious rights of the people who support the State are being gradually recognized, and the just measure of proportioning the public school tax is at the present being discussed in the government centres.

Catholics have or ought to have very clear notions on this subject. Religion is necessary for their temporal and eternal happiness. Religion is ordinarily imparted in childhood when good habits are impressed which retain their hold through after-life. Catholics are convinced, as Father McDevitt well puts it: "That as ever and always the child's soul and his duties to God are the highest and the greatest, so there is no place, time, or method from which the teaching of morals and religion may be eliminated."¹ This sacred conviction of the parent in regard to his child, which is bound up with his nearest and dearest interests, demands adequate recognition, so that neither the State (which, according to the modern theory, derives its authority from the consent of the governed) nor any individual lord may interfere with its service. Only if that parental service exercised without discretion were to prove a menace to the common welfare,

¹ P. 5.

could the authority that is chosen by the common voice to protect the popular interest, place any limits to its free expression.

Catholics need not be unwilling to have the State foster the education of its citizens, build our schools, propose programmes of instruction in secular branches, and examine our teachers as to their fitness from the purely scholastic point of view. But they cannot admit any claim of right on the part of the State to extend its control over these things so as to exclude or limit the simultaneous cultivation of the religious or moral element. It is easily proved to any one who does not wilfully close his eyes to the truth of the matter that the moral training (which is the religious training) cannot be successfully isolated from the ordinary instruction which is given to the child, nor can it be sufficiently inculcated so as to serve its purpose through life, unless it is given frequently by the teacher who controls the intellectual development of the child.

For this we must contend as an essential means to a necessary end. As the Pope claims temporal power, not because he wants to rule temporalities, but because he cannot rule spiritualities under present circumstances, unless he is free and independent of all coercion or restriction by alien governments; and as he cannot be free and independent of coercion and restriction unless he is recognized as a temporal sovereign by those who individually might coerce him—just so do Catholics claim the right to combine religion with the secular instruction given to their children, so that these might be educated as to their heart, mind and body, simultaneously. And, as the parent pays taxes to the State for the educational facilities which the latter provides for the children of its citizens, it is but right that he should demand an equitable portion of the common contribution made for the purpose of educating the children in the State.

Just now the problem of a fair settlement of these conditions presents itself in the Philippine Islands. It is true we have not a sufficient number of competent Catholic teachers prepared to take up the work in the newly acquired territory; all the capable teachers, both religious and secular, whom we have, seem to have their hands full and over; and hence there is not much use in complaining that not a greater number of Catholic teachers is being sent to the Islands, so long as our Government showed a desire to send teachers without discriminating against Catholics. But the question of principle remains and is still unalterable. Lest it be obscured, or lost sight of, we shall have to keep repeating it to our people in a form which appeals to their intelligence and good will.

This is what Father McDevitt has done. He utilizes his practical experience, and in a lecture delivered to a large number of Catholic teachers, and here reprinted, he brings out the strong points of view which in the educational question we cannot afford to lose sight of. He defines the Catholic position, and shows how the Church is unequivocally in favor of law and order. His view of the State's claim to instruct calls forth some sound reflections on the danger of State paternalism which is apt, as the experience of ages and different nations shows, to become a hindrance to free development and individual liberty. To make his defence of the Catholic position thoroughly applicable and effective, he presents a summary of statistics, which gives an idea of the Catholic strength, and which, together with a large number of non-Catholics who claim the same liberty on ethical and religious grounds, would make a united protest or presentation of our claims a great force for good.

The subject of which Father McDevitt's paper is a succinct and just exponent, needs to be kept constantly before the public through the press and pulpit. It goes hand in hand with instruction concerning the right attitude of Catholics toward labor movements and social agitation.

THE SOUL IN THE UNSEEN WORLD. An Inquiry into the Doctrine of the Intermediate State. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. London: Rivingtons.

A former spiritual work by Mr. Hutton, *The Crown of Christ*, was introduced to American readers by Dr. Mortimer, Protestant-Episcopalian Rector of St. Mark's Church, Philadelphia, who contributed a preface to the first volume. His latest book is of the nature of a theological treatise, written in a popular manner, although the ground plan is thoroughly scientific, and the substance erudite. Within the compass of some four hundred pages he has managed to compress a mass of material ranging from the teaching of Plato on the immortality of the soul to the latest rationalistic cavils at the Resurrection of Christ. We are inclined to think that he has overweighted his work by an attempt to say too much. Thus the initial chapter entitled "A Teacher sent from God" might conveniently have been omitted, and a good deal of the sections treating of the Jewish traditions concerning the state of the departed would not suffer from condensation. Still, exhaustiveness of treatment is a fault in the right direction, and Mr. Hutton cannot be accused of

neglecting anything essential to his subject. He is especially happy in his historical summary of patristic teaching on prayers for the dead, implying, although in one place he seems to deny it, a state of progress and purification after death. He is candid enough to admit that the primitive belief in "an intermediate state of purification in Hades ending either at the judgment, or when the work of the soul's perfecting was accomplished, before the Resurrection of the body," certainly approaches very nearly to the doctrine [of] Purgatory.

Equally good is the sketch of Eastern teaching on the state of the Blessed after death. A common Anglican opinion distinguishes Paradise from heaven, making the one the place of preparation for the other. Mr. Hutton destroys the fond fancy that the Greek schismatics countenance this theory when he shows conclusively from the *orthodox Confession* and the authority of the theologian Macarius that East and West are at one in identifying Paradise with Heaven.

Catholics will take exception at one or two of the chapters, notably that headed "The Romish Doctrine Concerning Purgatory," where an ingenious attempt is made to distinguish between the authorized Catholic doctrine and "the Romish popular teaching," with the conclusion, practically that of Newman in his famous "Tract XC," that while the one only needs "a certain amount of explanation" before it could be accepted by the Anglican communion, the other is "well described as a fond thing vainly invented, and grounded upon no warranty of Scripture."

It is, however, refreshing to find a Protestant clergyman asserting on the authority of the Archbishop of Canterbury that "to pray for the dead is not forbidden by the New Testament, (nor) by the Church of England," just as it is to read his admission at an earlier period that the practice of invocation "customary in the Church from the fourth century to the sixteenth" cannot be said to be condemned by the Thirty-nine Articles.

Except for certain controversial passages on Indulgences, Privileged Altars, Purgatory, and the like, the book is to be recommended as a thoughtful, learned, and instructive essay on the future life under its many aspects. It should become a standard authority on the Advanced High Church side, and Catholic scholars would do well to have it on their shelves. The very complete summary that precedes, and the accurate index that follows, the chapters, make it the more useful as an invaluable work of reference.

THE LADY POVERTY. A Thirteenth Century Allegory. Translated and edited by Montgomery Carmichael. With a chapter on the Spiritual Significance of Evangelical Poverty, by Father Outhbert, O.S.F.G. New York: Tennant & Ward; London: John Murray. 1902. Pp. 209.

It is Professor Alvise's opinion, followed by M. Sabatier in his late (Paris) edition of the *Speculum Perfectionis*, that the authorship of the *Sacrum Commercium*, which Mr. Carmichael here translates with exquisite grace and fidelity, should be attributed to the Blessed Giovanni da Parma because he so finds it stated in the *Chronica Generalium*. Despite his argument, we believe that the work is of much earlier date; in fact, that it is the actually earliest sketch of St. Francis. The Codexes to which Father Edward d'Alençon had access, that is those of Casanate, Milan, Vicenza, and Ravenna, as also the Siena and Bodleian copies, give the date July, 1227, that is one year before St. Francis was canonized, and at a time when Giovanni da Parma was only eighteen years old. These Codexes are more reliable because more explicit on the subject of the date, which they give in full lettering and not in Roman numbers liable to be misread and miscopied.

The substance of this treatise is, as is well known, a meditation or sort of soliloquy touching the merit and consolation of the virtue of voluntary poverty. Contemplating the practice of total renunciation, which, by detaching us from all things, makes us free, contented, ready to hearken to the voice of God, and to love Him more exclusively than is possible with those whose senses are captivated by earthly attachments, the Saint is gradually aroused by an ardent admiration of and desire for the possession of this virtue. As the son of Sirach personifies wisdom and addresses her as his guide and mistress, so does St. Francis converse with Religious Poverty as an ideal, in the pursuit of which he hopes to find all happiness; for she, the Lady Poverty, leadeth the way to the mountain of God. And because he loves and admires her, so he would speak of her to others, and make known her charms and increase her empire over the hearts of men. Discoursing of her with his companions he leads them to join him in speaking to the Lady Poverty, and she answers them as brothers and most dear friends. "I am not new," she says, "as many think, but mature and full of years, knowing the nature of things, the varieties of creatures, the mutability of time. I know the vacillations of the heart of man, in part by the experience of ages, in part by the subtlety of Nature, in part by the merit of Grace."

Thus she teaches them not only to sustain privation, as did the saints of old, but to accept Persecution, Lady Poverty's sister. She warns them against "Spurious Poverty," which assumes the habit of Holy Religion, but does not put on the new creature. She bids them guard against "Avarice," which frequently takes on the name of "Discretion," or the name of "Prudence," and which calls in the aid of "Sloth." And when "My Lady" has made an end of speaking, the Blessed Francis, with his companions, falls upon his face, giving thanks to God, and says: "Thy sayings, O Lady, are well pleasing unto us. . . . O how good and how sweet is thy spirit, chastening the erring and admonishing sinners. . . . Undisciplined souls fly from thee, and thou walkest alone in rocky places, and fools cannot dwell with thee. But we are thy servants and the sheep of thy pasture forever and forever, and ever have we sworn to keep the judgments of thy justice." And so the Lady Poverty remained with them.

The study of such a book as this cannot but arrest the thoughts of serious-minded persons in an age when wealth is worshipped with a fervor hardly less ardent and absorbing than that of our Saint for the virtue of Poverty. Men spend their energies in the pursuit of money; riches become to them the standard of all excellence; they bow to it and they covet it, and what is worse, it destroys every sentiment of sympathy in the soul. Even when the conduct of those who have acquired wealth is, as Cardinal Newman says,¹ "most disinterested and amiable, still the indulgence of self, of pride, and worldliness insinuates itself."

Father Cuthbert's reflections on the spirit of evangelical poverty and its significance for the modern world, brings out these truths, and makes us understand the secret of Dante's admiration of the Saint of Assisi and his Betrothed, as described in the eleventh Canto of the *Paradiso*.

The translation of the *Sacrum Commercium* is, as we said above, graceful and true to the spirit of the original. For this reason we can hardly understand Mr. Carmichael's undignified apology that he did not or could not follow the "Authorized Version," or "the noble English of King James' Bible," as if his appropriation of mediæval Catholic sentiment for the sake of its native beauty, could oblige him, or even make it becoming, that he should trim his translation of an

¹ *Parochial Sermons: The Danger of Riches.*

essentially Catholic product with the finery of Protestant thought and expression. He might, of course, have chosen the cadences of Elizabethan English as found in the King James' Version, but what is odious in this connection is his apology to the Protestant reader, to whom he offers this luscious bit of fruit from distinctly mediæval preserves with whose products the translators of the Reformation had not the slightest sympathy.

FRANÇOIS DE FÉNELON. By Viscount St. Cyres, late Student and Lecturer of Christ Church, Oxford. London: Methuen and Co. Pp. viii—311.

Few historical characters have been more strangely misunderstood than the great Archbishop of Cambrai, once the disciple, and later the bitter enemy of Bossuet, "the last of the Fathers of the Church." His critics have alternately regarded him as a saintly enthusiast—a mystic whose simplicity exposed him to the malice of his foes—and, again, as an ecclesiastical "squire of dames," lax both in his spiritual direction and in his pseudo-liberality towards heretics, with whom he naturally fraternized by reason of the heterodoxy of his own writings—a heterodoxy which, when condemned, he still cherished, they maintain, secretly, notwithstanding his formal submission.

Lord St. Cyres's painstaking and well-nigh exhaustive biography will do much to place Fénelon in the right perspective. If it does not present him in the light of an ideal hero epitomizing all the virtues and gifts of nature and grace, it at least dispels many legends about his life and belief, and enables us to see in him, to quote Dr. T. B. Scannell's discriminating judgment, "an honorable and enlightened man, a brilliant *littérateur*, a devout and zealous ecclesiastic, a sympathetic, if not always wise, director of souls; and a great Archbishop."

Fénelon's life naturally divides itself into two main epochs: the time previous and subsequent to his relationship with Madame de Guyon. His age coincides with the latter half of Louis XIV's reign. Born in 1651, he was educated for the priesthood at St. Sulpice under M. Tronson, the successor of M. Olier. Through Bossuet's influence he was placed in charge of a religious congregation for educating female converts who flocked into the Church after the Revocation of the Edict of Nantes. Lord St. Cyres goes out of his way to sneer at the inmates of these convents as Protestants ordered to become Catholics within a specified time. There seems to be no room to doubt

the general truth of the official description of the convents as "retreats for the newly converted from the persecution of their relatives and the artifices of the heretics," although there were doubtless unsatisfactory converts to be found there as elsewhere. Here Fénelon laid the foundations of his later success as a director of consciences. His gentleness and sympathy, coupled with a peculiar charm of manner, which made even his sharpest reproofs palatable, attracted to him the weak. He showed his powers of fascination especially in his dealings with the Huguenots, to whom he was sent on a special mission. The perfect courtesy of his speech disarmed his opponents. "He had an art beyond the satirist; he did not care to make his adversary seem foolish in the minds of others; he wished to make him feel ashamed of himself." Yet he was no sentimental advocate of toleration, as it has been the fashion to regard him. The Huguenots were a *political* far more than a *religious* party, and as such were a danger to the State. Fénelon nowhere condemns the Revocation of the Edict of Nantes; on the contrary, we find him writing to urge the Government "to combine with Christian persuasion vigilance against desertions, and penalties against deserters." He went further, and seems to have thought it right "to use vile arms against a vile enemy," to use our author's great phrase. He encouraged conversion by the "earthliest means." On the other hand, he petitioned the Government to be merciful towards all the irreclaimable, and begged for the converts certain concessions, such as free distribution among them of the New Testament.

The success of his mission at La Rochelle made his position secure. He became successively instructor of the Duke of Beauvillier's family (in which capacity he wrote his first work, a treatise on the education of girls, showing marvelous insight into the follies, weaknesses, and dangers of the feminine character), tutor to the Dauphin, and Archbishop of Cambrai. His life at Court had brought him into frequent intercourse with Madame de Maintenon, the king's good angel, who was destined to play an important part in Fénelon's after life. His social gifts—the courtliness of his address, the winning sympathy, above all the perfect tact that made him always say the right thing to the right person in the right way—marked him out as the director of the consciences of the refined and high-born. His influence surpassed that even of Bossuet. But the very talents that made him successful where the guidance of woman's conscience was concerned, seemed to be a hindrance to the training, on the lines of

manly self-reliance, of his royal pupil. The Dauphin became under his hands a prig of the first water. "His piety had all the feverishness of adolescence; in camp he was helpless and undecided; and behaved in the presence of ladies like a seminarist on his holidays."

We now come to the most important part of Fénelon's life. In 1689 he made the acquaintance of Madame Guyon, who was destined to be his evil genius. Slightly older than the Archbishop, she exercised an extraordinary influence over his mind. Herself a victim of the ecstatic experiences of mysticism *in excelsis*, she imbued him with the "frothy unrealities" of her doctrine. Lord St. Cyres would have us believe that Fénelon was not "ever secretly her disciple," though for a while her ideas ran parallel with his. It seems more reasonable to suppose that the strong community of sentiment, which he states was "the true link" between them, resulted in a transference of thought. We see reproduced in the famous "Maxims of the Saints" the essence of Madame Guyon's Quietistic views on unresisting submission to the will of God (which, with Fénelon, took the form of "Disinterestedness," or complete indifference to ourselves). Bossuet had brought about the condemnation of Madame Guyon's teaching; it was not likely that he would allow Fénelon's work to escape. He attacked Madame Guyon with bitter personalities in his *Rélation sur le Quiétisme*. Fénelon replied with a sarcastic force that has rarely been equalled. Then came in quick succession Bossuet's *Remarques sur la Réponse de M. de Cambrai*, Fénelon's *Réponse aux Remarques*, and finally a Papal Brief condemning the *Maxims*. Bossuet and Madame de Maintenon, his implacable foes, had agitated in Rome through every possible channel against him. They seem not even to have spared his private character. And when, with praiseworthy promptitude, he published his submission to the decision of the Holy See in the form of a *Mandement* to his clergy, they doubted his sincerity.

Fénelon's subsequent history is soon told. Living in practical disgrace at Cambrai, he published his *Télémaque*, a fabulous narrative written with the purpose of instructing the future king in the dangers that would beset his high office, and the duties, based on religious truths, which he must perform. It shows considerable descriptive power: landscapes are painted in a single word, and an extraordinary love for nature pervades it. It is lacking, however, in insight, since Fénelon wrote as a moralist, and so overlooked that side of nature where, "red in tooth and claw," it baffles the believer in a merely *natural* creed.

The other important work of his remaining years was his contest with Jansenism. Lord St. Cyres gives a particularly good sketch, derived from an article written for the *Catholic Dictionary*, of the leading tenets of the Molinists, Jansenists, Thomists, and Congruists, just as at an earlier period he outlined with singular clearness the tortuous ramifications of Mysticism. Fénelon was himself a Congruist, and differed from the Thomists, represented by Bossuet, in making the efficacy of grace depend, not on any intrinsic difference between its "sufficiency" and "efficiency," but on its "congruity" or "seasonableness" (to use the Archbishop's word) to the mind of the recipient; whilst he likewise differed from the Jansenists who destroyed human coöperation by making grace practically irresistible. He advocated sharp measures towards those who had "impugned even more the justice of God than outraged the petty interests of man;" but he believed that there was greater efficacy in education than in severity, and pointed out that "the best way to eradicate Jansenism from the future was to call into existence a new race of priests." His literary contributions to the controversy were an edition of St. Augustine, Dialogues written in imitation of Pascal, and a Treatise on the Authority of the Pope which foreshadowed the Vatican Definition. He died in 1715, in the serene sunset of an old age, "like the close of a genial winter, big with promise of a coming spring."

Our chief complaint with Viscount St. Cyres's biography is that the author has at times allowed himself to amass too much material, with the result that the reader becomes confused. It is often difficult to follow the exact sequence of events—a difficulty increased by the abrupt way in which the chapters open, a certain affectation of laconic style, and an awkward habit of harking back to previous characters and incidents. The narrative would have been easier to follow if the chapter on Madame de Guyon had preceded the one on "The Maxims of the Saints," and if the account of "Télémaque" had been given in the section treating of the Court Preceptorate. Our other criticism is that Lord Cyres, in his laudable endeavor to be impartial, has rushed into the opposite extreme. Although Fénelon may not have been a saint, it is hardly fair to be always harping on his vanity, his self-confidence, his pride, his overweening self-assertion. His life might reasonably be allowed to speak for itself, especially as it is here set forth with a fulness and an accuracy for which we could have nothing but praise. We prefer to say of him what he once wrote of

Charlemagne, that "if among such talents and virtues some weaknesses are mingled, these may serve to remind us that we are dealing, not with the vague, impossible perfect hero of a story, but with the chequered courses of a living man."

THE ORIGIN OF THE KNOWLEDGE OF RIGHT AND WRONG. By Franz Brentano. English Translation by Cecil Hague. With a Biographical Note. Westminster: Archibald Constable & Co. Pp. xiv—125.

This lecture, now published under an attractive title, was delivered before the Vienna Law Society in 1889. It is based mainly on Vhering's address *Über die Entstehung des Rechtsgefühls*. That eminent jurist agrees with Locke in denying all innate moral principles, and he is followed by the author in his further denial of the *ius naturae*, by which the animal world was set up as a criterion of an ethical standard, and the Roman *ius gentium*, or "a right recognized as a natural law of reason by the universal agreement of all nations." After an unnecessarily spun-out introduction on misconceptions of the notion "natural sanction," the lecturer dismisses Kant's Categorical Imperative with delightful *insouciance* as "an impracticable fiction," and proceeds to the pith of his subject by defining "good" to be "that which can be loved with a right love." The further question "how are we to know that anything is good?" (since the old distich, Christianized by St. Paul in Romans 7—

"Video meliora proboque,
Deteriora sequor."

is daily verified by experience), is answered by the analogous consideration of what is *true*. Just as there are self-evident judgments, so in the sphere of pleasure "from experiences of love qualified as right arises within us the knowledge that anything is unmistakably good in the full extent to which we are capable of such knowledge." This last sentence is not particularly illuminating. And the book as a whole is cast in a thoroughly Teutonic mould, which makes it decidedly difficult reading. The translator has somewhat simplified matters by dividing the text into short sections. He has kept the sense of the original and sought as much as possible to avoid German constructions. Many of his notes are of permanent value, *e.g.*, that on Descartes's fundamental classification of mental states. It is curious, however, to find him referring to the author of *The Grammar of Assent* (which he calls patronizingly 'an interesting work!') as "Henry Newman."

We notice an apt reference to the objective teaching of St. Thomas on the *Bonum* as an end in itself—an idea, he points out, borrowed from Plato and Aristotle. But the book is hardly likely to appeal to more than a limited few among Catholic students of ethics considered from a modern scientifically philosophical standpoint.

THE PRIEST'S NEW RITUAL. For the greater convenience of the Reverend Clergy of the United States of America in the Administration of the Sacraments and the Various Blessings. Compiled from Authentic Sources. Baltimore and New York: John Murphy Company. 1902. Pp. 238.

Father Griffith has prepared a very helpful manual for the use of priests engaged in the administration of the Sacraments and of various Sacramentals. The formulas of the Ritual are placed in the order in which they are commonly used, and a number of finger indexes facilitate the ready location of particular ceremonies in the book. The rites to be supplied after Private Baptism are all given without referring back to the order of Baptism; and the last Blessing follows immediately after Extreme Unction. Of the Blessings, those most commonly in use are also added. Throughout, the prescribed Latin text is supplemented by the English translation of the prayers and rubrics, with useful directions in the vernacular added wherever these are likely to be helpful to the priest who wishes to interpret the Sacramental Service of the Church to the people who assist at it. The little volume, with its index, is a singularly practical device.

AN HISTORICAL ACCOUNT OF LISBON COLLEGE. By the Very Rev. Canon Croft. London: St. Anselm's Society. Pp. 275.

The English College at Lisbon, Portugal, is an interesting relic of past history. Founded in 1622 for the education of aspirants to the priesthood, at a time when the Elizabethan penal laws had well-nigh dried up the springs of faith in England, by making the appointment of pastors to take the place of the rapidly decreasing Marian clergy an impossibility, the venerable institution has poured out, for a period of almost 270 years without a break (except for a short interval during the Napoleonic wars), a long stream of devoted men who have labored in the fields of literature, controversial apologetics, and pastoral activity, to repair the waste places of Israel. Its origin is very similar to the kindred institutions at Douay, Valladolid, and Rome founded by Cardinal Allen, an Oxford divine in Queen Mary's reign,

with the design that they take the place of the English Universities diverted by royal heretics from their primary end, the education of the clergy. A certain Nicholas Ashton, an English chaplain in Lisbon, conceived the project of founding a seminary in that city for his countrymen, and left a house on the site of the present college in trust for that purpose to his friend and successor, William Newman. After a number of vicissitudes, the clergy of SS. Peter and Paul was formally instituted, and received the sanction of the reigning sovereign together with a Brief from Pope Gregory XV, dated September 22, 1622, which conferred upon it all the privileges of similar establishments. Father Newman was appointed first President, and a body of ten students arrived from Douay, to commence under him their theological studies. For more than a century the college made use of the power of conferring degrees. But, although some of its alumni, such as James Bernard, Vicar-General to Bishop Talbot, and biographer of Challoner, shone as writers and theologians, the majority were more noted for their arduous labors in the mission-field. Two died in prison, under sentence of death, as confessors of the faith, and up to the present day an "old Lisbonian" is synonymous with a hard worker. Canon Croft, Vicar-General of the Diocese of Nottingham, himself a generous benefactor of his *Alma Mater*, is a type of many others who have risen to high dignity by sheer force of arduous sacerdotal labor. The history of the college is written clearly, in a singularly attractive way, commendably free from extravagance of expression—a failing quite foreign to the Lisbonian character. The account of the great earthquake of 1755, when the President met his death, bonneted by the college bell, and that of the French occupation in 1807, makes particularly good reading, while the terse descriptions of the Portuguese scenery, rising at times to vivid word-painting, give the requisite local coloring to the narrative, which is mainly based on articles by Dr. John Kirk in the *Catholic Magazine* of 1834-5. We miss, however, a succinct summary of the College rules, and its more recent history is of a regrettably meagre description. Mr. Joseph Gillow contributes a biographical list of a selection of the Alumni. It is compiled on no very definite plan. Many of the notes are of disproportionate length, and we notice one or two recent names which had been better omitted. The photographs which profusely illustrate the book are well chosen, and Canon Croft is to be congratulated on the popular dress in which he has clothed an historical work of permanent value.

Literary Chat.

Dr. William Stang's *Spiritual Pepper and Salt* has reached, we learn, a fifth edition. The little book is very serviceable as a medium for setting right misinformed people about Catholic doctrine. It is written in a popular style, and suits excellently for mission-souvenirs.

The series of *Carmina Mariana*, of which two volumes have already appeared, will be concluded with a third, upon which Mr. Orby Shipley is now engaged. An interesting feature will be a section devoted to the Marian verse of Leo XIII. The translations will be taken from THE DOLPHIN press edition of the Poems of Pope Leo XIII, translated by Dr. Henry.

The Smithsonian Institute has issued a *List of Observatories* of the entire world. Among those of the United States we find the Observatory of the Catholic University of America (chiefly engaged in astronomy of position); Georgetown University Observatory (engaged in astronomy of position and in astrophysical work); Ignatius College Observatory, Cleveland, O. (for meteorological observations); Notre Dame, Indiana (undefined); Creighton College, Omaha, Neb., and the College of Santa Clara, Cal. (astronomy of position). The fact that out of the six institutions mentioned four are under the control of the Jesuits speaks well for the educational ability of the Sons of St. Ignatius. The same is to be noted with regard to the Observatories in foreign countries. The Manila *Observatorio Meteorologico*, conducted by the Jesuits in the Philippine Islands, belongs to the very few institutions in the world which register observations in the four departments of astrophysical work, meteorological phenomena, astronomical position, and magnetic currents. A similar institute is that of the Benedictine Fathers in Kremsmünster (Austro-Hungary).

The current number of the *Fortnightly Review* contains an article entitled "The Incompatibles," by a Rev. Arthur Galton, an Anglican minister, who in all seriousness describes the secret brewing of an organized revolt amongst the "English Catholic secular clergy," which is to end in a schism from the Roman Curia of the entire body. It seems almost incredible that serious-minded people should allow themselves to be treated to such silly stories through a respectable English magazine.

The *Tablet* (Murphy Co.) publishes a special "School Number" for August, similar to the "Scripture Number" of the preceding month. The articles are expressions of leading educators on the subject of the Freedom of Education, Religion in Education, Theories of Education, Parochial Schools, and State Control of Education.

James Duffy and Co. (Dublin) have reissued *The Untenanted Graves*, better known as *Sally Cavanagh*, by Charles Kickham, author of a number of Irish tales which are almost forgotten. It is just twenty years since this genial writer died at

Blackrock, Ireland. He was a pronounced Fenian and endeavored to justify his sympathy with that association which eventually brought about his condemnation to penal servitude, by the treachery of Sadlier and Keough, who, he argued, made peaceful agitation an impossible policy. Strangely enough, the judge who sentenced him had been a quondam patriot and trusted leader in the Tenants Rights League. These facts must be remembered when one reads *Sally Cavanagh* or *Knocknagow*, tales that vividly portray Irish life. They were all written nearly twenty years before his death, and the above was the first published novel of this gifted son of Tipperary.

The ladies of Hampstead (England) have entered a new field of intellectual activity. A course of Divinity (Protestant) was recently opened for them under the guidance of a Cambridge graduate, and a lady tutor who undertook the lecturing. The motives for this novel entertainment in higher education were indeed praiseworthy, although they reflect somewhat on the zeal of the local clergy. The ladies in their programme announce that they "felt the need of help in meeting (1) the indifference of the world to the great questions of religion; (2) the attacks made on Holy Scripture itself from various quarters; (3) difficulties arising in our own minds by the apparent irreconcilability of modern thought with the Christian position." The subjects covered Criticism of the Old and New Testaments, Church History (specially of the Reformation), the Creed, and I to V of the Articles of Religion of the Church of England, the first two chapters of Genesis in relation to modern science, the Inspiration of the Bible, the Problem of Evil, etc. The success of these lectures has been such that another course is proposed for the autumn.

Marie Corelli's newly-announced volume, *Temporal Power*, is misleading in its title as well as its sentiment. It has nothing to do with the Papacy; but is simply a tale of an imaginary kingdom. It is virulent, however, in its estimate of the Jesuits, of whom the gifted author seems to have had hypnotic visions in the shape of a "Vicar-General," who commands the black forces of Ignatian tyranny. Marie Corelli wrote at one time rhythmic and interesting, though gruesome and always untrue tales, but recently she has fallen into hysteric dreams about priestly autocracy.

The manuscript of a History of Philosophy, written from the Catholic point of view by the Rev. William Turner, D.D., of St. Paul, is in the hands of Ginn & Co., college text book publishers.

The Altar Boy's Own Book (Art and Book Company), and *The Sacristan's Manual* (fifth edition), by Father Dale, are books that will prove more valuable in the hands of priests and religious than in those of altar boys and sextons. The latter are not so apt to read them, yet they will yield to the direction of those who are supposed to have mastered the true meaning and worth of reverence due to the altar and sanctuary guarding the Real Presence.

The *International Monthly* has become the *International Quarterly*. The September number contains an interesting paper by Professor Crawford Toy, of Harvard, on "Religious Fusion," in which the influences of Oriental faiths on western religion are carefully traced. The *International* keeps up its price of four dollars a year.

James Duffy & Co. are to publish a popular biography of Robert Emmet. The MS. has been prepared by D. J. O'Donoghue, author of *Clarence Mangan's Life*, and is drawn largely from Madden's "Lives" and from Dr. Addis Emmet's rare volume, of which only a hundred copies were printed and published in New York.

Sir Alfred Lyall is to write a biography of the late Lord Dufferin.

Critics have commented with pleasure on the English versions of the old hymns, which during the last thirteen years have appeared in *THE ECCLESIASTICAL REVIEW*, and latterly in *THE DOLPHIN*. Dr. Henry is collecting these into volume form, and expects to have them issue soon from the press. Mediæval hymns can never lose their interest for the student and the translator. They will never, in all likelihood, receive a "final" rendering into any vernacular tongue. And yet there have been too many translations—and too few. If the translator bring "the whole man" to the task; if indomitable patience, skill in versification, a correct knowledge of the nice distinctions in the idioms of both languages, be associated with reverence for the mediæval masterpieces and a heartfelt devotion to these themes, then we may assert that there can not be too many translators. The pity is that the task appeals to many as an appropriate method of whiling away some otherwise tedious leisure; and of translators who approach the task in such a spirit, there can not be too few.

Justin McCarthy's history of Queen Anne is complete and it is expected to go into the hands of the printer at once.

The last two volumes (fifth and sixth) of the "Brehon Laws" of Ireland have at length been published. The work was begun as early as 1856, but the lack of competent scholarship to interpret the text allowed it to lag. O'Donovan, O'Curry, Hennessey, and more recently the "Old Irish" scholar Dr. E. Hogan, labored successfully at different parts of the MS., which represents a dialect known to but few students of Celtic in our day.

Books Received.

THEOLOGY.

THE PRIEST'S NEW RITUAL, for the greater convenience of the Reverend Clergy of the United States of America, in the Administration of the Sacraments and the various Blessings. Compiled from authentic sources. Baltimore and New York: John Murphy Company. 1902. Pp. 238.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis, adnotationibus auctum, deinde vero ad breviorē formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi Theol. Moralis Professore. Editio decima sexta, recognita a Timotheo Barrett, S.J. Neo Eboraci et Cincinnati: Fr. Pustet & Co. 1902. Pp. 904.

FIRST LESSON IN THE SCIENCE OF THE SAINTS. By R. J. Meyer, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. 320. Price, \$1.25 net.

THE HOLY SACRIFICE OF THE MASS; Dogmatically, Liturgically and Ascetically Explained. By Dr. Nicholas Gihl. Translated from the Sixth German Edition. St. Louis, Mo.: B. Herder. 1902. Pp. 778. Price, \$4.00 *net*.

PRACTICAL PREACHING FOR PRIESTS AND PEOPLE. Twenty-five plain Catholic Sermons on useful subjects, with a synopsis of each sermon. Second Series. By Fr. Clement Holland. London: Thomas Baker. 1902. Pp. 422. Price, 4s. 6d. *net*.

THE LIVING CHURCH of the Living God. By Rev. Charles Coppens, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 32.

DER HEBRAEISCHE TEXT DES BUCHES ECCLESIASTICUS (jüngst wiederaufgefunden). Untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen von Dr. Theol. Norbertus Peters, Prof. Theol. Paderborn. Freiburg, Breisg.: B. Herder. (St. Louis, Mo.) 1902. Pp. 448. Preis, \$3.40 *net*.

COMMENTARIUS IN ECCLESIASTICUM, cum appendice: Textus "Ecclesiastici" Hebraeus, descriptus secundum Fragmenta nuper reperta, cum notis et versione litterali Latina, auctore Josepho Knabenbauer, S.J. CURSUS SCRIPTURAE SACRAE. Auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris. Commentariorum Vet. Test. Pars I in Libros Didacticos VI. Parisiis: Sumptibus P. Lethielleux. 1902. Pp. 476—lxxxiii. Pretium, 13 francs.

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BRIDGING THE GRAVE.

(Second Paper.)

The relations of the known and the knower are infinitely complicated, and a genial, whole-hearted, popular-science way of formulating them will not suffice. The only possible path to understanding them lies through metaphysical subtlety; and Idealism and *Erkenntnisstheorie* must say their say before the natural science assumption that thoughts "know" things grows clear.—James, *Physiology*—Epilogue.

The having of general ideas is that which puts a perfect distinction betwixt man and brutes, and is an excellency which the faculties of brutes do by no means attain to. For it is evident we observe no footsteps in them of making use of general signs for universal ideas; from which we have reason to imagine that they have not the faculty of abstracting, or making general ideas, since they have no use of words, or any other general signs.—Locke, *Of Human Understanding*, Bk. 2; c. 11; § 10.

MIND AND ABSTRACTION.

THE human mind, then, as we have seen, forms ideas of super-sensible and spiritual things. Words embodying such ideas are to be found in the language of every people. True, it forms these ideas not without the aid of the imagination, which is an organic faculty, and uses some part of the brain as its organ. The imagination, however, only furnishes it with images of sensible objects, which come in originally through the gateways of sense, or, rather,

are wrought in the outer sense by the action of some external object or stimulus.

But, though the mind does form ideas of things that are beyond the ken of sense, from images of material objects and from self-reflection, it is not of such things it forms its first ideas. The connatural object of the human mind lies in the material universe, in the world of sense. All of man's knowledge comes originally through the senses. But the mind sees in that which sense presents to it something that sense does not perceive. It has an incomparably wider range of vision and deeper insight than sense. It ransacks every corner of the universe, and grasps the inner nature of things. It goes down even into the bowels of the earth, and reaches out beyond the farthest of the fixed stars. It dwells in the past as if in its own realm, and pierces the veil of the future, foretelling with precision effects that are yet unborn in the wombs of their causes.

The soul of man is larger than the sky,
Deeper than ocean, or the abysmal dark
Of the unfathomed centre.

Now, the root of its transcendent power is its spirituality. It is not material, nor tied down to a bodily organ, nor hampered with it in its operations. The proof of this that we are now to consider is that even things material, even things of the sensible order, it conceives of after an immaterial or spiritual manner.

First of all we must try to get some clear notion of how we come by our ideas of these things. Impressions of them are produced in the outer sense, and afterwards reproduced in imagination. Acting on these sensible impressions or images, the mind forms ideas which, as ideas, are like the objects they represent. But, as modifications of the mind, they are like the mind, spiritual—without extension, without color, without any of the properties of matter as such. We find an analogous process in the phenomenon of bodily vision, which is akin to intellectual vision. The light of the sun, which, though material, is a very subtle agent, acts on the external object, and causes an image of it to result in the eye—an image which is itself, as such, a true picture of the extended material object, yet as an entity, as a modification

of the organ of sight, possesses the subtle properties of the agent that produced it.

But the image, which is the offspring of sunlight and psychic energy, is not spiritual. It belongs to the material order of being, and possesses some, at least, of the properties of matter, such as extension and color, though these qualities in it are not stable, as they are in nature, but flitting and evanescent.¹⁵ The same is to be said of the image formed by the imagination, which is but a copy of the original impression made on the organ of sight. It, too, is of the material order, and is extended. Now, it is impossible for a psychical faculty that is tied to a bodily organ, and reacts on its

¹⁵ If the lake, which mirrors on its calm surface the surrounding hills, with all their wealth of variegated color, were a sentient thing, it would react on its environment in the form of a visual sensation.

There is a striking passage in the *Phædo*—one of many—touching the supremacy in man of thought and volition, and the mind's intrinsic independence of matter, which is the root of its freedom. Socrates, on the eve of his death, is explaining to his friends how he came to be sitting there in prison, awaiting his doom, when he could have gone free :

"I might compare him [Anaxagoras] to a person who began by maintaining generally that mind is the cause of the actions of Socrates, but who, when he endeavored to explain the causes of my several actions in detail, went on to show that I sit here because my body is made up of bones and muscles ; and the bones, as he would say, are hard and have joints which divide them, and the muscles are elastic, and they cover the bones, which have also a covering or environment of flesh and skin which contains them ; and as the bones are lifted at their joints by the contraction or relaxation of the muscles, I am able to bend my limbs, and this is why I am sitting here in a curved posture ;—that is what he would say, and he would have a similar explanation of my talking to you, which he would attribute to sound, and air, and hearing, and he would assign ten thousand other causes of the same sort, forgetting to mention the true cause, which is, that the Athenians have thought fit to condemn me, and accordingly I have thought it better and more right to remain here and undergo my sentence ; for I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Bœotia—by the dog of Egypt they would, if they had been moved only by their own idea of what was best, and if I had not chosen as the better and nobler part, instead of playing truant and running away, to undergo any punishment which the State inflicts. There is surely a strange confusion of causes and conditions in all this. It may be said, indeed, that without bones and muscles and the other parts of the body I cannot execute my purposes. But to say that I do as I do because of them, and that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the condition [soul from body, mind from brain and nerves], which the many, feeling about in the dark, are always mistaking and misnaming." (From Professor Jowett's translation, second edition.)

object in and through that organ, to form an impression or image that will not have, at least, the material attribute of extension. But the mind (using the word in its highest sense to denote the intellect) forms to itself ideas of material things, which have neither extension nor any attribute that belongs to matter. The process by which it does so, and which is known as abstraction, is intrinsically impossible to any faculty that is of the material order, or that works with a bodily organ. This follows (1) from the nature of abstraction; (2) from the nature of general and abstract ideas.

By the faculty of abstraction is meant the power which the mind has to conceive, or form an idea, of an attribute or thing, without any other attribute or thing that it may be physically bound up with in the outer world.¹⁶ Thus we form an idea of whiteness, without any of the other attributes that exist with it in a given subject, and without the subject itself; of energy, one of the ultimate constituents of the physical world, without its twin constituent, which we call matter; of the essential nature of a class, in the abstract, without any of the individual attributes, as humanity (in its first intention); of the essential nature of a class, in the concrete, without any of the individual attributes as man, dog, etc.; in fine, of any one aspect of a thing, without the other aspects. In the physical world, whiteness as such, energy as such, humanity as such, man as such, do not exist. Only the concrete, individual subjects exist in nature; viz., white things, material agents (bodies in which energy is lodged), mankind (humanity in the collective sense), and individual men (Peter, John, etc.). But the concept of whiteness as such, the concept of energy as such, the concept of humanity as such, the concept of man as such, do exist in the mind; else language

¹⁶ I postulate this power of the mind. If any one says he has no consciousness of possessing it, let him reflect that the language of man, as distinguished from what we may call the language of the lower animals, consists essentially of words that express abstract ideas, whereof the common and abstract nouns of the grammarian may be taken as samples. Logos, or thought, incarnates itself daily in Language, and builds itself a stately mansion—

monumentum aere perennius,

in Literature. There it dwells, and at all hours of the day and night is "at home" to Mind.

is a living lie, and words are counterfeits, not counterparts, of ideas.

We conclude from this that the agent which thinks, or forms ideas in each one of us, is intrinsically independent of a bodily organ in thinking or forming ideas; that it has a vital operation, and, therefore, a life of its own, which it does not share with the body, or with any bodily organ. The operation of any vital faculty that does its work by means of an organ, is the operation of the living organ. Thus, it is the living hand that writes, and the living eye that sees, and the living brain that imagines. It is not the soul alone which pictures an object, nor the brain alone, but the two acting as one agent, as one complete principle of operation. Now the impression that is made on an organic faculty, or, to put it in another way, on the soul through an organ, must, from the nature of the case, be concrete, and represent things as existing in the concrete. It can never, by any possibility, be abstract, nor represent anything as existing in the abstract. For the living organ, or organic faculty, is itself concrete, and the act of an agent must be such as is the agent.¹⁷ Moreover, an organic faculty never can act but in response to a stimulus. But the abstract energy as such, let us say, can never serve as a stimulus, for the very good reason that energy as such, *i. e.*, in the abstract, nowhere exists in the universe of matter. Only in the world of mind does pure energy exist. The intellect is a principle of energy that is not lodged in matter, that is wholly abstracted from matter in its being and operation, and therefore capable of forming abstract ideas—of laying hold of an attribute, such as whiteness, and endowing it with that abstract and substantive mode of being which belongs to itself.¹⁸

Let us, in the next place, consider the ideas themselves, and see how they bear witness to the spirituality of the psychic energy that produces them. Take, for example, the idea of energy itself. When the physicist affirms that, "In the physical universe there are but two classes of things, MATTER and ENERGY,"¹⁹ he con-

¹⁷ In matter of fact, the eye has never seen, nor has the fancy pictured, anything but the concrete.

¹⁸ Every schoolboy knows that "whiteness" is a substantive.

¹⁹ Tait, *Properties of Matter*, p. 1.

ceives of energy as distinct from matter. He finds, indeed, that he cannot include the two things under one concept, though he is well aware that in the physical world the two are inseparably bound up together. He conceives of matter as of something passive or inert; as of something extended or made up of parts. He conceives of energy as of something active; as of something which is itself without parts or extension, though it is never known to act save in and through that which has parts and is extended. Now, I ask, can a psychic energy that is bound up with matter, and never acts save in and through a material organ, conceive of a something thus simple as existing apart from matter? Can anything act otherwise than according to its nature? Can that which is physically bound up with matter act as though it were not bound up with matter?

Or take the idea of man. Man as apprehended by an organic faculty, such as the eye or the imagination, is ever the concrete, individual person, possessed of certain concrete and personal attributes of shape, color, etc., and answering to the concrete name of Paul or John, known to grammarians as the proper noun. On the other hand, man as apprehended by the intellect is not this or that concrete individual person, possessed of these or those concrete and personal attributes, but *an* individual having a human nature, without those concrete and personal attributes that determine it in *the* individual. Hence, while sense or imagination can make man known to us only by forming as many different images or representations as there are individual men, the mind includes all men, past, present, future, or possible, under one common concept, and knows all of them, in their essential attributes, by means of this one idea. So an architect gets a true idea of all buildings constructed on the same plan from a simple inspection of the plan. The mind thus conceives of material things without the material and individualizing conditions that determine them in the concrete. It conceives of them after an immaterial manner, and must therefore itself be immaterial or spiritual.

Once more, take the idea of color. Neither the eye nor the imagination can perceive color, or even whiteness, but only colored things, and white things. The mind, on the other hand, conceives, not only of whiteness, but of color as such. Nor is this all. The

image of a colored thing, say, a scarlet head-dress, that is formed on the retina of the eye, is itself colored.²⁰ Our consciousness attests the same of the picture that is formed in the imagination. But our idea of color is not itself colored. If it were, it would no longer be the idea of color, but the idea of this or that species of color, say, red or blue, since only specific colors exist in the concrete.

I am aware how hard it is to apprehend the existence of such an idea as this in the mind. It is a most subtle and elusive entity; and the imagination ever distracts the intellect with its presentation of concrete images, when we try to grasp it.²¹ Only as embodied in the spoken or written word does it distinctly proclaim its existence, and make good to the mind the title it has to be owned for its genuine offspring. The image and superscription which words bear were stamped upon them in the mint of Mind; else are they spurious coin. Now the formation of such a concept is, from the nature of the case and intrinsically, impossible to a psychic energy that is tied down to a bodily organ and immersed in matter.

MIND AND MATTER.

There is a further proof of the immateriality of mind, which is based on the nature of cognition on the one hand, and that of matter on the other. The universe, including man, is made up of two ultimate constituents, Matter and Energy. Energy is multi-fold, but may be classed, with the matter in which it is lodged, as inorganic, and organic or vital. The latter form of energy may further be subdivided into physical and psychical or conscious; and this latter again into organic, and extraorganic or supraor-

²⁰ Modern physicists tell us that color is not really in things; that it is only in the sense. But if the image which is in the eye or the imagination, and which is as real in its own order of being as things are in theirs, is really colored, why may not the thing of which it is the image be really colored, too? And how can it be a true likeness if it does not correspond to the original? Color is a reality *somewhere*, or there are no realities.

²¹ "The notion of this common property is that which remains constant while imagination is picturing every possible variety of color. It is the uniform trait in all colored things; that is—color in the abstract."—Herbert Spencer, *The Data of Ethics*, ch. vii, § 46.

ganic. Among the distinctive notes of all forms of vital energy, are two in particular: a certain spontaneity or capability of self-motion, which is more marked in the higher forms; and assimilation by intussusception. This assimilative power is first met with in the processes of the vegetable life, in plant, animal and man, the organism taking up into itself and converting into its own substance certain elements of the inorganic world.²² And these elements communicate at least certain of their physical qualities to the organism. Thus the flesh of hogs fed on fish tastes of fish.

But in the processes of sentient and rational life, where the vital energy is psychic or conscious, neither matter nor any of its physical qualities is taken up and assimilated. There is a taking up, but it is after a psychical manner; there is assimilation, but it is the converse of that which has place in the vegetable kingdom. The psychic agent assimilates itself to its object. Taking up the object into itself after a psychical manner, it is changed into the likeness of, and in some sense itself becomes the object.²³ This changing of itself into the likeness of its object, which is the characteristic note of cognitive faculty, whether sentient or intellectual, is possible only to a form of energy that is not wholly immersed in matter, but is at least in a measure exempt from material conditions and the iron rule of physical law. And in the measure that it is free from the thralldom of matter, will its power be great and the range of its activity wide. For it is the nature of matter to tie down and fetter the energy that is linked to it, and to narrow the range of its activity.

We have now reached a point where the law of psychic energy in relation to its object, when that object is material, may be formulated. THE PSYCHIC AGENT MUST NOT HAVE IN ITSELF THE PHYSICAL QUALITY THAT IT IS TO TAKE UP INTO ITSELF AFTER A PSYCHICAL MANNER. Or, to put it another way: COGNITIVE FACULTY MUST BE ITSELF EXEMPT FROM THE PHYSICAL QUALITY OR QUALITIES THAT IT IS TO COGNIZE. This law is established by induction, by analogy, and by reason. First, by

²² Thus does vital energy, even in its lowest form, dominate the forces of the inorganic world, showing itself to be a superior kind of energy.

²³ The first time we see *light* in Condillac's phrase we *are* it rather than see it.—James, *Psychology* (abridged), p. 14.

induction, in the case of the external senses. If the temperature of the body be the same as that of the water in a bath, one will have no sensation of temperature; if lower, one will feel the water slightly warm; if higher, somewhat cold. We thus see that when there is the same degree of the physical quality in the sense-organ as there is in the stimulus, the sense cannot take into itself the quality after a psychical manner, and there is consequently no sensation. We see, moreover, that the sense is capable of receiving the quality into itself after a psychical manner, precisely in the degree and to the extent that it is physically exempt from the quality. So the tongue that has in itself the physical quality of bitterness, can have no sensation of sapid quality save that of bitterness. So the hearing of sounds is impeded, if, from some cause or other, the physical conditions of sound exist within the organ. So, too, the eye could never see colors, were not the pupil and lenses colorless or transparent.

The same appears from analogy. It is only the body which has not physically in itself a given quality, that can become temporarily the recipient or subject of that quality, or the medium through which it may pass. Thus, a glass stained blue or red cannot become the recipient of any other color while that which it has remains, or serve as a medium for colors to pass through. Unstained glass, on the contrary, will serve as the medium for all colors, and a mirror will reflect all faces. And as in nature, so in art. A canvas on which nothing has yet been painted may be used by the artist to draw upon it any picture he likes. Once it has been used, it is no longer fit to receive a second impression.

Reason, too, proves the validity of the law from the very nature of cognition. Knowledge is the vital expression of the object known in the subject knowing it; or it is the representation in the knower of the thing known. The knower is thus changed into the likeness of, and becomes, after a psychical manner, the thing known. Now the real knower in each one of us is the soul or principle of vital and psychic energy, for knowledge is essentially a vital and psychic act. When the knower uses a bodily organ as the medium or instrument by which it puts itself in psychic correspondence with its object, its capability

of changing itself into the likeness of an object, in other words, its capability of knowing, is so far lessened and narrowed. For every material thing, including, of course, the bodily organ, is of such a nature as to fetter vital energy and contract the range of its activity. Thus, the soul, using the eye as its instrument, can only perceive colors, and with the ear can only perceive sounds. From this is but a step to the wider generalization, that the deeper any principle of vital energy is immersed in matter, and the more it is tied down thereto, the less capable it is of putting forth a psychic act.²⁴ Its capability of so doing is in direct proportion to the degree of its elevation above matter, and its exemption from the conditions that bind down and hamper material agency.²⁵

The goal of our argument is now in plain sight. The mind of man is capable of taking into itself after a psychical manner and apprehending all the qualities and attributes of matter: therefore it has not physically in itself any of the qualities or attributes of matter. Observe that we say it is capable of apprehending, not that it actually apprehends; also, that we say apprehending, *i. e.*, taking it mentally, forming some notion of, not comprehending, which means taking in a thing in all its aspects and relations, or fully understanding it. The tongue perceives all tastes, because it has no sapid quality physically existing in itself; the eye perceives all colors, because no color physically exists in the organ; the mind perceives all the qualities of matter, and all its attributes, because it has in itself physically none of the qualities of matter, and none of its attributes. Therefore it is immaterial, and, being an intelligence, is also spiritual.²⁶ "It remains then," in the words of Aristotle, "that the mind alone comes [to

²⁴ He shall not blind his soul with clay.—*Tennyson*.

²⁵ The principle of psychic energy in man has to swathe itself in bodily organs to put itself in correspondence with matter in the concrete. But it has to pay as a penalty for the knowledge thus gained, imprisonment with hard labor. Matter in such cases exacts a forfeit of Mind. So the diver clothes himself in his diving-suit when he wishes to put himself in psychic contact with objects that lie at the bottom of the sea. And he, too, forfeits thereby his unshackled freedom of action and contracts the range of his psychic power.

²⁶ This is the argument used by Aristotle (*De Anima*, iii, 6), and after him by Aquinas (*Quaest. Disp. De Anima*, art. 14), to prove the spirituality of the soul.

the body] from without, and that it alone is divine. For no bodily organ or agent has any share in its act."²⁷

MIND AND VOLITION.

Volition, which is with Thought the twin-product of mental energy, witnesses also to the spirituality of the soul. The argument admits of being stated briefly. Volition ever treads upon the heel of Thought. It is the act of the Will, and Will can never put forth an act until it gets its cue from Intellect, or, in plain words, until Intellect sets before it a motive. There is no volition but of that which is intellectually apprehended as good. Now the intellect, being itself a spiritual faculty, apprehends supersensible, ideal, spiritual good. Hence, the longing in the heart of man for something better and nobler and worthier of our rational nature than gross material enjoyment. Hence the aspirations after ideal good, and the yearning of the soul for a happiness that it finds not here.

Man never is, but always to be blest.

Phenomena these are of our mental life that proclaim aloud the spirituality of that constituent of our nature which we call the soul. They cannot, being spiritual, be traced to other than a spiritual source. Like the first faint streaks of light in the east, they are tokens of a sunrise of the spirit that lives and breathes in man—a sunrise that shall know no setting.

But there is another aspect of volition. Will is the real actor on the stage of mental life, though it gets its cue from Intellect, as has been said.²⁸ But even after getting the cue, it may not play its part, unless it has bound itself to do so by some previous act, as the actor on the real stage is bound by his contract—freely entered into—with the manager. We have the power to put forth an act of volition, or not put it forth, given all the conditions

²⁷ *De Generat. Anim.*, c. 13.

²⁸ Though simple in its essence, as indeed all energy is, the soul is wonderfully complex in its powers. Will and intellect are not, of course, two faculties standing apart from each other and from the mind, though one has to speak of them as if they were to bring out clearly the fact of their being distinct. In reality they are but two different forms of the same simple energy, two different faculties of the same undivided and indivisible soul.

requisite, such as time for deliberation; in other words, we have free-will and freedom of choice.²⁹ But consider what this means. Throughout the whole physical universe, including even that part of man's nature which he has in common with other organisms, necessary law, determinism, reigns. Spontaneity of action you will find, and even a semblance of freedom, in the brute beast; but man alone is really free.³⁰ Man alone sets his will against the whole universe, and defies all the forces of nature to extort its consent. For him, and for him alone,

Stone walls do not a prison make,
Nor iron bars a cage.

But if in man there were no spring of activity, but had its root in matter, and was intrinsically dependent upon it, man, like every other creature in the universe, would be tied down in bondage to the cast-iron laws that govern the operations of all material agents.

I may fittingly bring this paper to a close in the words of Cicero, who, in the *Tusculan Disputations*, following the lead of Plato and Aristotle, thus discourses on the nature, origin, and destiny of the human soul:

The source whence the soul comes is not to be found in this world. For there is in the soul no mixture, no composition, nothing that springs from or is fashioned out of earth. Neither is it of the nature of water, or air, or fire. There is no form of energy in these elements that has memory, understanding, or thought; that can retain the past, look forward into the future, take in the present. Godlike faculties these are, and these alone; nor will there ever be found a source whence they could have come to man, other than God. Unique, therefore, is the nature and the activity of the soul, standing apart from

²⁹ I take this for granted, pleading as warrant the testimony of consciousness, and the consent of mankind as implied in their dealings with one another, in every relation of life. With reason does Mr. Goldwin Smith call attention to "our power of choice in action, which, without contradicting our whole nature, cannot be denied," as one of the phenomena of humanity. He eschews the term "free-will," but the question is of the thing, not of the term,—

that which we call a rose,

By any other name would smell as sweet.

³⁰ Wherever thought is wholly wanting, or the power to act or forbear, according to the direction of thought, there necessity takes place.—Locke, *Of the Human Understanding*, Bk. 2, c. 21, § 13.

these common and familiar elements. Whatever it is that feels, and knows, and wills, and lives on, is heavenly and divine, and for this reason must needs be immortal. Nor can God Himself, who is revealed to our understanding, be conceived of but as Mind, unfettered and free, segregated from matter and from all that is mortal, knowing all things, moving all things, itself endowed with deathless activity. Such and of such nature is the mind of man. . . . And as thou knowest God from His works, though thou seest Him not, so know the mind of man, though thou seest it not; and from its remembrance of past events, its faculty of finding things out, the swiftness of its movement, all the beauty and perfection that belong to it, gather its godlike power. . . . This only do thou consider, that thou knowest God, though thou seest not His face, nor where He dwells. So oughtest thou to know thy own soul, though thou seest not its face, nor knowest its locus. As to our knowledge of it, however, we can have no doubt, unless we are stupid and wholly ignorant of natural philosophy, that there is in it no mixture, no composition, no joining together and cementing of parts, no fold upon fold. This being the case, it certainly cannot be disjointed, nor divided, nor pulled asunder, nor torn in pieces. Neither can it perish, then; for destruction is a going in pieces, a severance, a tearing asunder of parts that before their destruction were held together by some common bond. (Bk. I; 27, 66; 28, 70; 29, 71.)

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REQUIEM MASSES.

In the preparation of this paper the following authorities have been consulted:

1. Van der Stappen, *De Rubricis Missalis Romani*. Mechliniae: H. Dessain. 1899.
2. *Ephemerides Liturgicae*. Romae: Typogr. Philippi Cuggiani et Fratrum Amoroso. 1896-1901.
3. *Decreta Authentica Congr. Sacrorum Rituum*. Romae: Typogr. Polyglotta, S. C. de Prop. Fide. 1898-1901. 5 vols.

THE subject-matter of Requiem Masses is here treated under the following heads:

- I. *The Masses of the Roman Missal.*
- II. *The Epistles and Gospels.*

- III. *The Prayers.*
- IV. *The Sequence "Dies Irae."*
- V. *All Souls' Day.*
- VI. *On the Day of Death or Burial.*
 - a. When the Corpse is present ;
 - b. When the Corpse is absent ;
 - c. As to the allowable number of Masses, solemn and low.
- VII. *On receiving first notice of the Death.*
- VIII. *Masses said on the third, seventh, or thirtieth day.*
- IX. *Anniversary Masses (different acceptations of the term).*
- X. *Ordinary daily Masses for the Dead.*
- XI. *Masses said in Obituary Chapels.*
- XII. *The Monday Privilege of Masses for the Dead.*
- XIII. *Requiem Masses in presence of the Bl. Sacrament Exposed.*
- XIV. *The obligation of saying Masses for the Dead.*

I.—THE MASSES OF THE ROMAN MISSAL.

- 1.—There are four *Masses de Requie* in the Roman Missal :
 - a.—For All Souls' Day. (*In Commemoratione Omnium Fidelium Defunctorum*), celebrated every year on November 2 ;
 - b.—For the Burial Day. (*In Die Obitus seu Depositionis Defuncti*), celebrated at funerals ; whence the Mass is called the *Missa Exsequialis*. It is said also according to the rubric found at the end of this Mass, on the third, seventh, and thirtieth days after death (*In Die III, VII, et XXX Depositionis Defuncti*) except the orations which are *proper* for these days and are found in the Missal immediately after this Mass ;
 - c.—For Anniversaries (*In Anniversario Defunctorum*), celebrated on the anniversary of the death or burial of the deceased ;
 - d.—For ordinary days during the year (*In Missis Quotidianis Defunctorum*), celebrated on days other than those enumerated above, when a

Missa de Requie is said for one or more deceased persons.

2.—Of these the first three Masses are celebrated on days which in the liturgy *for the dead* are *solemn* or *privileged* days; and the Masses are said to be *ritus duplicis*¹ or *privilegiatae*.² These days are :

- a.—All Souls' Day, November 2 ;
- b.—The day of death, the day of burial, the intermediate days between death and burial, and the day on which intelligence is received of the death of a person at a distance ;
- c.—The third, seventh, and thirtieth days after death or burial ;
- d.—The anniversary of death or burial.

They are called privileged Masses (*Missae privilegiatae*) :

- a.—Because they are allowed to be celebrated on days of a higher rite than those on which an ordinary (*quotidiana*) Requiem is allowed ;
- b.—Because they have the privilege of being transferred, in case the rite of the day prohibits them ;
- c.—Because only *one* oration is recited in them.

The *fourth* Mass (*quotidiana*) is considered to be *ritus simplicis*.³

3.—The *first* Mass found in the Missal is celebrated :

- a.—On All Souls' Day, November 2 ;
- b.—On the *dies obitus seu depositionis, dies III, VII, XXX, et anniversarius* of a Roman Pontiff, Cardinal, or Bishop. The oration must correspond to the dignity of the deceased person, and is taken from the *Orationes diversae pro Defunctis* ;
- c.—It *may* be celebrated on the same days for a priest, with the corresponding oration.⁴

¹ In which case the antiphons of the Office of the Dead are repeated *in full* before and after the Psalms.

² *Rubricae Generales Missalis Reformatae*, Tit. v, n. 3.

³ If the Office of the Dead is recited, only the beginnings of the antiphons are said *before* the Psalms.

⁴ S.R.C., January 29, 1752, ad. VIII, n. 2417.

The *second* Mass is said :

a.—On the *dies obitus seu depositionis, et dies III, VII, et XXX* of clerics inferior to a priest, and of lay persons ;

b.—It *may* be said on the same days for a priest.⁵

The *third* Mass is said :

a.—On the *dies anniversarius* of clerics inferior to a priest, and of lay persons ;

b.—It *may* be said on the same day for a priest.

The *fourth* Mass is said on all days other than those enumerated above, even when it is celebrated for a Roman Pontiff, Cardinal, Bishop, or Priest.

II.—EPISTLES AND GOSPELS.

4.—In these four Masses the Introit, Gradual, Tract, Sequence, Offertory, and Communion are identical. They differ only in regard to the Epistle and Gospel and the Orations. With regard to the Epistles and Gospels a special rubric after the *fourth* Mass says : “ Epistolae et Evangelia superius posita in una Missa pro Defunctis, dici possunt etiam in alia Missa similiter pro Defunctis.” This rubric, apparently so general, must, we think, be limited in its application.

a.—On the *dies depositionis* and *anniversarius* of a Roman Pontiff the Epistle and Gospel of the *first* Mass must be recited ;⁶

b.—On the *dies depositionis* and *anniversarius* of a Bishop the same Epistle and Gospel must be read ;⁷

c.—Authors conclude that the same rule must be applied to the *dies III, VII, and XXX* of a Roman Pontiff or of a Bishop.

d.—Authors generally hold that the Epistle and Gospel *proper* of the *first three* Masses should

⁵ *Ibidem*.

⁶ Rubr. 1, before the *Orationes diversae* ; S.R.C., May 31, 1817, ad XII, n. 2578.

⁷ Rubr. 2, before the *Orationes diversae* ; S.R.C., March 5, 1870, ad. V, n. 3213.

be recited as often as these Masses are celebrated, for they are assigned to them on account of their suitableness.

The rubric given above may, however, be applied in the following cases:

- a.—In a *Missa de Requie* for a priest, on whatever day it may be celebrated, the Epistle and Gospel of the *first* Mass *may* be read;
- b.—In a *Missa quotidiana* for a member of a Confraternity or Society the Epistle and Gospel of the *second* Mass *may* be selected;
- c.—In a *Missa de Requie* celebrated annually, not on the *dies anniversarius proprie dictus*, for the members of a Confraternity, Sodality, etc., the Epistle and Gospel of the *third* Mass *may* be recited;
- d.—In the *Missa quotidiana* in place of the Epistle and Gospel of the *fourth* Mass, those of any of the preceding three Masses *may* be selected.⁸

III.—THE PRAYERS.

5.—By a General Decree of the S.R.C.,⁹ the following order with regard to the number of orations in the *Missae de Requie* is to be observed, “*contrariis non obstantibus quibuscumque*:”¹⁰

- a.—On All Souls’ Day in all Masses, whether *solemnnes, cantatae, or lectae*, only *one* oration is to be recited;
- b.—*In die obitus seu depositionis defuncti*, by which is meant Masses celebrated at any time between the death and the burial, wherever celebrated for this deceased person whether *solemnnes, cantatae, or lectae*, the rite permitting, only *one* oration is to be said;

⁸ Van der Stappen, *De Rubricis Missalis Romani*, Qu. 315.

⁹ June 30, 1896, n. 3920.

¹⁰ Titulus v, nn. 3 and 4, of the *Rubricae Generales Missalis Romani* was corrected according to the tenor of this decree by a Decree *Urbis et Orbis*, Dec. 7, 1897, and confirmed by Leo XIII, Dec. 11, 1897.

- c.—In all Masses celebrated *pro die obitus seu depositionis defuncti*, ex. gr., *occasione exsequiarum* which take place within *two* days after private interment on account of contagious diseases or by order of the civil authorities, or some other reasonable cause, only *one* oration is to be recited ;
- d.—In *diebus III, VII, et XXX ; et in die anniversario ab obitu seu depositione, etiam in anniversariis late sumptis in Missis solemnibus et cantatis* only *one* oration is recited ;¹¹
- e.—In the *Missa de Requie, solenni* or *cantata*, which is celebrated for a deceased person on the first day after receiving notice of his death, only *one* oration is recited ;¹²
- f.—In the *Missis quotidianis Defunctorum*, which are celebrated on days other than those enumerated above (a, b, c, d, e), if they are *solemnnes* or *cantatae*, *three* orations must be sung, and not more than *three* are allowed ; if they are *lectae*, *three* orations must be recited, but if the celebrant desires it, *more than three* can be read, but these two things must be observed :
 - (a) the number of orations must be uneven, *i.e.*, five or seven ;
 - (b) the oration *Fidelium* must always be the last one.

6.—Which orations must be recited in these Masses ?

- 1. On All Souls' Day the oration proper of the Mass, *Fidelium*.
- 2. In *de obitus seu depositionis defuncti*, as well as in the Mass which is celebrated *pro die obitus seu depositionis defuncti* :
 - a.—For a Roman Pontiff, Cardinal, Bishop, or

¹¹ If the rite of the current office allows *Missas lectas* on these days for such deceased persons, only *one* oration is recited.

¹² This same Mass is allowed to be *lecta* on days when the rite of the current office will admit the *quotidiana*, and in that case also only *one* oration is to be recited.

Priest the oration which corresponds to the dignity of the deceased, found among the *Orationes diversae*, and the Mass will be the *first* of the Missal ;

- b.—For clerics inferior to a priest, and for lay persons, the *second* Mass is taken with its proper oration, *Deus cui proprium*.
3. *In diebus III, VII et XXX* :
 - a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a ;
 - b.—For the inferior Clergy and lay persons the *second* Mass is taken with the oration, *Quaesumus, Domine*, found after this Mass.
4. *In die anniversario ab obitu seu depositione and in anniversariis* :
 - a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a ;
 - b.—For the inferior clergy and lay persons the *third* Mass is taken with the oration, *Deus indulgentiarum*, making the necessary changes as to number and gender.
5. When a *Missa de Requie* is celebrated *solemniter* after having received notice of the death of a person.
 - a.—For a Roman Pontiff, Cardinal, Bishop, or Priest, as above, **6**, 2, a ;
 - b.—For the inferior clergy and lay persons :
 - (a) If the notice is received before the funeral has taken place, the *second* Mass is celebrated, as above, **6**, 2, b ;
 - (b) if the Mass is celebrated *in die III, VII or XXX*, the *second* Mass is taken as above, **6**, 3, b ;
 - (c) if the Mass is celebrated on any other day the *second* Mass is taken, but the oration is selected from the *Orationes diversae*, either *pro defuncto* or *pro defuncta*.
6. *In Missis quotidianis*, when they are *solemnnes* or *cantatae* :

- a.—If it is celebrated *pro defuncto* or *defuncta*, or *defunctis certo designatis*, the *first* oration must be *pro defuncto*, or *defuncta*, or *defunctis* taken from the *Orationes diversae*, according to the dignity or quality of the deceased; the *second* oration is *ad libitum*, e. g., *pro patre et matre celebrantis*, etc.; and the *third* must be *Fidelium*;
 - b.—If it is celebrated *pro defunctis in genere* or *pro defunctis non certo designatis*, whose number, dignity, quality are unknown, or if it is celebrated *ad intentionem dantis*, the orations of the *fourth* Mass must be recited in the order given in the Missal.
7. In *Missis quotidianis*, when they are *lectae* :
- a.—If *three* orations are read, the order above (6, a, b) must be followed;
 - b.—If the celebrant desires to recite *more than three* orations the *first* and *second* orations will be according to circumstances as above (6, a, b), and the third and fourth will be *ad libitum*, if *five* orations are recited; so will also the *fifth* and *sixth* orations be *ad libitum*, if seven orations are recited, but the fifth in the first case, and the seventh in the second case must be *Fidelium*. In both cases the orations *ad libitum* must be taken from the *Orationes diversae* according to the order in which they are found in the Missal.
8. If an *oratio imperata pro defuncto* or *defunctis* is prescribed :
- a.—The *imperata* cannot be recited in Masses which admit only *one* oration;
 - b.—In Masses in which three orations must be recited, the *imperata* is put in the *third* place and the *Fidelium* will be the *fourth*, and in this case the orations need not be uneven in number.

- c.—If, in the *Missis quotidianis*, more than *three* orations are recited, the *imperata* must be put in the *third* place, after it are added the orations *ad libitum*, the last will be *Fidelium*, and the number of the orations must be uneven.¹³

IV.—THE SEQUENCE “DIES IRAE.”

7.—By the *Decretum Generale* of the S. R. C., June 30, 1896, n. 3920, according to which Titulus v, n. 5, of the *Rubricae Generales Missalis Romani* was corrected, the following decisions were made with regard to the “*Dies Irae* :”

- a.—In all *Missis de Requie* celebrated *solemniter*, *i. e.*, with Deacon and Subdeacon, or at least *in cantu*, in which *one* or *three* orations are recited,¹⁴ the “*Dies Irae*” must be recited ;
- b.—If *Missae de Requie lectae* are celebrated ;
- (1) On days, which for the dead are *privilegiati*,¹⁵ on which in the *Missae lectae* only *one* oration is recited, the “*Dies Irae*” must be read :
- (2) In Masses *quotidianae lectae* in which at least *three* orations are recited, the “*Dies Irae*” may be read or omitted.

V.—ALL SOULS’ DAY—NOVEMBER 2.

8.—Regarding the Masses celebrated on this day note that :

- a.—All the Masses celebrated on All Souls’ Day, except the Conventual Mass in Cathedral and Collegiate Churches, must be *de Requie*,¹⁶ and the *first* Mass in the Missal is said.
- b.—This Mass may be celebrated for all the Poor Souls, or for special Poor Souls ;¹⁷ but in every

¹³ Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 323 et seqq.

¹⁴ *Vide supra*, 5, a, b, c, d, e, f.

¹⁵ *Vide supra*, 2, a, b, c, d.

¹⁶ S.R.C., Sept. 27, 1698, n. 2014.

¹⁷ S.R.C., August 4, 1663, ad IX, n. 1275.

case only one oration is to be said, and that oration must be *Fidelium*.

- c.—Every Mass *de Requie* on this day enjoys the same privilege as if it were celebrated on a privileged altar.¹⁸
- d.—Masses *de Requie*, celebrated on this day in churches in which the Blessed Sacrament is exposed for Forty Hours' Devotion, are said in *violet* vestments.¹⁹
- e.—If a funeral takes place on this day, the *Missa Exsequialis*, i. e., *in die obitus seu depositionis*, the *second* in the Missal, is sung; but all the other Masses must be *de Commemoratione Omnium Fidelium Defunctorum*.²⁰
- f.—If November 2 falls on a Sunday, or on a Holy-day of obligation, or on a *duplex I classis*, the celebration of All Souls' Day is transferred to November 3. If for similar reasons its celebration should be impeded on November 3, it is transferred to November 4.²¹
- g.—During the octave of All Souls, by a special favor of the S.R.C.,²² on *duplicita minora*, a *Missa anniversaria* "quae a Religiosis Communitatibus, a Canonicorum Collegiis, a Confraternitatibus aut ab aliis quibuscumque piis Sodaliatibus, pro Confratribus defunctis semel in anno fieri solent; nec non illa, quae pro fidelium pietate infra octavam Omnium Fidelium Defunctorum locum habent," which is classed among the *anniversaria late sumpta*,²³ may be celebrated. It must, however, be celebrated

¹⁸ Decree of Clement XIII, May 19, 1761.

¹⁹ S.R.C., *Decr. Gen.*, July 9, 1895, ad IV, n. 3864.

²⁰ *Ibidem*, ad V. In Cathedral and Collegiate Churches in which the Conventual Mass is of obligation, another Mass *de Requie* proper of this day must be sung.

²¹ *Ibidem*, ad II.

²² Dec. 2, 1891, n. 3753.

²³ *Ephemerides Liturgicae*, Vol. XIII, 1898, p. 221.

solemniter or *in cantu*, and only *one* oration is to be said.

VI.—MASS ON THE DAY OF DEATH OR BURIAL.

9.—By *Dies obitus* is meant the day of the death of a person; by *dies depositionis*, the day on which the corpse is consigned to the grave. This Mass may be celebrated not only on the *dies obitus* and on the *dies depositionis*, but also on any of the intervening days, because the whole interval between the death and the burial of a person is considered, in favor of the dead, *one* day. It must, however, not be inferred from this that on each day of the interval this privilege can be made use of, but only on *one* of the days.²⁴

The Mass celebrated on this occasion is the *second*²⁵ in the Missal, and is usually called the *Missa Exsequialis*,²⁶ which has only *one* oration.

A.—IN PRESENCE OF THE CORPSE.

10.—The Roman Ritual says: “Si quis die festo sit sepeliendus, Missa propria pro defunctis praesente corpore celebrari poterit; dum tamen (1) Conventualis Missa, et (2) Officia divina non impediuntur, (3) magnae diei celebritas non obstat.”

Hence this Mass is prohibited:

(1) On account of the *Conventualis Missa*:

a.—In Cathedral, Collegiate, and Conventual Churches a Mass of the current office must be *daily* celebrated, called the *Conventual* Mass, at which the canons and the clergy of these churches must assist. This Mass cannot be omitted, and the *Missa Exsequialis* celebrated in its stead.²⁷

²⁴ Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 332.

²⁵ Except in cases noted above, 3, b, c.

²⁶ *Exsequiae* in Liturgy means not only the Mass, but also the processional transfer of the corpse from the house to the church, the Office of the Dead, the Absolution, and the Burial.

²⁷ S.R.C., Dec. 2, 1891, ad I, n. 3755.

- b.—Likewise on Sundays in parish churches, in which only *one* Mass is celebrated, which parish priests are obliged²⁸ to celebrate for the people.²⁹
- (2) On account of *Officia divina*. On the feast of St. Mark, April 25, and on the Rogation days, if the procession takes place, and on the Vigil of Pentecost, on account of the blessing of the Baptismal Font, if only *one* Mass is celebrated in the church.³⁰
- (3) On account of the *Magna diei celebritas* :
- a.—On Maundy Thursday, Good Friday and Holy Saturday ;
- b.—On *Festa primaria duplicia I classis* ;
- (a) Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi.³¹
- (b) Immaculate Conception, Annunciation, and Assumption, B.V.M. ;
- (c) Nativity of St. John the Baptist, St. Joseph, SS. Peter and Paul,* All Saints, *Titularis Ecclesiae propriae, Patronus principalis Regionis, vel Dioecesis aut loci* ;
- (d) Anniversary of the consecration of the church.
- c.—On the Sundays within the octaves of the feasts of Corpus Christi and SS. Peter and Paul, on which by special Indults³² these feasts are solemnized.³³ The same rule holds with regard to the Sunday on which the *Titularis*

²⁸ With us it is not of obligation, but "*decere ex charitate*." C. de P. F., March 23, 1863.

²⁹ S.R.C., Dec. 2, 1891, ad I, n. 3755.

³⁰ *Ibidem*.

³¹ With us the *Missa Exsequialis* can be celebrated on the feasts of Corpus Christi and SS. Peter and Paul. S.R.C., March 6, 1896, *Dub.* I, n. 3890 ; Dec. 4, 1896, n. 3933. The same rule holds with regard to the Titular feast of a church, if its solemnization is transferred to the following Sunday. *Ephemerides Liturgicae*, Vol. X, 1896, p. 201.

* See footnote 31.

³² S. C. de P. F., Dec. 19, 1840, and Nov. 25, 1885, *resp.*

³³ S.R.C., Nov. 16, 1898, ad I, n. 4003.

*Ecclesiae propriae in minoribus locis*³⁴ is solemnized.

- d.—On days on which the Most Blessed Sacrament is solemnly exposed *ob publicam causam*, e.g., Forty Hours' Devotion, but only during the time of the Exposition.³⁵

On all other days of the year the *Missa Exsequialis corpore praesente* can be celebrated.

B.—WHEN THE CORPSE IS ABSENT.

11.—Circumstances may prohibit the presence of the corpse in the church. They are:

- a.—the prohibition of the civil authorities;
- b.—contagious diseases;
- c.—any other *grave* cause.

In such cases the corpse is said to be *morally* present and the *Missa Exsequialis* can be celebrated on the same days,³⁶ and in the same manner as if the corpse were *physically* present in the church, if it is still unburied. If the corpse has already been consigned to the grave, this same privilege may be made use of on one of the two days immediately following the day of burial.³⁷ In these cases the Absolution at the catafalque should take place, and all the prayers should be recited which are said *in die depositionis, corpore praesente*.³⁸ In the Decrees this Mass is said to be celebrated "*pro die obitus seu depositionis*."

12.—If the corpse is buried on the day on which the *Missa Exsequialis corpore praesente* is prohibited, and the *two* following days are also *dies impediti*, then this Mass may be transferred to the *first* day following not prohibiting it,—"*in primo die sequenti non impedito*." The days on which this transferred Mass is prohibited are:

- a.—all Sundays;
- b.—*Festa duplicia I et II classis*;
- c.—*Festa de praecepto*.³⁹

³⁴ Conc. Plen. Balt., II, n. 384.

³⁵ S.R.C., Dec. 2, 1891, ad I, 3755.

³⁶ *Vide supra*, n. 10.

³⁷ *Ibidem*, ad II, and S.R.C., Feb. 13, 1892. *Dub.* XXVI, n. 3767.

³⁸ S.R.C., March 22, 1862, ad I, n. 3112.

³⁹ S.R.C., Dec. 2, 1891, ad III, n. 3755, and *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 166.

If it is not celebrated *primo die sequenti non impedito*, the privilege of transfer ceases; and after that day it can be celebrated only on such days as admit the *Missa quotidiana*, either *ratione ritus* or *ratione specialis indulti*.

13.—The *Missa Exsequialis*, whether *corpore praesente* or *absente* must be *solemnis* or *cantata*,⁴⁰ so that a *Missa Exsequialis lecta* cannot be celebrated instead of it, even *corpore praesente*, on days which exclude the *Missa quotidiana*, or the *lecta* by special indult.

N. B.—By a *Decretum S.R.C.*, May 9, 1899, n. 4024, confirmed by Leo XIII, June 12, 1899, the privilege of celebrating a *Missa Exsequialis lecta* instead of the *solemnis* or *cantata* is granted *in favor of the poor*, on the same days on which the latter can be celebrated,⁴¹ provided on Sundays and holydays of obligation a Mass of the current office is not omitted on these days.

C.—REGARDING THE NUMBER OF FUNERAL MASSES CELEBRATED
ON THE DAY OF DEATH OR BURIAL.

Missa Exsequialis.

14.—Only one *Missa Exsequialis* can be celebrated *solemniter* or *cum cantu*,⁴² when the corpse is *physically* or *morally* present. If, however, the rite of the current office on the day of death or burial, or on the days during the interval between the death and burial will allow the *Missa quotidiana*, or if by Indult *Missae de Requie* can be celebrated, then all the Masses, *lectae* or *cantatae*, may be *de Requie*; and if they are offered for the deceased, the *second* Mass in the Missal may be taken, *mutatis mutandis* with regard to the orations, in its entirety.⁴³

Low Masses.

15.—By the Decree *Aucto* of the S.R.C., May 19, 1896, confirmed by Leo XIII, June 8, 1896, n. 3903, special privileges were

⁴⁰ *Ibidem*, ad I.

⁴¹ *Vide supra*, n. 10. The Decrees of May 22, 1841, and of Sept. 2, 1871, restricted this privilege to the days on which a *Missa anniversaria* is allowed.

⁴² *Vide supra*, n. 13, N. B.

⁴³ *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 292, III.

granted with regard to Low Masses (*Missae Lectae de Requie occasione Exsequiarum*).⁴⁴

a.—These *Missae lectae de Requie* can be celebrated *simul vel successive* in churches and public oratories on *festis duplicibus* with some exceptions given below, on the following conditions:

- (1) Only on the day on which the *Exsequiae* take place;
- (2) As long as the corpse is physically and morally present;⁴⁵
- (3) On condition that *Missae Exsequialis* is *solemnis* or *cantata*;⁴⁶
- (4) On condition that these *low* Masses be celebrated for the deceased person, whose obsequies are being performed.⁴⁷

b.—These *low* Masses cannot be celebrated on the following days, even if the *Missa Exsequialis* *solemnis vel cantata* be allowed and is celebrated:

- (1) All *festis duplicibus I classis*, whether holydays of obligation or not;
- (2) All Sundays and holydays of obligation;
- (3) Days which exclude the celebration of *festis duplicibus I classis*, i. e.,
 - (a) Ash Wednesday and Holy Week;
 - (b) Vigils of Christmas and Pentecost;
 - (c) During the octaves of Easter and Pentecost;
 - (d) *Dies octava* of Epiphany, i. e., Jan. 13.⁴⁸

⁴³ *Ibidem*, ad V.

⁴⁴ An authentic interpretation of this Decree was issued Jan. 12, 1897, n. 3944.

⁴⁵ Hence, if, according to the custom of some localities, the corpse is carried to the church on the evening before the day during the morning of which the obsequies will take place, then *Missae lectae de Requie* can be celebrated on the morning of the obsequies, as long as the corpse is present.

⁴⁶ Hence, if the privilege granted in favor of the poor (*Vide supra*, n. 13, N.B.) to celebrate a *low* Mass *de Requie* at the burial is made use of, we cannot avail ourselves of the privileges granted by this decree.

⁴⁷ S.R.C., Jan. 12, 1897, ad IV, n. 3944.

Titulus V, n. 2, of the *Rubricae Generales Missalis Romani* was corrected according to the tenor of these decrees.

c.—In the second part of the Decree "*Aucto*" permission is granted to celebrate *low* Masses "in Oratoriis privatis et in Sacellis ad Seminaria, Collegia et Religiosas vel pias utriusque sexus Communitates spectantibus." In an answer to the question, "Missae privatae de Requite, quae sub expressis conditionibus celebrari possunt praesente cadavere, licitaene erunt in quibuslibet Ecclesiis vel Oratoriis sive publicis sive privatis," says "*Affirmative*, dummodo cadaver sit physice vel moraliter praesens: sed si agatur de Ecclesiis et Oratoriis publicis, fieri debet etiam funus cum Missa exsequiali."⁴⁹

This moral presence (*moraliter praesens*) of the corpse is verified—

- (1) As long as the corpse is in the house (*praesente cadavere in domo*);⁵⁰
- (2) When on account of the prohibition of the civil authorities, or of contagious disease, or of some other grave cause, the corpse cannot be present in the church, whether it is still unburied, or, if buried, not more than *two* days.⁵¹

Since, therefore, the Decree "*Aucto*" restricts in *churches* and *public oratories* the permission to celebrate *low* Masses to the day on which the *Missa Exsequialis* takes place and during the time in which the corpse is *physically* or *morally* present on that day, but does not make the same restriction with regard to *private* or *quasi-public oratories* (chapels of seminaries, colleges, and religious communities), we think,⁵² that in private and quasi-public

⁴⁹ *Ibidem*, ad III.

⁵⁰ S.R.C., April 3, 1900.

⁵¹ S.R.C., Dec. 2, 1891, ad II, n. 3755.

⁵² There is no authoritative decision on this point. The *Ephemerides Liturgicae*, Vol. XIV, 1899, p. 519 ff, and the *Pastor Bonus*, Trier, Vol. XIV, 1901, p. 41 ff, are of the same opinion.

oratories low Masses *de Requie* can be celebrated *simul vel successive*, as long as the corpse is physically or morally present, except, of course, on those days on which low Masses are prohibited in churches and public oratories *corpore physice vel moraliter praesente*.⁵³

N. B.—We may here remark that the privilege with regard to low Masses cannot be extended beyond the *second* day after the burial⁵⁴ as is the case with the *Missa Exsequialis*, which can be transferred to the first day not prohibiting it, when the corpse is buried on a day on which this *Missa Exsequialis* is forbidden *corpore praesente*,⁵⁵ for the decrees in reference to the *Missae lectae*⁵⁶ make no mention of this privilege, as is the case with the decree in regard to the *Missa Exsequialis pro die obitus*.⁵⁷

VII.—FUNERAL MASS ON RECEIVING THE FIRST NEWS OF DEATH.

16.—Formerly some Religious Orders and Congregations had the privilege of celebrating *in cantu* a *missa de Requie in de obitus* in their churches as soon as authentic notice had been received of the demise of any of their members *in loco dissito*.⁵⁸ At present this is no longer a privilege of Religious Orders and Congregations, but it has been extended to individuals in general. Hence as soon as any person has received notice of the death of a friend or relative, and requests a *Missa de Requie* for the repose of the soul of such person, any priest can comply with the request. It may be celebrated in many churches, but only one Mass is allowed in each church. This Mass is classed among the *privilegiatae*, and is subject to their rules.⁵⁹ It can be celebrated on any day of the year except the following :

- a.—All Sundays ;
- b.—*Festa duplica I et II classis* ;
- c.—*Festa de praecepto*.⁶⁰

⁵³ *Vide supra*, n. 15, b.

⁵⁴ *Ephemerides Liturgicae*, Vol. XI, 1897, p. 166.

⁵⁵ *Vide supra*, n. 12.

⁵⁶ S.R.C., May 19, 1896, n. 3903, and Jan. 12, 1897, n. 3944.

⁵⁷ S.R.C., Dec. 2, 1891, n. 3755.

⁵⁸ S.R.C., March 3, 1761, ad VI, n. 2461.

⁵⁹ *Vide supra*, n. 2.

⁶⁰ S.R.C., Dec. 2, 1891, ad III, n. 3755.

17.—The Mass must be *solemnis* or *cantata*. The *missae lectae* are allowed only on days which admit the *quotidiana*. The second Mass of the Missal, i.e., *in die obitus seu depositionis*, must be celebrated,⁶¹ and whether *solemnis*, *cantata*, or *lecta*, it will have only one oration,⁶² which is proper of this Mass.⁶³ If the day after receiving the notice is one of the prohibited days⁶⁴ the Mass must be celebrated on the first *free* day following and cannot be transferred to a later day.⁶⁵

VIII.—MASSES FOR THE DEAD ON THE THIRD, SEVENTH, AND THIRTIETH DAY.

18.—The third, seventh, and thirtieth days may be reckoned from the day of death or of burial,⁶⁶ though the rubric, found in the missal after the *second* Mass seems to indicate that the day of burial (*depositionis*) should be taken, lest the day of burial and the third day after death coincide. In the calculation of these days, the days of death or of burial may be included or excluded.

19.—This Mass may be celebrated on any day except the following :

- a.—All Sundays;
- b.—*Festa duplicia I et II classis*;
- c.—*Festa de praecepto*;
- d.—Within the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;
- e.—Ash Wednesday, and during Holy Week;
- f.—Vigils of Christmas and Pentecost;
- g.—During the solemn exposition of the Blessed Sacrament;⁶⁷
- h.—Rogation Days, if the procession takes place, in churches in which only *one* Mass is celebrated.⁶⁸

⁶¹ *Ibidem*.

⁶² S.R.C., June 30, 1896, I, n. 3920.

⁶³ S.R.C., Feb. 6, 1892, ad IV, n. 3764.

⁶⁴ *Vide supra*, n. 16.

⁶⁵ S.R.C., Dec. 2, 1891, ad III, n. 3755.

⁶⁶ S.R.C., Dec. 2, 1891, ad IV, n. 3753.

⁶⁷ *Ibidem*, ad III.

⁶⁸ *Ephemerides Liturgicae*, Vol. XI, 1897, p. 123.

20.—This Mass must be *solemnis* or *cantata*. *Missae lectae* are allowed only on days which admit the *quotidiana*. If the third, seventh, or thirtieth day falls on a day which prohibits this Mass,⁶⁹ its celebration may either be transferred to the *first free* day following them, or may be anticipated on the *first free* day preceding them.⁷⁰ If the *first free* day before or after them is disregarded, they cannot be celebrated, except on days which admit the *quotidiana*. Free days are those which are not included in n. 19 above. In all cases, whether *solemnis*, *cantata*, or *lecta*, transferred or anticipated, it must be the second Mass of the Missal, with only *one* oration, which is found after this Mass,⁷¹ except in Masses for a Roman Pontiff, Cardinal, Bishop, or priest.⁷²

IX.—ANNIVERSARY MASS FOR THE DEAD.

21.—In the Liturgy of the Dead an *Anniversarium* is a stated day on which *annually* a remembrance is made of one or more deceased persons by celebrating the Holy Sacrifice of the Mass. The *Anniversaria* are either *stricte sumpta* or *late sumpta*.

A.—ANNIVERSARIA STRICTE SUMPTA.

An *anniversarium stricte sumptum* is a *Missa de Requie* which is yearly celebrated, either—

- a.—*Ex titulo foundationis*, on the anniversary of the death or burial of the deceased, or on some other determined day, which is called an *anniversarium fundatum*; or,
- b.—*Ex petitione vivorum*, on the anniversary of the death or burial of a person,⁷³ which is called an *anniversarium privatum*.

22.—The following conditions are necessary for the *anniversarium fundatum*:

1. It must be a *Missa de Requie*; a Mass of the current office or a votive Mass will not suffice;

⁶⁹ *Vide supra*, n. 19.

⁷¹ S.R.C., June 30, 1896, I, n. 3920.

⁷⁰ S.R.C., Dec. 21, 1891, III, n. 3753. ⁷² *Vide supra*, n. 2.

⁷³ S.R.C., Dec. 2, 1891, ad IV, n. 3753.

2. This Mass must be either *solemnis* or *cantata* to enjoy the privileges; a *low* Mass cannot be celebrated for an anniversary Mass unless the day be one that admits the *quotidiana*;
3. A foundation is necessary by the testator, or his heirs, or his friends;
4. This foundation must be either perpetual, or at least for many successive years, not only for one or two years, or at the will of other persons *each* year;
5. On the anniversary of the death or burial of the deceased⁷⁴ or on some other determined day, assigned in the *memorial* of the foundation.

23.—With regard to an *anniversarium privatum* the S.R.C.⁷⁵ declares:

1. That there need be no foundation, but that the request of any individual to have a *Missa de Requie* celebrated for a deceased person suffices;
2. That it need not be celebrated *annually*; it is sufficient that it be requested *once*, or if it be requested oftener an interruption of *one* or even *more* years is allowed;
3. That it must be celebrated on the anniversary of the death or burial.

24.—The *anniversaria stricte sumpta*, whether *fundata* or *privata* are allowed on any day, except those on which the *Missa de Requie diebus III, VII, and XXX* are prohibited.⁷⁶ Like them it may be transferred or anticipated.⁷⁷ If it is celebrated on a *duplex majus* or *minus* or on the *vigil of the Epiphany*, only *one* Mass can be celebrated for one and the same deceased person, and it must be *solemnis* or *cantata*. *Missae lectae in anniversario* are permitted on those days which admit the *quotidiana*, and on those days several Masses *in anniversario* whether *solemnnes*, *cantata* or *lectae* can be celebrated for one and the same person in the same church, with only *one* oration.⁷⁸

⁷⁴ *Ibidem*. If the foundation is for more than one person, it must be the anniversary of the death or burial of at least one of them.

⁷⁵ Dec. 2, 1891, ad I, n. 3753.

⁷⁶ *Vide supra*, n. 19.

⁷⁷ *Vide supra*, n. 20.

⁷⁸ Van der Stappen, *De Rubricis Miss. Rom.*, Quaest. 361.

25.—Which of the four *Missae de Requie* is to be celebrated?

- a.—On the anniversary of the death of a Roman Pontiff, Cardinal or Bishop the *first* Mass must be celebrated, with the oration corresponding to his dignity.⁷⁹
- b.—Of a priest, the *first* or *second* Mass may be celebrated with the corresponding oration "*Deus qui inter Apostolicos.*"⁸⁰
- c.—Of a cleric inferior to a priest and of lay persons, the *third* Mass with the oration "*Deus indulgentiarum Domine,*" even when on account of a liturgical impediment it is transferred or anticipated.⁸¹
- d.—If the Anniversary is transferred to or anticipated on a day which is not the *first free* day, the *third* or *fourth* Mass may be selected, but whether *solemnis*, *cantata* or *lecta* it is celebrated like a *Missa quotidiana*, i. e., three orations must be recited and the oration "*Deus, indulgentiarum*" cannot be said.⁸²

B.—ANNIVERSARIA LATE SUMPTA.

26.—An *anniversarium late sumptum* is a *Missa de Requie* which religious communities, colleges of Canons, confraternities and pious sodalities are wont to celebrate or have celebrated for their members once a year, on a stated day, or a day movable *ad libitum*, although it be not the anniversary of their death.⁸³ To these may be added the Masses *de Requie* which the faithful in their tender devotion for the Poor Souls are wont to have celebrated during the octave of All Souls.⁸⁴

27.—The *anniversaria late sumpta* are forbidden not only on those days on which the *Missae de Requie diebus III, VII, and XXX* are prohibited,⁸⁵ but also on all *Festa duplicia majora*.⁸⁶

⁷⁹ Rubric I, *Orationes Diversae pro Defunctis*.

⁸⁰ S.R.C., Jan. 29, 1752, ad 8, n. 2417.

⁸¹ *Vide supra*, n. 24.

⁸² Van der Stappen, *Ibidem*, Quaest. 362.

⁸³ S.R.C., Dec. 2, 1891, ad V, n. 3753.

⁸⁴ *Ibidem*.

⁸⁵ *Vide supra*, n. 19.

⁸⁶ S.R.C., Dec. 2, 1891, ad V, n. 3753.

Since the day for the *anniversaria late sumpta* may be selected *ad libitum* there seems to be no reason to give them the privilege of translation or anticipation. Should, however, there be a *dies fixus* for such an anniversary every year, then in case of a liturgical impediment, *e. g.*, if this day falls on a Sunday—there apparently would be no mistake if it were transferred or anticipated like the *anniversaria stricte sumpta*.⁸⁷

28.—That this Mass may be celebrated on *Festa duplicia minora* it must be *solemnis* or *cantata*. *Missae lectae* are allowed only on such days as admit the *quotidiana*. The *third* Mass of the Missal may be taken, and it is a *Missa privilegiata* and consequently has only *one* oration,⁸⁸ which, however, cannot be taken from the *third* Mass, but must be taken from the *Orationes Diversae pro Defunctis*.

C.—MISSA QUAE ALIQUANDO ANNIVERSARIA VOCANTUR, SED TALIA NON SUNT.

29.—Sometimes anniversaries are founded to be celebrated during a certain month, or near a certain feast, or once a year, without determining the day. Sometimes relatives and friends of a deceased person request a Mass *de Requie*, not on the day of death or burial, but near the anniversary of the death or burial. These Masses cannot be called *anniversaria stricte* or *late sumpta*, and therefore cannot enjoy the privileges granted to the latter. They are merely *quotidianae* and follow their rules, and consequently can be celebrated only on days which admit the *quotidiana*.⁸⁹ The *third* Mass of the Missal may be taken, and *three* orations must be recited, of which the first must be taken from the *Orationes Diversae pro Defunctis*, and can never be the oration of the *Missa in Anniversario*.

X.—ORDINARY (QUOTIDIANAE) MASSES FOR THE DEAD.

30.—*Missae quotidianae* are those which are celebrated on days other than those which are considered *privilegiati* for the dead,⁹⁰ whether they be *solemnnes*, *cantatae*, or *lectae*. They are

⁸⁷ Van der Stappen, *De Rubricis Missalis Romani*, Quaest. 365.

⁸⁸ S.R.C., June 30, 1896, I, n. 3920.

⁸⁹ S.R.C., Aug. 23, 1766, ad I, n. 2482.

⁹⁰ *Vide supra*, n. 2.

also called *privatae*. They are considered to be *ritus simplicis*, and consequently, if the Office of the Dead is recited before such Masses, only the first few words of the antiphons are recited *before* the Psalms.

31.—The *missae quotidianae* are prohibited :

- a.—On all Sundays ;⁹¹
- b.—On all *Festa duplicia* ;
- c.—During the octaves of Epiphany, Easter, Pentecost, and Corpus Christi ;
- d.—On Ash Wednesday and during Holy Week ;
- e.—On the vigils of Christmas, Pentecost,⁹² and Epiphany ;⁹³
- f.—On the Rogation Days in churches in which the procession takes place, when only *one* Mass is celebrated ;
- g.—During the exposition of the Blessed Sacrament at the altar of Exposition,⁹⁴ and during the solemn exposition *ob publicam causam* at all the altars of the Church.⁹⁵

32.—The Mass to be celebrated is the *fourth* of the Missal, but the Epistle and Gospel may be taken from any of the preceding three Masses.⁹⁶ The number and quality and order of the orations have been noted above.⁹⁷

XI.—MISSAE DE REQUIE QUAE CELEBRANTUR IN SEPULCRETORUM SACELLIS.

33.—Frequently in cemeteries small chapels are built with portable altars over the grave of one or more deceased persons. They are considered private oratories, and by special indult Masses may be celebrated in them.

By a decree of the S.R.C., of May 19, 1896, confirmed by Leo XIII, June 8, 1896, n. 3903, in such chapels already erected, or to be erected, *Missae de Requie* may be celebrated on all days except :

⁹¹ S.R.C., Feb. 15, 1659, n. 1110.

⁹² S.R.C., Sept. 28, 1675, n. 1549.

⁹³ S.R.C., April 27, 1697, ad V, n. 1973.

⁹⁴ S.R.C., June 14, 1873, ad II, n. 3302.

⁹⁵ S.R.C., May 7, 1746, ad IV, n. 2390.

⁹⁶ *Vide* Rubr. after this Mass.

⁹⁷ *Vide supra*, 5, f. and 6, 6, 7, 8.

- a.—On *Festa duplicia I et II classis* ;
- b.—On all Sundays ;
- c.—On *Festa de praecepto* ;
- d.—On Ash Wednesday and during Holy Week.
- e.—On the vigils of Christmas, Epiphany and Pentecost ;
- f.—During the octaves of Christmas, Epiphany, Easter, Pentecost and Corpus Christi.

34.—Concerning this privilege the following must be noted :

- a.—It can be made use of in those chapels of a cemetery only in which by special Indult *Missae de Requie* may be celebrated.
- b.—Only *Missae lectae* can be celebrated in them ;
- c.—On *privileged* days the corresponding *Missae privilegiatae*⁹⁸ are celebrated ; on other days the *fourth* Mass is read ; both subject to the rules with regard to the number, quality, and order of the orations ;⁹⁹
- d.—By a decree of the S.R.C., Jan. 12, 1897, this privilege is also granted to the *public* or *principal* *Oratory* of a cemetery ;¹⁰⁰
- e.—It cannot be extended to churches or chapels *extra coemeterium*, even if a corpse is buried in them :¹⁰¹
- f.—Nor is it granted to parochial churches erected in cemeteries.¹⁰²

XII.—THE MONDAY PRIVILEGE. (INDULTUM CELEBRANDI MISSAM DE REQUIE SINGULIS FERIIS SECUNDIS.)

35.—In the United States there is a faculty ordinarily communicated to priests through the bishops, which grants permission to celebrate a *Missa de Requie* on Mondays *non impeditis officio novem lectionum*.¹⁰³ The phrase *officio novem lectionum* gave rise to the doubt whether *semiduplicia* only were referred to, or if *duplicia* were also understood. The S.R.C. answered¹⁰⁴ that this

⁹⁸ *Vide supra*, n. 2.

⁹⁹ *Vide supra*, III, *The Prayers*.

¹⁰⁰ *Ad I.*

¹⁰¹ *Ibidem*.

¹⁰² *Collationes Brugenses*, IV, 1899, p. 118.

¹⁰³ *Facultates Ordinariae*, Form I, 20.

¹⁰⁴ Sept. 4, 1875, *ad I*, n. 3370.

Mass was allowed on all Mondays during the year, except on:

- a.—The vigils of Christmas and Epiphany;
- b.—In Holy Week;
- c.—During the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi;
- d.—Holydays of Obligations;
- e.—*Duplicia majora*, and *duplicia I et II classis*.

If the enumerated cases hinder the *Missae de Requie* on Monday, the privilege is transferred to Tuesday under the same conditions; but it lapses after that day.¹⁰⁶

XIII.—MASSES FOR THE DEAD BEFORE THE BLESSED SACRAMENT EXPOSED.

36.—Masses for the dead before the Blessed Sacrament exposed:

- a.—At the altar on which the Most Blessed Sacrament is exposed, whether publicly in *Ostensorio*, or privately in *Pyxide velata*, Masses *de Requie* are forbidden during the exposition.¹⁰⁶
- b.—When the Most Blessed Sacrament is exposed *ob gravem causam et publicum Ecclesiae bonum*, Masses *de Requie* are forbidden at every altar of the church, whether the exposition is public in *Ostensorio*, or private in *Pyxide velata*.¹⁰⁷
- c.—When the Most Blessed Sacrament is exposed *ex causa privata et modo tantum privato in Pyxide velata* Masses *de Requie* can be celebrated on all altars except that on which the Blessed Sacrament is exposed.¹⁰⁸
- d.—During the Forty Hours' Devotion Masses *de Requie* are forbidden at every altar of the church.¹⁰⁹ Masses *de Requie* on November

¹⁰⁶ *Ibidem*, ad II. For a fuller explanation of this faculty, cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. I, 1889, p. 101, and ff.

¹⁰⁶ S.R.C., June 14, 1873, ad II, n. 3302.

¹⁰⁷ Gardellini, *Commentaria in Instructionem Clementis XI*, § 17, n. 4.

¹⁰⁸ S.R.C., May 7, 1746, ad IV, n. 2390.

¹⁰⁹ S.R.C., Dec. 2, 1684, ad V, n. 1743.

2, in churches in which the Forty Hours' Devotion takes place, must be celebrated in violet vestments.¹¹⁰

XIV.—DE OBLIGATIONE DICENDI MISSAS DE REQUIE.

37.—There is question here only of the *Missae privatae seu quotidianae*, for all the *privileged* Masses¹¹¹ on the more solemn occasions must be *de Requie*.

- a.—On *Festa Duplicia* and other days on which the *Missa Quotidiana* is forbidden,¹¹² if a Mass for the benefit of the dead is to be celebrated, the celebrant satisfies his obligation by celebrating a Mass *officio conformis*¹¹³ with the intention of applying the sacrifice to the poor souls. The same rule may be applied when a priest receives a large number of intentions for Masses for the dead to be celebrated within a specified time.
- b.—On days which admit the *quotidiana* the celebrant may satisfy his obligation of saying Mass for the dead by celebrating it *officio conformis*, unless the person giving the stipend expressly asks for a Mass *de Requie*.
- c.—If a Mass is celebrated on a *privileged* altar it must necessarily be *de Requie* on days which admit the *quotidiana*,¹¹⁴ if the *indulgentia altaris privilegiati* is to be gained. Likewise the priest who has obtained the *Indultum personale altaris privilegiati*¹¹⁵ must in order to gain this indulgence celebrate a Mass *de Requie*

¹¹⁰ S.R.C., July 9, 1895, ad IV, n. 3864.

¹¹¹ *Vide supra*, n. 2.

¹¹² *Vide supra*, n. 31.

¹¹³ S.R.C., Aug. 5, 1662, n. 1238.

¹¹⁴ The *indulgentia altaris privilegiati* is gained on days which do not admit the *quotidiana*, by celebrating the Mass *officio conformis*.

¹¹⁵ Those who make what is called the "heroic act of charity for the Souls in Purgatory" have the same privilege *ipso facto* for every day of the year.

on days which admit the *quotidiana*.¹¹⁶ If, however, on *Festa semiduplicia* or on feasts of a lower rite a Mass *officio conformis* is celebrated *ratione expositionis SS. Sacramenti, sive Stationis ecclesiae, vel alterius solemnitatis the indulgentia altaris privilegiati* may be gained equally as well as by a Mass *de Requie*.¹¹⁷

Note 1.—Although the celebrant by saying the Mass *officio conformis* satisfies his obligation, nevertheless according to St. Thomas the Mass *de Requie* is of greater benefit for the dead, “Ex parte sacrificii Missa aequaliter prodest defuncto, de quocumque dicatur; ex parte tamen Orationum magis prodest illa, in qua sunt Orationes ad hoc determinatae.”¹¹⁸

Note 2.—Frequently stipends are offered to celebrate Mass *ad intentionem dantis*, and at times it is impossible to find out whether they are for the living or for the dead. The question arises, can in such cases a Mass *de Requie* be celebrated? In most authors, moral theologians and liturgists, a decree of the S. R. C. is quoted¹¹⁹ which says “Affirmative;” but it is not found in the *Collectio Authentica Decretum S. R. C.*

S. L. E.

THE CONTEMPLATIVE LIFE.

I.—THE CONTEMPLATIVE VOCATION.

IT happened once, thousands of years ago, that while a tribe of escaped slaves, untrained in war, poorly armed, and encumbered with women, children, and flocks, was marching through a granite-walled valley toward the region selected as its future home, the vanguard was suddenly set upon by a fierce band of natives. During the bloody battle which ensued, the leader of the wandering tribe went aside from the field, to the summit of a neighboring hill. To look for the approach of reinforcements? Or to fore-

¹¹⁶ S. C. Indulg., July 24, 1885.

¹¹⁷ S. C. Indulg., Feb. 29, and April 11, 1864.

¹¹⁸ Lib. IV, Dist. XLV, Quaest. II, art. III, Quaest. III, ad V.

¹¹⁹ In una Hierosolymitana, Nov. 29, 1856.

cast the issue of the conflict? Or, in order better to direct the movements of his fighting men? No! He went merely to stand upon the hilltop, and to beg with outstretched arms for the help of the God of battles. His prayer was heard. "And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalek overcame. . . . And it came to pass that his hands were not weary until sunset, and Israel put Amalek and his people to flight by the edge of the sword."

As a proof of the power of prayer, this incident, recorded by the sacred chronicler in the Book of Exodus, possesses perhaps no special significance beyond many another instance equally well authenticated; yet, as symbolizing the rôle of contemplation in the Christian life, it serves peculiarly well to illustrate a spiritual principle of the first importance. That prayer possesses a certain practical efficacy, and should be employed by every individual laboring to attain an honest end is, of course, a truth admitted by all who recognize the existence of an omnipotent and benevolent God. Yet, in its integrity, the utility of prayer seems not to be appreciated by all theists, or even by all Christians; and indeed we may assert that the principle of prayer, with all its consequences and implications, is accepted only by those who give definite public sanction to the state of life known as the contemplative. These are a very limited number. For while in theory, and according to the rules of rigid reasoning, approval of the contemplative vocation should invariably accompany sincere profession of belief in the efficacy of prayer, yet, in fact, such approval is a thing distinctively Catholic.

That to commune with God is a most valuable aid to human striving, is so palpably evident that no Christian would, or could, ignore it. Setting aside the value which is traceable to the subjective results of prayer, to the psychological stimulus of ardent petition, to the enthusiasm born of concentrated intention,—setting this aside, we perceive that man's labors are rendered doubly efficacious when joined with prayer. There is an invisible divine power strengthening the arm that has been lifted in supplication, rounding and deepening the tones of the voice that, a moment ago, was silenced during the heart's still worship. There is a new force, sustaining and coöperating with the man of prayer, as he

goes about his work, a force that subdues opposition, and wins over the many who held aloof until the irresistible secret stirrings of God's spirit impelled them to listen and respond. So declare all Christians. Can they speak differently, merely because the question concerns society instead of individuals?

Assuredly not! If prayer is efficacious at all, it avails the community as well as the individual; it possesses social as well as private value; it should be regarded not simply as a general privilege, but rather as a public function also.

In speaking of the social utility of prayer, we mean to insist not on the ethical and æsthetic betterment that results from a widespread veneration of holy persons and things, but on the claim of prayer to be accorded an honorable rank as a supernatural yet very real force contributing to the success of every legitimate social enterprise, and to the fulfilment of every lofty human aspiration. Our meaning may be best realized, perhaps, by considering the rôle assigned to the Christian's private daily prayer, commonly regarded as an element multiplying the fruit of labor a hundred fold, steeling the frame against fatigue, averting danger, and opening up manifold new opportunities. In short, believers generally concede that by prayer a man is certain to render his life far safer, far nobler, and far richer than it could possibly be otherwise. Were this principle not true, it would be hard to differentiate Providence from blind Fate, or from the Deist's apathetic God; it would be hard to see how the normal mental attitude of the Christian could be, as it is, one of simple faith and trust in the ever ready help of the Almighty. On the other hand, if the principle is true; if prayer really is a powerful social force; then it should be taken account of, and should be employed, in just such fashion as the Catholic Church proposes.

Who that is a Christian can fairly contend against the Catholic ideal or the Catholic practice? Has not society, too, its function of prayer? Will not a diviner power be at hand to assist that community whose labors are mingled constantly with strong cries that go forth to the listening God? Has the race no need for deep recesses of worship, for hidden caverns of faith and hope and love hollowed out in the depths of the social heart; for sweet cooling springs of grace to slake the thirst of the multi-

tudes that struggle in the heat of the day? And what more apt than that certain souls be set apart to fulfil just this purpose; to be the "praying ones" of the community by way of eminence; to besiege heaven violently by word and deed; to relinquish every other duty that this may be accomplished constantly and well?

Here, then, we find suggested a vindication of the Catholic teaching upon the contemplative life, the teaching namely, that it is lawful and meritorious for some to give themselves over exclusively to lives of prayer. In the case of the souls who are encouraged actually to embrace this state of life, tendency and aptitude have first indicated the nature of their gifts; and then, possessed of a sublime faith in the value of converse with God, they have petitioned, and the Church has allowed, that their time and energy be wholly dedicated to the invisible ministry of the spirit; and the broad seal of divine approval so often stamped upon the career of the royal warriors, is now set with unmistakable impress upon the lives of those

"Who only stand and wait."

The student of religions should note that the contemplative vocation is something which no other society—at least no other Christian body—has ever had the sublime audacity to sanction. Yet one cannot resist the conviction that the Catholic ideal is alone consistent, and that the Catholic practice is the intelligent working out of the Gospel's deepest truths. This should be seen all the more clearly by a generation that boasts of its grasp on the luminous conception of society as an organism. For surely, society has religious as well as political, economic, and educational functions; and for the carrying on of each of these activities, individuals ought to be chosen and groups formed from among those whose talents reveal peculiar adaptability and promise special success in this or that career.

Specialization, of course, does not imply that any single group will absorb the whole of the particular activity for which it has been declared the most fit. Living organs are not constructed on strict mechanical lines. As eye and hand and heart have certain functions in common, so, too, the duties of family and school and

state to some extent overlap and trespass upon one another. It remains true, nevertheless, that the energy of each is applied mainly to a particular and specific end, and that private as well as public interests are best consulted when the division of labor is nicely and thoroughly made.

Now, quite in accord with this is the Catholic conception of the contemplative life as a vocation apart, as the state of those who are called to consecrate themselves to a life of exclusive prayer, thus enriching the store of spiritual experience and energy upon which the community may draw, though never in any sense relieving the active laborers of their personal necessity of private and public communion with God. True, under certain aspects, this likening of the contemplative to a specialist may seem more strained than is lawful even for a simile. Admittedly, it will not throw light upon every case. Still, let us not be too hasty in rejecting it as therefore completely uninformative. Though exceptions and variations are to be looked for in any order, whether of nature or of grace; though here, as elsewhere, geniuses may arise to transcend our classifications and to baffle our powers of analysis; yet this does not invalidate the assertion that Christian philosophy should recognize the social use of contemplatives. Let us repeat our belief boldly and plainly: the naturally and universally conceived concept of the ideal Christian commonwealth logically dictates the institution of what Catholics call contemplative communities.

Some, perhaps, will feel repelled at the notion that the intercession of others may gain for them what they themselves have not prayed well enough to obtain. But such a notion should startle none who are accustomed to conceive of Christianity as a mediatorial religion; least of all nowadays, when the newly roused sense of human solidarity forcibly inclines men toward that idea of atonement fundamental in the Catholic interpretation of revealed truth. For truly the principle of vicarious substitution gains new breadth and grandeur when the cloister is looked upon as a divinely efficacious element in the warfare against evil and in the building up of the Kingdom of God. Our age has awakened to a new comprehension of the oneness of humanity. We begin now to perceive that the very constitution of the race

demands just such a principle of common responsibility, guilt, punishment, and redemption, as that assured by Catholic dogma. We see how not only the first head of the race, Adam, and the second head, Christ, but men in every land and age wield tremendous, far-reaching and long-lived influence for good or evil; how, in truth, each one of us incessantly plays the alternate rôles of debtor and creditor in a universal, never-ending give-and-take. Hence we realize that each must be apportioned merit or demerit; each must of necessity partake of the general reward or general punishment. As men struggle up from savagery into civilization; as knowledge and reverence replace ignorance and craven fear; as we move onward by the thousand paths of culture toward purer light and higher life; it is the inalienable prerogative of every human being to share, if he will, in the glory of our common success. The thought is one which wins from us a willing acceptance of weighty responsibilities, and softens our souls with the sense of a new emotion, the glad consciousness of human solidarity.

Will it be denied that in the religious order a corresponding instinct impels the recognition of a corresponding truth? Surely no! And how will this noble aspiration of ours be better satisfied than by the acceptance of the deep-reaching spiritual truth which Christianity formulates in its doctrines of the Communion of Saints. When fully fathomed, this teaching discloses to us a ceaseless interchange of spiritual energy and merit even here on earth between the members of the Church militant; it tells how the sinner is saved by the prayer of the saint; how the apostolate is linked with the priesthood sacrificing at the altar; how the labors of the missionary in city slum or African jungle reap fruit a hundredfold because united with the pleading cry that goes up from cell and choir whither sinner and stranger alike are forbidden to approach. It reveals to us likewise an explanation of those penitential usages so inevitably dominant in the homes of contemplatives; and again our sense of human unity is pathetically renewed and deepened as we reflect that the measure of what is lacking to us—the callous, the ungenerous, the cowardly members of the race—is perhaps filled up by the pain that scourge and fast and sackcloth inflict upon those innocent, tender souls

who thirst as Christ thirsted to pay the unsatisfied debts of their fellow creatures.

It may be concluded, then, that all who have any belief whatever in the power of prayer should recognize the contemplative vocation as a valid and socially useful state of life. Some special emphasis might well be laid on the close connection between such recognition and the religious spirit; for we may say that esteem—though not necessarily adoption—of the contemplative vocation is a fairly reliable test of the purity and depth of our religion. And if it be true that those of reverent spirit will esteem this state, it is equally true that none others can esteem it as it deserves. No amount of rationalizing will ever suffice to reveal its full beauty and worth. To be sure, there are certain characteristics of the contemplative life which favor its appeal to the mind of our age. For instance, it is unlikely, nowadays, that a claim to immense power will be disallowed simply because of the claimant's unpretentious appearance. The moderns have learned better than that from their study of the wonder-working electric current and of the infinitesimal bacilli that rule the lives of men and cities. Then, again, the realization of solidarity and the tendency to specialization may, as we have tried to show, predispose minds to a more kindly view of the cloistered life. Yet when all is said, the question remains as to whether or not prayer really has any efficacy at all. Only the spiritual-minded man will answer that it has; and the spiritual-minded man will necessarily answer that it has. Indeed, his valuation of prayer, and consequently of the contemplative vocation in its own order, will vary in an ascending or descending scale accordingly as his religious sentiment is or is not lively and fervent and deep. And all this serves as one more illustration of the striking harmony of Catholic doctrine, whose every detail supports, and is in turn supported by, all the others. If there be truth at all in Catholicity, therefore, this also is true,—that the work of the missionary is made fruitful not only by the hours he himself has spent in prayer, but by the countless holy aspirations that stream up to Heaven daily and nightly from the worshipping hearts of solitary contemplatives.

The reader need expect no attempt on our part, as indeed

there is no desire, to prove the views presented any further than they are already established in virtue of necessary connection with truths universally accepted by the Christian consciousness. The starting point of any vindication of the contemplative vocation must of course consist of a great assumption, namely, the utility of prayer. Except thus imperfectly and by a process devoid of all appearance of finality, the truth in hand admits of no argument, as being of an order outside the narrow circle of what can be proven or disproven. But what can be put forward with all assurance is the affirmation that the Catholic estimate of the contemplative vocation is in perfect harmony with the most fundamental truths of supernatural religion; that it is involved in them; that it is the implicit or expressed tradition of the Christian centuries; and finally, that if it be false, then an overwhelming majority, if not all, of our religious beliefs must be altered, scouted, perhaps utterly rejected.

II.—THE CONTEMPLATIVE APOSTOLATE.

The foregoing leads us to a point far too seldom taken into account in the consideration of the subject before us. This is the sense of contemplatives themselves as to the real purpose of their being.

It is commonly thought and sometimes plainly stated that the primary impulse of the contemplative must needs be selfish; that, since he or she flies from the world purely or mainly in the interest of personal salvation and perfection, this action must be prompted by inordinate self-interest, by an egotistic anti-social instinct quite incompatible with the high conception of life as a consecration of self to the betterment of humanity.

Now, as a matter of fact, the charge is based upon an utter misapprehension of the main issue. The contemplative ideal centres around the conception of prayer as a very real means of serving mankind at large. Just as no man embarks upon the stormy career of a missionary chiefly for his own immediate benefit, so no true contemplative enters the silent cloister mainly for his or her own sake. In the one case as in the other, it is thirst for souls that forms the great motive. That this statement may not be regarded as an unwarranted exaggeration, let reference be

made to a work,¹ written by a Carthusian for the purpose of recalling the significance of their vocation to contemplative religious, and of exposing the attractive ideal of this life to those souls who are fitted to undertake the task of converting sinners and of perfecting saints by the sole ministry of prayer. This book lends the whole weight of its authority to the notion just advanced, and says explicitly that zeal for souls rather than any immediate personal benefit *must* be the motive of a contemplative vocation. The author protests vigorously against the supposition that persons enter the cloister to rest with folded arms, to obtain salvation sweetly and peacefully, sheltered from wind and sun, and totally indifferent to the souls that perish outside the convent walls. After reading his exposition, or honestly examining the professed aim and faithful practice of the orders in question, one grows indignant that people who could easily acquire correct information on the matter should persist in covert insinuations against the motives that draw souls to the cloister. The cynical distrust of the unbelieving, who scoff at all things holy, would scarcely be worthy of our indignation. Far more painful is it when those of the household indulge in open or veiled criticism of the inactive orders; question their earnestness, their judgment, or their utility; and speak as if to be drawn toward the cloister were to be tempted to loiter in the sweets of contemplation at the cost of giving aid to suffering mankind. Is it true that the contemplative is a weakling seeking shelter? Is it true that the cloister is a more comfortable home than the mission house? Is it right to assume that sufferers are helped by those who labor and not by those who pray? Is it fair to contrast the active and the contemplative religious by saying that it is easier to pray or to imagine one is praying than to tend the plague-stricken in hospitals? Yet one cannot be blind to the fact that, in some measure, precisely these misapprehensions affect some of the faithful, some of the priesthood, and even some religious vowed to a state of life meant to be incompatible with so low a notion of the worth of simple prayer.

Unless the whole Christian concept of life is wrong, then much fruit must come of fervent prayer directed toward supplying the

¹ *La Vie Contemplative : Son Rôle Apostolique.* Par Un Religieux Chartreux. Montreuil-sur-Mer. Imprimerie Notre Dame des Prés. 1898.

needs of the apostle and of the sinners for whom he is laboring. And to this end, as has been said, do the contemplatives really direct their vigils. Were we seeking for practical confirmation of this, for an illustration of the fact that contemplatives really and seriously conceive of their vocation as an auxiliary apostolate, we might well turn to the Carmelites, who, as our author says, "are before all an Apostolic Order." Their very motto tells us this: "With zeal am I consumed for the Lord God of Hosts—*Zelo zelatus sum pro Domino Deo exercituum*." This has always been a characteristic of Carmel from the beginning; and St. Theresa's reform emphasized it. In the opening chapter of the *Way of Perfection*, she states very plainly that she founded the Monastery of St. Joseph in Avila, and founded it in special austerity, because of her desire to relieve the Church's miseries and to stem the tide of heresy. How carefully does she teach her nuns that they would be recreant to their duty if they were to lose their time in praying for anything else than what immediately concerned the salvation of souls. "This is your vocation," she says; "this is to be your employment and your desire; to this your tears, to this your petitions tend."

A recent occurrence will serve admirably to evidence both the apostolic ambition of contemplatives and the popular failure to appreciate it. Those of our readers who are familiar with the life of Sister Thérèse, "the Little Flower of Jesus," will recall how the closing chapter of her autobiography sets forth her intensest longing to coöperate by prayer in the work of the apostolic priesthood. Among the many lovely pages in her volume, one of the most beautiful is that which records her inexpressible delight at having been chosen to unite her prayers with the labor of a missionary priest. In still another passage, her apostolic yearning for souls rings out into this chant of holy aspiration:²

"To be Thy Spouse, a Carmelite nun, the mother of souls: should not that more than suffice me? Yet I feel that I have other vocations besides. I would be Thy warrior, Thy priest, Thy apostle, a teacher of Thy law, a martyr for Thee. . . .

² *The Little Flower of Jesus*: Being the Autobiography of Sœur Thérèse of the Child Jesus. Translated from the French by Michael Henry Dziewicki. New York: Benziger Brothers. 1901. Pp. 205.

Like the prophets, like the doctors, I would enlighten the world, travelling in every land, preaching Thy name, O my Beloved, and raising the standard of Thy Cross in every heathen place. For one mission would not suffice; I would spread the Gospel everywhere, even to the farthest ends of the earth and work thus, not for a few years only, but from the beginning to the end of time." She wished for martyrdom too, to be scourged and crucified like Christ, flayed like Bartholomew, plunged like John into boiling oil, ground by the teeth of wild beasts like Ignatius of Antioch, beheaded like Agnes and Cecilia, burned at the stake like Joan of Arc. These unsatisfied cravings tortured her with the sense of helplessness; she could not actually endure all these things, and she suffered at the thought. But at last the real significance of her vocation flashed upon her and in a moment she understood that the Church "must pray and love as well as work"; that, besides external organs, it must possess a heart; and that this heart must be filled with love, for "should that fail, no more Apostles would preach, no more martyrs bleed." Immediately her soul found peace. Beside herself with joy at having found this clue to the meaning of her life, she cried out: "O Jesus! I have now discovered that my vocation is—to love! I have found the place which Thou Thyself hast given to me in the Church. Within its heart I shall be love—and thus I shall be all; and what I dreamed shall be realized. . . . All I ask for is love. Let that, O Jesus, be my all. Great deeds are not for me; I cannot spread the Gospel, nor shed my blood. No matter! My brothers³ labor for me, and I, at the foot of Thy throne, love for them. . . . I love Thee, Jesus; I love Mother Church and know that the least thing done out of pure love is more to her than all other works together." A picture more faithful, a revelation more beautiful of the contemplative's apostolic sense could scarcely be obtained.

And now a word on the common conception or rather misconception of this sublime ideal that reveals itself in the heart of the "Little Flower" as a vision of appealing beauty firing mind and will with sympathy and ardent inspiration. It happens that

³ Her "brothers" were two young missionaries in union with whose labors her prayers were offered to God by the direction of her Superior.

a recent reviewer of Sister Thérèse's autobiography has taken occasion, of the very passages now under consideration, to draw out a lengthy comparison of the active and the contemplative vocations. Alongside the "Little Flower's" account of her dreams and aspirations, he places a narrative of the labors undertaken and the privations endured by a Sister engaged upon the foreign missions. "There seems to be a lesson," is his comment, "in this contrast of two maidens, one of whom is dreaming in her cloister, while the other is laboring under the African sun, amid the snows of the Rocky Mountains, or in a Chinese mission station about to be set fire to by the Boxers. Why should I not communicate that lesson to young girls resolved to give themselves to God, yet hesitating between the two vocations? . . . With Bossuet, I believe that the perfection of the Christian life does not require one to enter a hermetically sealed cloister."

Now it is but fair to state that in other places this writer has shown that his purpose is rather to praise the active communities than to disparage the contemplatives; and he does indeed profess that Carmel is a lofty, beautiful ideal worthy of the generosity of pure and ardent souls. It may be, too, that in France there is some danger of the contemplative state being unduly exalted, of its being represented as "the ideal towards which the elite of humanity always tends." If this be the case, then our critic's aim is thus far legitimate, and his words, from this point of view, are beyond reproach. Yet one cannot ignore his recurring insistence on the superiority of the missionary career as the actual realization of what to the contemplative can never be more than a dream. Against this representation, the Christian instinct rises at once in protest. The contemplative apostolate is more than a dream; it is divinely real; it is a mighty force perfectly objective, wonderfully efficacious; and if there be any wisdom in the Gospel counsel, any harmony in the teachings of faith, any sincerity in Christ's invitation to prayer, then surely a soul that enters Carmel may be a most precious factor in the continuing of the ministry of Jesus, in the building up of the Kingdom of God.

However it may be in France, in our own land, at any rate, it is good occasionally to insist on this aspect of the matter; and to remind Catholics not of the limitations, but of the divine worth of

contemplative orders. Ours is an age and a people constitutionally impatient of any ideal that excludes practical heroism and lacks visible fruit. Even those who concede, as it were reluctantly, that religion has a higher function than the service of the widow and the fatherless,—even these are not content that a state prohibitive of external ministrations should be held up as an ideal for aspiring souls. We are apt to be told over and over that whatever is estimable in the life of the Carmelite or the poor Clare can be found in union with new treasures in the career marked out for Sisters of Mercy, or of Charity, or of The Foreign Missions; to be warned persistently, almost incessantly, against a too confiding and a too excessive sympathy with the mystic visions that draw souls to Carmel and La Trappe.

No doubt, as long as man remains man, each human being will tend to exalt his or her vocation to the disparagement of others. The hermit will be prone to include his solitude and the missionary his ministry of sacrifice and reconciliation among the necessary conditions of the most perfect state. Dispute on the question will give little satisfaction and no edification; and neither side of such a controversy will be defended here. Nevertheless, it seems not wholly vain to say something by way of comment upon that state of life which those who might be called its natural defenders have so little opportunity to explain.

When we consider the comparative rarity of the contemplative vocation; when we enumerate the common normal obstacles to the choosing and fervent practising of the cloister-rule; when we realize what peculiar and constant graces are needed for perseverance to the very end; then few of us will be ready to assert that to be a contemplative is easier than to visit prisons and hospitals. For the more hidden life, there is required so wondrous a combination of natural and supernatural gifts that the consideration of them might well dismay the bravest of souls. To the eye of faith all this is at once evident; and one is tempted to believe that there must always be a subtle rationalism underlying the tendency to present as the nobler elements of the religious life those external activities which may be undertaken, and in some measure have been successfully achieved, by mere philanthropists; and, on the other hand, to regard as a lesser thing the practice of that loving

communion which is absolutely beyond the reach of the most arduous human striving. A soul filled with faith would employ a very different scale of values. To conceive of the contemplative occupation as a mere luxurious idling in spiritual delights is possible only to a mind so far tainted with materialism as to be out of tune with the sweet harmonies of the divine love-song and densely impervious to the vision of the obstacles against which the soaring spirit of man must struggle incessantly.

It is understood, of course, that the claim for peerless and universal excellence is not going to be transferred from the active to the contemplative orders. Comparisons have always been invidious; and they become more so every day. Men are gradually rising above that stage of mental immaturity in which they used dogmatically to declare that what loomed largest to them was the biggest and brightest thing in the universe. A fair mind will instantly recognize the inutility and foolishness of declaring that the contemplative life is "the ideal state"; but equally useless and foolish would be the declaration that it is not. The real concern of each soul that strives to imitate God must be to discover and to embrace the mode of life best adapted to produce in itself a perfect conformity with the Divine design. Only of secondary importance, if any, is it for a soul to know where the greatest perfection lies technically and in the abstract; since the one practical and indispensable requisite is a correct discernment and adoption of the means whereby it personally can become what the Creator destined it to be.

Hence it is ungracious and misleading critically to contrast the vocations of Mary and Martha, and to dwell upon the ostensible superiority of the latter in variety of trials and in fulness of achievement.

Such contrast necessarily implies the mistake of venturing to measure hardships by very human and therefore very uncertain standards; for, unless saints and spiritual writers in general be given the lie, then far more exquisite than the torments of martyrdom is the pain endured in the processes of purification and refinement through which souls pass in their ascent to the sacred heights of prayer.

And as to achievements, the same caution is to be observed.

If the spirit of faith sanctions anything, surely it guarantees the belief that man's labors are in a sense for the benefit of man rather than of God,—since God at wish can send legions of angels to enhance each success, or to retrieve each failure of His servants. Every lesson drawn from the life of the Incarnate God, every observation of our own and our neighbors' lives, forces us to conclude that the efficacy of prayer is beyond all proportion greater than the efficacy of work; and that although external labor must be undertaken when God so wills, yet it forms no predominant, and even no essential, part of holy living. It is the instinct of the deeply religious heart, as it is the spirit of the Church's practice, to assume that an unmeasured and immeasurable amount of good is effected by souls who do nothing else than pray. In fact this truth, as we have seen, follows close upon one of the most fundamental and most significant of Catholic doctrines, namely, that all are members one of another, that all partake of the life vivifying Christ's mystical body, and that, in a very real coöperation, we all are striving by common effort to attain a common end. So as the hand may not say to the heart, "I have no need of thee," the active shall not say to the contemplative religious, "I have done more than thou."

True, Sister Thérèse could name no list of souls saved by her ministrations, yet, we dare say, the young priest whose auxiliary she became could tell of many a marvelous success, many a striking victory of missionary zeal attributed to her intercession; just as the nuns and missionaries of Africa and Oceanica no doubt could relate many an unlooked-for favor referable only to the invisible assisting powers. Of course the connection could not be traced in these cases; nor can the efficacy of such coöperation ever be proven; yet not on that account will the truth of it be less evident to minds appreciative of the fine, mysterious workings of grace, nor will any remain insensible to its appeal except persons by temperament indisposed to all belief in the mystical vocation. But go to the missionary whose voice has been ringing through crowded churches up and down the land these twenty years, and whose hand has set the seal of pardon on thousands after thousands of repentant sinners; speak with the friend of the vagrant, the wayward, the degenerate; question the priest or the

nun whose days are spent with Indians, or negroes, or Chinese, and see if these heroic members of the Christian apostolate have nothing to say of message or letter or visit that is repeated periodically, testifying to their dependence on the cloister, breathing their faith in the apostolate of contemplation, binding them in closest ties of love and gratitude with Carmelite and Dominican, with Visitandine and Poor Clare?

Here are we striving for the conversion of America, with a vigorous army of priests that patrols the continent from end to end, and God is rewarding their efforts with unprecedented success. Oh for the further blessing to be gained by a keener sense of what prayer can do, by a deeper insight into the significance of the contemplative apostolate! It is told of Mgr. Lefebvre that, when having been made a Bishop in Cochin-China, he proclaimed that his very first action would be the founding of a Carmelite monastery at Saigon, some one ventured to comment upon this by saying:

"Necessaries ought to precede luxuries in the building up of a diocese."

The Bishop replied:

"What you consider a luxury, is to me the first necessity of the Christian ministry. Ten nuns who pray will help me more than twenty missionaries who preach."

Nothing but a perfectly sublime faith could dictate a response like that. Let similar faith be in the souls of every one of us, of us who have set hearts and hopes upon the Catholicization of our country. When we are beseeching the Lord of the Harvest to send laborers into the whitened fields, at the same time let us beg that He will increase the number of those choice spirits, His precious vessels of grace, who are set apart to spread the light of faith by means of prayer,—

"Souls high on Carmel's hill,
Yet spent for brothers on the plain below."

To-day our country has a few contemplative houses, a *pusillus grex*. But while nations in Europe are driving forth their religious into exile, let this land of liberty receive them, let America's arms be opened wide to them in welcome. Then through the length

and breadth of the land, and in the depths of each Catholic heart, will be spread the fragrance of fruitfulness of the Holy Spirit, of prayer.

Only a few months ago the Carmelites founded a house in Philadelphia. What glad tidings for Bishop and priests and people there! And now a little initiative on the part of the interested, a little encouragement from the influential, a little help from the wealthy, and behold! New York, too, may have its Carmel—another devoted band to join with Dominicans and Nuns of the Precious Blood in storming Heaven and opening still wider the flood-gates of Divine Mercy, in multiplying holy priests, in redeeming sinners, in setting before us of other States an enchanting, inspiring picture of the virtues that cannot be forgotten or neglected even in the busiest lives.

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HIEROGLYPHIC RECORDS AND THE BIBLE.

I.—MODERN BIBLICAL SCIENCE.

WHATEVER may be said of other branches of sacred science in the past hundred years, it must be admitted that the new age has wrought a great change in the state of Biblical studies. There is probably no period of Christian history in which the Sacred Scriptures have engrossed the attention of a larger army of scholars, or in which the study has produced a more vast and varied literature. And the nature of much of this new Biblical literature is yet more remarkable than its extent and its variety. At first sight it would seem that the whole position has been changed. And the Catholic critic, or apologist, whose knowledge of the subject has been acquired at the feet of old-fashioned masters, will often find himself confronted by unexpected difficulties, and problems for which his books, whatever their merit in other matters, furnish no solution. But here it is necessary to be on our guard against exaggeration. For some, in their anxiety to be abreast with the science of their age, are led

to an unjust depreciation of older authorities. It is well to remember that, after all, there is much in those older works that has an enduring value, much that may be sought in vain in commentaries replete with the new learning. And this is true not only in regard to theological exposition, in which the Fathers and the Schoolmen have naturally some advantage, but in sound scholarship and critical acumen. On the other hand there is, to say the least, some danger that some special lines of study may now receive less attention than in earlier days when they had fewer rivals. None the less, the candid student, however much he may esteem the neglected writers of an earlier generation, and view with misgiving the somewhat rash and hasty judgments of too many modern critics, must needs allow that something has been gained by later labors in this field, and no little fresh light has been thrown on the text of the Sacred Writings.

II.—THE GRADUAL GROWTH OF MODERN CRITICISM.

Here, as elsewhere, both the good and the evil elements are apt to be exaggerated by the enthusiasm of admirers and the fears of orthodox opponents. And to add to the confusion, too many on either side are content to judge by report and echo the opinions of others. To some readers the dreaded "Higher Critics" are only known by a crude account of their more startling theories. How many of those who inveigh against them have read a page of Kuenen or Wellhausen? On the other hand those who make light of earlier labors in the field of criticism, can seldom boast any adequate acquaintance with the authors whose writings they disparage.

Yet, strange as it may seem to extremists on either side, the old school and the new have much in common. With all respect to the eminent men who have inaugurated a new era of critical science, it must still be maintained that Biblical Criticism, like other branches of science, is really the outcome of a gradual growth and evolution continued through the course of ages. This is sufficiently shown by the difficulty found in assigning the date of its first foundation. Some writers of our day speak as if the only criticism worthy of the name had suddenly burst forth in full bloom in the pages of certain Dutch and Ger-

man scholars of the nineteenth century. Others, on the contrary, seek the source of the new system in the fertile speculations of Spinoza. And it certainly seems that one of the leading theories of the Higher Critics was anticipated by a French physician of the eighteenth century. Moreover, Kuenen himself, one of the first founders of the modern Dutch school, frankly hails the sometime Oratorian, Richard Simon, as the "Father of Biblical Criticism."¹

III.—THE NEW LIGHT FROM THE ANCIENT MONUMENTS.

But the advance in Biblical studies in the past century is by no means confined to the use of modern methods of criticism or scientific analysis. The gain in this matter is no doubt considerable, though not without its accompanying drawbacks, for the brilliant masters of modern criticism have, to say the least, the defects of their qualities. But, after all, the chief advantage enjoyed by the Biblical student of to-day is in the abundance of fresh evidence now available, which was withheld from all the scholars of an earlier generation. In the theories of the critics, much is merely matter of opinion, and much is only another form of earlier hypotheses; and sometimes, maybe, what is new is not true, and what is true is not new. But it is otherwise with the discovery and decipherment of the ancient monuments. Here, at any rate, the gain is clear and unmistakable, though it is likely enough that the full significance of the discovery is as yet but imperfectly recognized.

There have been other occasions when a new knowledge of olden writings has given a fresh vigor and a wider range to the science of the time. It was thus with the works of Greek authors in the mediæval schools, or, again, in the early days of the Renaissance. And in more recent times our knowledge of the primitive Church and Patristic Theology has been enlarged by the recovery of some of the lost writings of the Fathers. But in some respects the resuscitation of the ancient literatures of Egypt and Babylon is yet more remarkable. In the other instances the knowledge was but transplanted from one region to another; or

¹ Cf. Kuenen's *Historisch-Kritisch Onderzoek naar het Ontstaan en de Verzameling van de Boeken des Ouden Verbonds*, Voorrede, p. 2.

if the documents themselves had been hidden and forgotten, they were at any rate written in a language and a character with which scholars were already familiar. It was otherwise with the hieroglyphic monuments of Egypt and Babylon. The existence of these records was not unknown or forgotten, and in one sense many of them were accessible to all. But all knowledge of their meaning had perished from the face of the earth. In its pictured inscriptions the Sphinx continued to offer yet another riddle, for which no *Œdipus* appeared to find a solution. And the Cuneiform Hieroglyphics of Babylon were long like the handwriting on the wall that told her doom; for none could be found to read the writing and declare its interpretation. It is nearly three hundred years since Pietro della Valle brought the first specimen to perplex the scholars of Europe with the problem. But the solution was reserved for our own generation.

IV.—THE ROSETTA STONE AND EGYPTOLOGY.

Though long custom has sanctioned the use of the term "Hieroglyphics," it is well to observe that the name is really a misnomer. It is based on the mistaken view that the picture-writing of Egypt is a system of sacred symbols. It is true that many of the inscriptions treat of religious topics, and some of the signs are symbolical. But for the most part the pictures do but stand for letters or syllables; and the whole is simply a system of writing, partly alphabetic, partly syllabic, and partly ideographic, which was employed for secular as well as for sacred purposes. And its use in public proclamations sufficiently shows that a knowledge of its meaning was by no means confined to the priesthood. Were it only for this reason, the earlier attempts to decipher the Hieroglyphics as mystical religious symbols were foredoomed to failure. It is likely enough that later scholars might have continued to go astray in their attempts to read the Hieroglyphics, but for the fortunate discovery of the Rosetta Stone, with its bilingual inscription in Greek and Egyptian. This small block of black basalt, which may still be seen in the British Museum, has indeed been the means of working wonders that may well compare with those ascribed to the fabled philosopher's stone of the old alchemists, for it has unlocked the secrets of an ancient civilization and a lost literature.

The inscription on the Rosetta Stone, a proclamation by the priests in honor of king Ptolemy Epiphanes, presents a triple text, for the Hieroglyphics are accompanied by a transcription in the cursive Egyptian character known as Demotic as well as by a Greek translation. As the meaning of the inscription could be gathered from the Greek, the work of deciphering the original could now be approached with some hope of success, for this knowledge of the general purport gave the decipherer an advantage which had hitherto been wanting. And Sylvestre de Sacy and Akerblad soon succeeded in identifying some of the Demotic characters. The more important task of deciphering the Hieroglyphics presented far greater difficulty. But after some beginning had been made by an Englishman, Dr. Thomas Young, the problem was successfully solved by a French scholar, Jean François Champollion.

V.—FIRST CLUE TO THE CHARACTERS: HELP AFFORDED BY COPTIC.

It may be of interest to add a word on the way in which the deciphering was effected. At first sight it is by no means clear that the knowledge of the general purport of an inscription in a strange tongue and an unknown character would enable us to find the meaning of the words and the sound of the several letters. And notwithstanding the help given by the Greek translation, it must be allowed that the Hieroglyphics still presented a problem of considerable difficulty. For its solution there was need of patient, persevering toil, combined with sound judgment and brilliant conjectures. It was hardly a work for which one could lay down laws or prescribe a fixed method of operation. Nor can we well describe the course of a discovery which was partly due to the intuition of genius. Still it may give some notion of the way in which the pioneers went to work, if we point out the salient fact that the presence of proper names in the Hieroglyphics naturally gave the first clue to the characters.

This principle may be readily explained by a simple illustration. If an English reader who is not an Orientalist were to take up a New Testament in Sanskrit, or Georgian, or some other Eastern tongue, his familiarity with the Sacred Text would not at

first enable him to read the strange characters. But a careful scrutiny of the names of the Evangelists and the titles of the Epistles will put him in possession of a good part of the alphabet. The names of the first two Evangelists should be enough to fix some six or seven letters; and the identification of these is confirmed by the third letter in "Matthew" with the initial of "Thessalonians," and the third and fourth in "Mark" with the initials of "Romans," and "Corinthians." To this may be added the long list of names in the genealogy in the first chapter of St. Matthew.

Of course this is an extreme case, and the decipherers of the Hieroglyphics could not hope to find such an abundance of proper names, so readily identified by their position. They were fain to be content with one or two at the outset, though the text of other inscriptions soon added to the number. But the principle was clearly the same, and the difference only one of degree. The fact that kings' names and titles were found to be surrounded by an oval ring, to distinguish them from the rest, considerably lightened the difficulty of identification, and facilitated a comparison of the name of king Ptolemy, which is conspicuous in the Rosetta text, with the titles of other sovereigns found elsewhere, *e.g.* Cleopatra. In this last name, the two symbols—a black square and a hemisphere—which stand at the beginning of the word Ptolemy are found to correspond exactly to the same letters P and T, as is sufficiently seen by their position.

Even with the help of the Rosetta Stone and the longer bilingual text of the Decree of Canopus, which was subsequently discovered, the task of deciphering the Hieroglyphics would have been slower and more uncertain, if the pioneers had been without any independent knowledge of the Egyptian language. For in this case there would be little else to work upon but the proper names, as the meaning assigned to the other words by the Greek translation would afford no clue to their sound or the force of the various letters. Happily, however, the language of the Coptic liturgy gave no little help in this matter. For though it contains a large infusion of Greek words, its main stock is of native origin, and is the same in substance with the old tongue of the Pharaohs. It was thus possible to approach the Hieroglyphic text from two different sides,—from without by means of the characters

ascertained from the proper names, and from within by means of the Coptic words suggested by the meaning given in the Greek translation. In some instances the one might serve to supply the defect of the other. Elsewhere the correctness of the reading would be plainly proved by their agreement.

VI.—THE CUNEIFORM HIEROGLYPHICS: GROTEFEND'S CENTENARY.

This opening up of the hidden treasures of Egyptian history and literature, so difficult in its accomplishment, so far-reaching in its results, may well be regarded as one of the most memorable triumphs of modern scholarship. But, strange to say, it does not stand alone. There remained yet another region of the buried past hidden away under another vast system of mysterious Hieroglyphics that were a sealed book to scholars for more than a thousand years. Like the chosen people, ancient history had long lain captive in Babylon and Assyria, as well as in Egypt, and the double deliverance was reserved for the nineteenth century.

It may be of interest to add that this very year is the hundredth anniversary of the first steps in this work of discovery. On September 4, 1802, the Academical Society of Göttingen held a memorable session, in which the learned Heyne gave some account of the work already done in deciphering the Egyptian inscriptions; and on the same occasion Grotefend read a paper, which proved to be the first serious and successful attempt to interpret the Cuneiform Hieroglyphics.

In spite of the marked difference in their appearance, and in their principles of construction, these two great systems of hieroglyphics present some striking points of analogy. And it is hardly surprising to find that their decipherment took a somewhat similar course. In the case of the Cuneiform, as in that of the Egyptian, proper names and royal titles give some of the first clues to the meaning of the characters; and another sacred language, the Zend of the Zoroaster, is here found playing the part of the Christian Coptic.

In one way, Grotefend and his fellows had to contend with greater difficulties than the first founders of Egyptology. For they had not the advantage of an inscription like that of the

Rosetta Stone, with an accompanying translation in a well-known language and a familiar character. Hence they did not come to the Hieroglyphic text with a previous knowledge of its purport, and could form at best some plausible conjecture to serve as a starting-point, and test its accuracy by experiment. It was in this way that Grotefend succeeded in deciphering the opening words of the Persian inscriptions found in Persepolis, the ancient capital of the Achæmenian kings.

From the fact that certain words, or groups of Cuneiform symbols, occurred in the first lines of all the inscriptions, accompanied by others which varied in each case, he was led to the hypothesis that the constant words were the titles, and those that varied were the proper names. He noticed, moreover, that the supposed names were sometimes found in a combination suggesting the relation of father and son; while the word which he took to be king was generally repeated, the second form having an addition which seemed to be the genitive plural termination, thus answering to the modern Persian title, *Shah in Shah*, or "King of Kings." Proceeding to experiment with the Achæmenian names known from the Greek historians, he soon succeeded in identifying Darius, Xerxes, and Artaxerxes; while some of the characters obtained from these names served to confirm his conjectural interpretation of the royal title.

VII.—THE PERSIAN INSCRIPTION AT BEHISTUN DECIPHERED BY RAWLINSON.

While Grotefend deserves full credit for thus opening the work of decipherment, he did not himself go much further than these first few steps. But the task was soon taken up by the others. It was greatly assisted by the progress of Zend studies in Europe. Some fresh light was thrown on the Persian Cuneiform by the labors of Burnouf, Rask, and others; and its deciphering was completed contemporaneously, but quite independently, by Lassen and Rawlinson.

Special interest attaches to the work of the English scholar. While fulfilling his duties as political agent at Baghdad, Sir Henry Rawlinson had an opportunity of examining the celebrated rock inscription at Behistun, which he succeeded in deciphering and

translating almost entirely by his own efforts. For at first he was only imperfectly acquainted with the initial interpretations of Grotefend, and knew nothing of the later successes of European scholars. He had already prepared a paper on the subject for the Royal Asiatic Society in 1839, but, owing to a long interruption of his work by a political mission to Afghanistan, this was only published for the first time, in an amended form with considerable additions, in the journal of the Society for 1846. An original copy of this epoch-making paper lies before us. It contains the full text of the Persian inscription, with transliteral translation and notes.² As Theodore Benfey truly said at the time, this achievement at once placed the scholars of England in the foremost ranks of the Cuneiform decipherers, and amply atoned for their previous neglect of this branch of study. His review was reprinted in the following year in a work which shows us how completely the Persian script had been mastered in the first half of the nineteenth century.³

But this result of the labor of half a century was only the first stage in the task of decipherment. The Persian writing had yielded up its secret more readily, by reason of its simpler and purely alphabetical nature. And now the rock inscription of Behistun and the monuments of Persepolis could play the part of the Rosetta Stone, and unlock the treasures of a lost literature. For these proclamations of the Persian kings were accompanied by columns of translations in Assyrian, and Median, and other languages, in a different and far more complex Cuneiform character. If the latter alone had been preserved, it is likely enough that their meaning would have remained an insoluble mystery. But when once the Persian text could be read as readily as Greek, it furnished an invaluable clue to aid in the investigation of the strange characters and the unknown languages of the various versions.

² *Journal of the Royal Asiatic Society*, Vol. X, Part I. The Persian Cuneiform Inscription at Behistun, Deciphered and Translated; with a Memoir. By Major H. C. Rawlinson, C.B., of the Hon. East India Company's Bombay Service, and Political Agent at Baghdad. London. 1846.

³ *Die Persischen Keilschriften mit Uebersetzung und Glossar.* Von Theodor Benfey. Leipzig. 1847.

VIII.—THE CUNEIFORM HIEROGLYPHICS OF BABYLON AND ASSYRIA.

As the Assyrian and other Cuneiform characters are all formed of the same wedge-shaped strokes which are employed in the Old Persian, the various texts present a very similar appearance, though it is obvious that in Assyrian the characters are at once more complex and more numerous. And it may perhaps be thought by the uninitiated that a knowledge of the Persian Cuneiform letters would at least give some direct assistance in reading the Assyrian writing, so that the first decipherers of the latter would have an advantage not enjoyed by those who elucidated the Hieroglyphics of Rosetta. Here, however, as often happens, the appearances are deceptive. Though the elementary strokes are the same in both, the difference between the two systems is so great that a knowledge of the one throws no light on the other.

It is indeed a far cry from the Persian alphabet of six-and-thirty letters, to the Assyrian syllabary of more than five hundred complex characters, which are largely used as ideographic symbols. Moreover, the Assyrian signs for the simple sounds are wholly different from the Persian. Hence the only help afforded by the earlier discovery was indirect, through a knowledge of the purport of the inscriptions. And George Smith and other founders of Assyriology had to follow much the same course as the decipherers of the Egyptian Hieroglyphics. Here again the proper names offered the first clue to the unknown phonetic symbols; while the other words were read, partly by means of the characters ascertained in this way, and partly by the help of the kindred Semitic tongues, such as Hebrew and Arabic, and the meaning already known from the original Persian.

The difficulties in this work of decipherment were undoubtedly great, but they were eventually surmounted by the united efforts of a brilliant band of scholars. When Lassen and Rawlinson had solved the Persian problem, this crowning triumph was still among the possibilities of the future. And now, after a lapse of some fifty years, we can look back over a rich literature of Assyriology. The language which was then unknown has long been the subject

of scientific study. And there is no lack of excellent grammars and reading books for the benefit of beginners. The various forms of Cuneiform writing have been carefully distinguished according to their age and locality, and considerable light has been thrown on the origin of this singular graphic system. Meanwhile, as the Assyriologists grew both in numbers and in knowledge, the labors of the excavators were continually supplying them with fresh materials. In other fields of discovery we have to be content with a few mural inscriptions. But here a whole literature leaped to light in the clay tablets or lettered bricks of Babylon.

It is scarcely surprising, when we consider the peculiar difficulties of the Hieroglyphic system, that in some part of this large field there is still a certain amount of obscurity; and, while much is now firmly established, something is still left in the region of conjecture and controversy. But in Assyriology properly so called, it is for the most part only minor points, such as the meaning of isolated words or particular texts, that are thus matters of doubt and disputation. The only large question that has for some time hung in the balance is that concerning the Akkadian and other non-Semitic languages. But, we venture to think, with all respect for those who still maintain the opposite opinion, that this is now decided in favor of Lenormant. And when we look at the antecedent improbability, the accumulation of positive evidence, the scientific formulation of Akkadian grammar, the analogy presented in some points by the Chinese, and the fresh light gained from what is now known of the Hittite history and Hieroglyphics, it seems to us impossible to accept the theory of Halévy, that the Akkadian texts are only Assyrian written in a peculiar ideographic system.

IX.—HOW TO REGARD THIS EVIDENCE OF THE ANCIENT MONUMENTS.

There is much in this wondrous resuscitation of lost history and literature that must have a profound interest for the philosophical student, and even apart from the intrinsic worth of its results the decipherment itself is a memorable instance of the powers and possibilities of human genius. But here we are

chiefly concerned with another aspect of these discoveries, viz.: their bearing on the text of the Bible and the evidences of Revealed Religion. In this great and manifold mass of new materials there is naturally much that has no relation to the Scripture records, and this may easily have the effect of obscuring those scattered notices which are of real value to the Biblical student. And on the other hand, some of these newly turned pages of ancient history are apparently in conflict with cherished beliefs and received traditions, and only serve to create fresh difficulties and perplexing problems. Hence it is possible that some may be led to regard this new region of study with feelings of misgiving, even if they do not adopt a hostile attitude towards its professors, and seek to discredit their discoveries by dwelling on the elements of uncertainty in this difficult investigation.

But a little reflection should surely be enough to show that this course is unreasonable. It is true that some of these newly recovered records are still involved in obscurity; and it can scarcely surprise us that some professors of Assyriology have made mistakes and adopted hasty conclusions. But no candid student can really doubt that the main results of these researches are firmly established, and a rich mass of genuine historic evidence has thus been rescued from oblivion. And whatever difficulties it may occasion on its first appearance, no real evidence can be otherwise than welcome. The Bible can have nothing to fear from truth, by whatever means it may come to us. For this reason, it is satisfactory to find that some Catholic scholars have taken a leading part in this important branch of historic studies. And indeed in the foremost ranks of Assyriologists no name stands higher than that of François Lenormant; and in spite of the untimely death which cut short his career, no one has achieved a fuller measure of fruitful and lasting labor.

In many points the evidence of the monuments serves to confirm the historical worth of the Biblical record; and it has made sad havoc with some of the bold views of earlier critics. Professor Sayce gives us an example of this in his volume on the Hittites, where he says with reference to the words in 3 Kings 7: 6: "Lo, the King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

"Nearly forty years ago a distinguished scholar selected this passage for his criticism. Its 'unhistorical tone,' he declared, 'is too manifest to allow our easy belief in it.' 'No Hittite kings can have compared in power with the king of Judah, the real and near ally, who is not named at all . . . nor is there a single mark of acquaintance with the contemporaneous history.' Recent discoveries have retorted the critic's objections upon himself. 'It is not the Biblical writer but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power. Not very many centuries before the age of Elisha they had contested the empire of Western Asia with the Egyptians, and though their power had waned in the days of Jehoram they were still formidable enemies and useful allies. They were still worthy of comparison with the divided kingdom of Egypt, and infinitely more powerful than that of Judah.'⁴ And many other instances of similar corroborative evidence have been brought together by the same learned Assyriologist, in his valuable work on *The Higher Criticism and the Monuments*.

For the rest, there is need of patience and candor in dealing with the difficulties that occasionally confront us, when we come to compare the witness of the ancient monuments with the Biblical record. In some cases the discrepancy may be due to the present imperfections of our knowledge, and further light must needs be awaited. Above all, we must bear in mind that neither the facts of history and science on the one hand, nor the Revealed Teaching on the other, can be seen in perfect purity and isolation. Both are necessarily surrounded by a floating mass of opinion. With every effort to be accurate and impartial, the most careful and candid scholar may sometimes mistake his own conjectures and conclusions, or those of his masters, for the voice of facts and the evidence of the documents. And, on the other hand, the teaching of our own theologians and commentators and the received traditions of our schools embody something else besides Revealed Dogma.

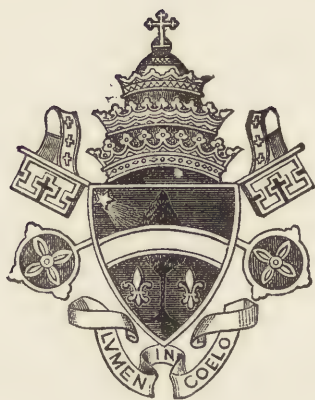
It is a trite principle that the Fathers and Doctors of the

⁴ *The Hittites: The Story of a Forgotten Empire*. By A. H. Sayce, LL.D. P. 11. London, 1888.

Church, when they witness to the truth of Divine Tradition, have an authority which does not belong to them when they merely speak their own opinions. But in the concrete the personal and doctrinal voices are merged in one, and it is not always easy to distinguish them. Still more is it so with the schools of commentators and theologians. If they bear their witness to the truth of Revealed Doctrine, they also give utterance to the current opinions of the age and its possibly crude and imperfect notions on science and history. But it may well be hoped that many of these mistaken conclusions of scholars, and obsolete opinions of theologians, will eventually disappear under the penetrating influence of a larger knowledge; while the facts of science and history and the truths of Revealed Religion remain unshaken; and the labors of modern scholarship and the voice of the ancient monuments continue to throw fresh light on the pages of the Bible.

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Analecta.

EX ACTIS LEONIS XIII.

I.

INDULGENTIAE ADNECTUNTUR PRECIBUS QUIBUSDAM IN HONOREM
SS. CORDIS EUCHARISTICI.

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem. Quum Nobis nuper exhibita fuerit oratio quaedam in honorem SS.mi Cordis Jesu Eucharistici a SS. Rituum Congregatione iam adprobata itemque postulatum ut ipsam nonnullis indulgentiis ditaremus; Nos ut fidelium pietas erga Cor Iesu Eucharisticum magis magisque excitetur, foveatur, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi omnibus et singulis utriusque sexus Christifidelibus ubique terrarum existentibus, qui corde saltem contriti quocumque idiomate, dummodo versio sit fidelis recitaverint precem in honorem SS. Cordis Eucharistici, cuius precis exemplar in tabulario Secretariae Nostrae Brevium asservatur, quodque gallica lingua inscriptum incipit

verbis—*O Cœur Eucharistique, o amour*—et desinit in haec verba —*la semence de la bienheureuse immortalité. Ainsi soit il*¹ coram SS.mo Eucharistiae Sacramento in quavis christiani Orbis Ecclesia sive sacello publicae venerationi exposito, qua vice id egerint *tercentum* dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Iis vero fidelibus, qui eandem precem quotidie per integrum mensem recitaverint et quavis hebdomada saltem per dimidiam horam Sacramentum Augustum adoraverint, si uno ad cuiusque eorum arbitrio eligendo die cuiusque per annum mensis veri poenitentes et confessi ad S. Synaxim accesserint, plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in D.no concedimus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus christifidelium, quae Deo in charitate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die 17 Iunii MCMII Pont. Nostri anno XXV.

Pro D.no Card. MACCHI.

NICOLAUS MARINI, *Subst.*

Praesentium litterarum exemplar delatum fuit ad hanc S. Cong.nem Indulgentiis Sacrisque Reliquiis praepositam.

In quorum fidem.

Datum Romae ex Sec.ria ejusdem S. C. die 9 Iunii 1902.

L. † S.

FRANCISCUS SOGARO, *Archiep. Amiden., Secretarius.*

¹ This prayer will be found in English translation under our Conferences of this issue.

II.

CONCESSIO INDULG. 300 DIERUM RECITANTIBUS ORATIONEM IN
HONOREM NOSTRAE DOMINAE LOURDENSIS.

LEO PAPA XIII.

Ad perpetuam rei memoriam.

Oblatis Nobis ab Antistite Tarbiensi precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. eius auctoritate confisi per praesentes, omnibus et singulis fidelibus ex utroque sexu qui corde saltem contrito et devote orationem quoties recitent quocumque idiomate, dummodo versio fidelis sit, exaratam in honorem Nostrae Dominae Lapurdensis, cuius exemplar latine inscriptum atque legitima auctoritate probatum verbis incipit: "Sancta Maria Mater Dei . . ." ac desinit in verba "in hac vita Iesum Christum et in aeternitate, Amen" in Tabulario Secretariae Nostrae Brevium asservari iussimus in forma Ecclesiae consueta, toties tercentos de poenaliū numero dies expungimus ac largimur iisdem liceat si malint partiali hac indulgentia labes poenasque Functorum vitā expiare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis valituris temporibus. Volumus vero ut praesentium litterarum authenticum exemplar tradatur ad Congregationem Indulgentiis Sacrisque Reliquiis praepositam ut harum transumptis seu exemplis etiam impressis manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXIII Iunii MDCCCII Pontificatus Nostri anno Vigesimo Quinto.

Pro D.no Card. MACCHI.

N. MARINI, *Sub.*

Praesentium exemplar litterarum delatum fuit die 28 Iunii 1902, ad hanc Secretariam S. Cong. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Sec.ria die 28 Iunii 1902.

L. † S.

Ios. M. Can. COSELLI, *Substitutus.*

AD DOMINAM NOSTRAM LOURDENSEM.

ORATIO.

Sancta Maria Mater Dei, quae apud Lourdes oppidum visibilem te ostendere dignata es, ut hominum fidem renovares, eosque adduceres ad divinum Filium tuum Iesum Christum Dominum nostrum; Tu quae ad secreta misericordiae tua manifestanda humilem puellam elegisti, quo clarius materna animi tui sensa effluerent, nostrisque cordibus sperandorum bonorum adderes fiduciam; Tu quae effata es: "*Immaculata Conceptio ego sum*" ut innocentiae pretium infinitum, idemque divinae amicitiae, pignus ostenderes; Tu quae, instauratis duodeviginti apparitionibus, actis verbisque orandi et poenitendi necessitatem perpetuo commendasti, quibus praesidiis unice placabilem Deum conciliare possumus, eiusque iusta supplicia detorquere; Tu cuius suavissimae invitationes, toto orbe personantes, ad tuum Specum prodigiosum turbas innumerabiles filiorum tuorum acciverunt; ecce o pia Domina nostra Lourdensis, ad pedes tuos procumbimus, et absque dubitatione bona cuncta et coelestia munera consequi confidimus te intercedente, cuius preces apud Deum nunquam irritae dilabi possunt.

Qui te diligunt, o Iesu Christi Mater et Mater hominum divina, id prae ceteris donis enixe petunt, uti scilicet Deo fideliter in terris serviant, quo mereantur in coelis eum amare in aeternum. Audi nos, quaesumus, supplicantes hac die; ab inimicis salutis nostrae defende nos, imo etiam a nostra humana infirmitate; et una cum venia peccatorum elapsae vitae, nobis impetra usque ad exitum non peccandi propositum perseverans.

Te deprecamur etiam ut in tuam tutelam parentes nostros recipias, coniunctos, amicos, beneficos; speciali autem cura eos qui a debitis religionis officiis misere desciverunt. Utinam resipiscant, et tuis fidelibus servis adnumerantur!

Nostram denique patriam suppliciter tibi commendamus, uti ei bene facias. Multa quidem sunt quorum venia genti nostrae est imploranda. At vero, etsi in plurimis offendimus, numquam tamen optimi quique nostrorum asserere destiterunt Te unam et Matrem et Reginam nostram esse et fore: Tuque patriae nostrae signa praeclara charitatis rependisti; nec eam, uti confidimus, unquam

deseres, postquam illam praecipuo favore tantisque beneficiis cumulasti.

Dum corda nostra, nostrasque preces ante pedes tuos effundimus, o Domina nostra Lourdensis, o Immaculata Virgo, oblivisci nos nullo pacto possumus Sancti Patris nostri summique Pontificis, tum eiusdem ipsius, tum etiam Ecclesiae catholicae, quam Filius tuus divinus ei demandavit regendam in via salutis aeternae. Uti nos, ipse quoque in te spem omnem posuit. Ipsum protege, bona Virgo, fausta ei cuncta concede, in tot aerumnis positum robora et consolare, viresque adde regno summi Dei amplificando. — O Mater misericordiae esto nobis "Causa laetitiae," ostende nobis et dona in hac vita Iesum Christum et in aeternitate. Amen.

III.

CONCESSIO INDULG. RECITANTIBUS JACULATORIAM: N. DOMINA LAPURDENSIS, ORA PRO NOBIS.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Oblatis Nobis ab Antistite Tarbien. precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. eius auctoritate confisi per praesentes omnibus et singulis fidelibus ex utroque sexu, qui quolibet anni die piam invocationem *Nostra Domina Lapurdensis, ora pro nobis* contrito saltem corde ac devote recitent, in forma Ecclesiae solita de numero dierum poenalium centum expungimus, atque insuper iis largimur hac partiali indulgentia liceat, si malint, functorum vita labes poenasque expiare.

Contrariis non obstantibus quibuscumque. Praesentibus perpetuis temporibus valituris. Volumus vero ut harum litterarum authenticum exemplar tradatur ad Congregationem Indulgentiis sacrisque reliquiis praepositam, utque praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die xxv Junii mdcccii Pontificatus Nostri Anno Vigesimo quinto.

Pro. D.no Card. MACCHI.

NICOLAUS MARINI, *Subst.*

Praesentium litterarum authenticum exemplar traditum fuit ad hanc S. Congregationem Indulgentiis Sacris Reliquiis praepositam.

Datum Romae ex Secret. ejusdem S. Congregationis, die 28 Junii 1902.

L. † S.

JOS. M. CANON. COSELLI, *Substitutus*.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

DUBIUM CIRCA LICEITATEM EXTRACTIONIS CHIRURGICAE FOETUS IMMATURI.

Die 20 Martii 1902.

Ill.me ac R.me D.ne.

R. D. Carolus Lecocq, Decanus Facultatis Theologiae in ista Universitate Metropolitana, per litteras diei 12 Martii anni 1900 sequens dubium proponebat circa interpretationem resolutionum S. Officii quoad liceitatem extractionis chirurgicae foetus immaturi: "Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos, nondum exacto sexto mense post conceptionem?"

Curae mihi fuit factum dubium solvendum transmittere eidem Supremo Tribunali S. Officii. Illi vero E.mi ac R.mi Patres Card. Inquisitores generales, in congregatione fer. IV die 5 vertentis mensis Martii, post maturam rei discussionem, sequens emanarunt responsum: "*Negative*, iuxta Decretum fer. IV, 4 Maii 1898 (1) vi cuius foetus et matris vitae quantum fieri potest, serio et opportune providendum est: quoad vero tempus, iuxta idem Decretum, Orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur.—Praesens vero decretum expediatur per Ordinarium."

Haec habui, quae cum Amplitudine Tua hac super re, pro meo munere, communicarem: et precor Deum, ut Te diu sospitet.

Addictissimus Servus,

M. Card. LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Secr.*

R. P. D. PAULO BRUCHESI,

Archiepiscopo Marianopolitano.

E S. CONGREGATIONE RITUUM.

CIRCA USUM PONTIFICALIUM PRO ABBATIBUS ANGLO-BENEDICTINIS.

R. mus D. nus Episcopus Liverpoolitanus Sacrorum Rituum Congregationi humiliter exposuit, R. mis Patribus Abbatibus e Congregatione Anglo-Benedictina haud dudum benigne concessum fuisse privilegium ut in Ecclesiis propriis usu pontificalium in Missarum solemnibus gaudere valeant Quum autem non plane constet quanam ecclesiae tanquam ipsis propriae intelligendae sint, R. mis Episcopis Angliae opportunum visum est, ut Episcopus supradictus, in cuius dioecesi multae existunt Ecclesiae Patribus Anglo-Benedictinis addictae, nomine omnium Episcoporum Angliae, dubiorum sequentium solutionem postulet nimirum.

I. Utrum tanquam ecclesia propria cuiusvis Patris Abbatis intelligenda sit sola ecclesia monasterii cui ipse praesit?

II. Utrum cuivis Patri Abbati competat jus pontificalium in omnibus ecclesiis quibus praesint terni, bini vel singuli Patres sub eius iurisdictione constituti, curam vero animarum exercentes? et quatenus affirmative.

III. Utrum ad usum pontificalium talibus in Ecclesiis sub cura Patrum Benedictinorum constitutis licite exercendum requiratur consensus Episcopi Ordinarii?

IV. Utrum Patres Abbates in ecclesiis aliorum Regularium cuiusvis Ordinis vel Congregationis, vel in Ecclesiis saecularium usu pontificalium sine consensu Episcopi Ordinarii gaudere valeant? et quatenus negative.

V. Utrum in talibus ecclesiis sive Regularium sive saecularium usu pontificalium de consensu Episcopi Ordinarii gaudere valeant?

Et sacra eadem Congregatio, referente subscripto Secretario, exquisito etiam voto Commissionis Liturgicae, omnibus accurate perpensis rescribendum censuit:

Ad I. *Affirmative*, nisi et aliae sint filiales Ecclesiae quibus et ipse praesit seu illius iurisdictioni subiectae.

Ad II. *Affirmative*, dummodo agatur de Ecclesiis propriis, et detur Decretum N. 2080 *Fesulana* 1 Octobris 1701.

Ad III. *Negative*, si agatur de Ecclesiis propriis, uti supra.

Ad IV. Detur Decretum N. 2923. *Ordinis Monachorum Sancti Basilii* 18 Decembris 1846.

Ad V. Iam provisum in praecedenti.

Atque ita rescipsit. Die 13 Iunii 1902.

L. + S.

D. Card. FERRATA, *Praef.*

D. PANICI, *Archiep. Laodicen. Secr.*

E SACRA CONGREGATIONE OFFICIOI.

DOCUMENTUM AUTHENTICUM -A. D., 1680, EDITUM DE PROBABILISMO.

Feria 4,^a die 26 Iunii 1680.

Facta relatione per Patrem Lauream contentorum in literis Patris Thirsi Gonzalez Soc. Jesu, SSmo D. N. directis, Eminentissimi DD. dixerunt, quod scribatur per Secretarium Status Nuntio Apostolico Hispaniarum, ut significet dicto Patri Thirso, quod Sanctitas Sua benigne acceptis, ac non sine laude perlectis eius literis, mandavit, ut ipse libere et intrepide praedicet, doceat, et calamo defendat opinionem magis probabilem, nec non viriliter impugnet sententiam eorum, qui asserunt, quod in concurso minus probabilis opinionis cum probabiliore sic cognita, et iudicata, licitum sit sequi minus probabilem, eumque certum faciat, quod quidquid favore opinionis magis probabilis egerit, et scripserit gratum erit Sanctitati Suae.

Iniungatur Patri Generali Societatis Jesu de ordine Sanctitatis Suae ut non modo permittat Patribus Societatis scribere pro opinione magis probabili et impugnare sententiam asserentium, quod in concursu minus probabilis opinionis cum probabiliore sic cognita, et iudicata, licitum sit sequi minus probabilem: verum etiam *scribat* omnibus Universitatibus Societatis, mentem Sanctitatis Suae esse, ut quilibet, prout sibi libuerit libere scribat pro opinione magis probabili, et impugnet contrariam praedictam; eisque iubeat ut mandato Sanctitatis Suae omnino se submittant.

Die 8 Iulii 1680. Renunciato praedicto Ordine Sanctitatis Suae Patri Generali Societatis Jesu per Assessorem respondit, se in omnibus quanto citius pariturum, licet nec per ipsum, nec per

suos Praedecessores fuerit unquam interdictum scribere pro opinione magis probabili, eamque docere.

Testor ego, infrascriptus S. Officii Notarius, suprascriptum exemplar decreti, editi feria IV die 26 Junii 1680, fuisse depromptum ex actis originalibus eiusdem S. Congregationis, eisque, ut constat ex collatione de verbo ad verbum facta, adamussim concordare.

Datum Romae ex aedibus S. O. die 21 Aprilis 1902.

Can. MANCINI, S. R. et U. I. Not^{us}.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—The Sovereign Pontiff grants :

1. An Indulgence of three hundred days for the devout recitation, in presence of the Blessed Sacrament exposed, of the prayer "O Eucharistic Heart." (See the prayer below.)
2. A Plenary Indulgence for reciting the same prayer once a day for a full month, if half an hour each week is spent in devotion before the Blessed Sacrament ; under the usual condition of Confession and Communion. These Indulgences are applicable to the holy souls in purgatory.
3. At the request of Mgr. Schoepfer, Bishop of Tarbes : An Indulgence of three hundred days for the devout recitation of the prayer "Holy Mary, Mother of God," in honor of our Lady of Lourdes. Applicable to the holy souls in purgatory. (See the prayer in *Analecta*.)¹
4. An Indulgence of one hundred days, once a day, for the devout invocation : *Our Lady of Lourdes, pray for us*. Applicable to the holy souls in purgatory.

II.—THE S. CONGREGATION OF PROPAGANDA answers the question : Whether it be permissible to extract the foetus in cases of ectopic gestation before the end of the sixth month after conception—in the *negative*. The S. Congregation refers to a former decree (May 4, 1898) in which it was stated that, whilst every-

¹ The English version in THE DOLPHIN for this month.

thing is to be done to safeguard the lives of both mother and child, a premature birth is not to be forced unless there be a reasonable hope that thereby the lives of both mother and child can be saved.

III.—THE S. CONGREGATION OF RITES permits the use of Pontificals, under certain restrictions, to abbots of the Anglo-Benedictine Province.

IV.—THE S. CONGREGATION OF THE OFFICE publishes an authentic text of a document (A. D. 1680) concerning the teaching of *Probabilism* in the Society of Jesus.

PRAYER TO THE SACRED EUCHARISTIC HEART.

O Eucharistic Heart, O sovereign love of our Lord Jesus Christ, who hast instituted the august Sacrament in order to dwell here below in our midst, in order to give to our souls Thy Flesh as food and Thy Blood as heavenly drink. We believe firmly, Lord Jesus, in that supreme love which has caused Thee to institute the most Holy Eucharist. Here before this Host, it is just that we should adore this love, that we should acknowledge and exalt it as the lifegiving centre of Thy Church. This love urges us to approach Thee. Thou seemst to say to us: Behold how I love you! In giving you My Flesh to eat and My Blood to drink I desire by this close relation to awaken your love and to unite you to Myself. I wish to effect the transformation of your souls into that of your crucified Saviour, who is the Bread of eternal life. Give Me then your hearts, have life by living in Me, and you will live in God.

We recognize it, O Lord, that such is the call of Thy Eucharistic Heart. We thank Thee and we are ready, yes, we will respond to it. Grant us the grace that we may be fully penetrated with this sovereign love, by which, on the eve of Thy Passion, Thou didst invite us to partake and eat of Thy Sacred Body. Imprint deeply into our inmost souls the firm resolve to respond faithfully to this invitation. Grant us the devotion and reverence necessary to honor, to receive worthily the gift of Thy Eucharistic Heart, bestowed as a last mark of Thy love.

May we thus be enabled by Thy grace, to celebrate effectually the remembrance of Thy Passion, to repair our offenses and coldness, to

nourish and increase our love for Thee, and to keep forever alive in our hearts the seed of a blessed immortality. Amen.

(*Three hundred days Indulgence* each time when recited before the Blessed Sacrament exposed. A Plenary Indulgence if recited once a day for an entire month, together with at least half an hour spent in adoration once a week before the Blessed Sacrament, under the usual condition of Confession and Communion. These Indulgences are applicable to the souls in purgatory.)

THE MANNER OF SAYING THE ANGELUS.

Qu. What is the correct way of saying the *Angelus*, in order to gain the Indulgences granted for its recitation?

In the Woodstock translation of the Italian *Raccolta*, published in 1887, the *Angelus* is given with the three *Hail Marys*, after which the writer adds: "The following may be said," giving the usual last versicle and prayer.

In the note it is stated that Pope Benedict XIII granted a Plenary Indulgence, September 14, 1724, for saying devoutly on one's knees the *Angelus* with the three *Hail Marys*. Nothing is said about the last versicle and prayer.

Further on, it is noticed that Pope Leo XIII, by a Brief, dated April 3, 1884, permitted the Indulgences to be gained by those who are unable to kneel, but it is distinctly stated that the last versicle and prayer must be said.

In the Latin translation of the last edition of the Italian *Raccolta*, published in Rome, 1901, the last versicle and prayer are given as a part of the *Angelus*, although the Indulgence of Pope Benedict XIII is worded in the same way as the Woodstock *Raccolta*, *i. e.*, for saying the *Angelus* with the three *Hail Marys*.

Later on, however, the permission of Pope Leo XIII, in 1884, for gaining the Indulgences when the prayers are not said kneeling, is given, but it is added that in addition to the *Angelus* and the three *Hail Marys*, the last versicle and prayer must also be said.

I have heard that the priests of the Archdiocese of New York are accustomed to say the *Angelus* when in Retreat, without the last versicle and prayer.

I would add that in case the last versicle and prayer are not necessary for gaining the Indulgences, it might be desirable for the faithful to be informed that the first three versicles and responses and the three *Hail Marys* are all that need be said.

If this were generally known, I think it would lead to the wider spread of this beautiful devotion. L.

Resp. The apparent difference of legislation is readily accounted for by the varying conditions under which the Indulgences attached to the *Angelus* may be obtained.

1. Ordinarily for the gaining of the Indulgence (published in the Brief *Injunctae Nobis* of Benedict XIII) attached to the *Angelus*, it is necessary only to recite devoutly *at the sound of the Angelus bell*, the three versicles, "The Angel and the Lord," etc., with the Hail Mary after each.

In this case it is customary, though *not necessary*, to add the versicle "Pray for us" and the prayer "Pour down, we beseech thee."

It will be noted that the words "at the sound of the bell" are emphasized. It is therefore essential. The reason is plain; for whilst our prayer is in no way enhanced by the addition of the sound of the bell, yet the readiness to leave our ordinary occupation in order to turn for a moment directly to God, together with the devout union of hearts turned to heaven in prayer at the call of the Church, are effective sentiments elicited at the sound of the bell, which as fruits of the Church's discipline are factors quite as valuable for our sanctification as are the vocal prayers. One need but reflect upon the beautiful sentiments of devotion which the *sound of the Angelus bell* by itself has elicited from hearts that could hardly have realized as Catholics do, the mystery which it proclaims.

Holy devotion ! Thou that fillest the heart
 With tender longings wonderful and rare.—
 O faith unfailing ! Thou that ever art
 To heaven ascending on white wings of prayer !
 In gentle tears dissolves each spirit's smart,
 As joy's glad anthem ringeth through the air.
Ave Maria ! When the bells are pealing,
 Then smile both earth and heaven—one rapture feeling.

Hence the connection of Indulgence with the sound of the bell.

2. But the Church is so far from any mere attachment to pious

forms, that when their actual importance ceases, she at once dispenses with them to effect a greater good. So truly is *common sense* the measure of all her discipline, if we rightly examine its application. Wherever there is an apparent narrowness it comes not from our holy Mother, the inspired spouse of the Holy Ghost, but from her children, her little-minded bigots who will make their own interpretations of law the norm and rule of others' actions.

Hence when the question arose whether persons living in community and engaged in some exercise dictated by their rule or constitution would, when they heard the Angelus, be obliged to interrupt their act, or else be defrauded of the Indulgence, the answer came from the same authority (Benedict XIII, S. Decr. 1727) that these persons might set aside the sound of the bell and say the *Angelus* at the end of their exercise and still gain the Indulgence.

3. So also in places where there is no ringing of the Angelus bell, persons reciting devoutly the above prayers might still gain the Indulgence. (Pius VI, March 18, 1781.)

In all the foregoing cases the three versicles and the three Hail Marys must be recited *kneeling* except on Saturday evenings and on Sundays, and Saturday noons in Lent. During the Easter season the *Regina Coeli* with its versicles and prayer is to be substituted for the *Angelus*, although those who do not know these prayers will gain the usual Indulgence by reciting the Angelus as above.

4. But there are those who neither hear the Angelus bell, nor find themselves in a position permitting them to kneel down. These gain the Indulgence if they recite the *Angelus* as above *together with the versicle and the prayer*, which the *Raccolta* leaves optional *only* in the case where the *Angelus* is recited at the sound of the bell, etc., or kneeling. This is the meaning of the expression mentioned by our correspondent in the decree of Leo XIII, April 3, 1884.

5. And for those who do not know the versicle and prayer referred to, they also gain the usual Indulgences by reciting simply *five Hail Marys* (not three) in honor of the mystery of the Incarnation commemorated by the Angelus.

MEDITATION IN RECITING THE ROSARY.

Qu. In the "Rosary the Crown of Mary" by a Dominican Father, I find these words on page 47 :

"There is a custom of saying the Creed on the Cross, and Our Father on the larger bead, and a Hail Mary on each of three smaller beads before commencing the Rosary proper. This custom is the result of a permission granting to those who cannot meditate, the Indulgences of the Rosary, if they recite these prayers in advance. But for those who meditate there is no necessity of using them."

Is this correct? Is it true that persons who belong to the Confraternity of the Most Holy Rosary and are accustomed to meditate on the mysteries in order to gain the Dominican indulgences, need not say the Creed, etc., at the beginning nor the "Glory be to the Father" at the end of each decade?

On the other hand, must those who say the beads without meditating, say these extra prayers in advance in order to gain the indulgences granted other than Dominican?

What do you think of the custom which obtains in some Colleges and Seminaries of saying the Creed, etc., with the Joyful Mysteries, but never with the others.

If the Creed, etc., are not necessary for gaining the Indulgences when meditation on the mysteries is made, would it not be well to make this as public as possible for the benefit of the faithful, in order to increase the spread of this beautiful devotion of the Rosary and especially to encourage meditation on the Mysteries while saying it?

L.

Resp. As stated by the Jesuit, P. Beringer, Consultor of the S. Congregation of Indulgences, the essential prayer of the Rosary is the devout recitation of fifteen Paters and 150 Aves, comprising the three mysteries, on which it is obligatory ordinarily to meditate in order to gain the usual Indulgences.

Those who cannot meditate do, according to a constitution of Benedict XIII, gain the same Indulgences if they recite devoutly the Paters and Aves prescribed. There is no mention in the Papal document of any obligation to recite the Apostles' Creed, etc., before beginning the mysteries, which may therefore be omitted *so far as the gaining of the Indulgences is concerned*.

But, since *devout* recitation is essential, and since the act of

faith and the rehearsal of the mysteries contained implicitly in the recitation of the Creed, is a decided aid preparing the mind for the devout recital of the Rosary, it was wisely introduced. In the same way the *Gloria Patri* at the end of each decade, and the *mention of the mystery* to be meditated, though not essential, are yet helps to the end which the devotion of the Rosary contemplates, namely the realization of the graces that have come to us through the various phases of the Incarnation. And thus it was sought to accomplish the wish of the Sovereign Pontiff, Benedict XIII, who in granting the Indulgences of the Rosary to those who could not meditate, urged them nevertheless *to make attempts* to gain the habit of reflecting upon the mysteries during the recital.

We should therefore suggest that things be left as they are, except that we put more fervor into the act of reciting the Rosary by endeavoring to realize and explain to others why these devout additions were introduced by those who looking beyond the letter of the law saw their secondary effects for good.

"ROSARIUM" AND "CORONA."

Qu. In Decrees and other documents referring to the Rosary the words *Rosarium* and *Corona* seem to be indiscriminately used. Now, do we understand by this the complete cycle of fifteen mysteries, or simply the five decades of the usual "beads" as we carry them about with us? The matter comes up occasionally when a priest wishes to avail himself of the privilege to say the Rosary (*rosarium*) in place of the office of the Breviary. Does the word in that case mean five or fifteen decades?

Resp. Usually *rosarium* stands for the fifteen mysteries, whilst *corona* signifies five of three cycles of the joyful, dolorous, and glorious mysteries. But the terms are actually used promiscuously in public documents, as the S. Congregation (n. 237 ad 2 Decr. authent.) allows. Hence other criteria must be applied in cases where a doubt could arise as to the precise obligation involved. Interpreting the faculty which permits the substitution of the *Rosarium* for the Breviary, when a priest is prevented from reciting the canonical Hours, the S. Congregation has answered that *Rosarium* is to be understood for the fifteen decads, unless the

Ordinary, for good reason, limits the obligation to five. (*Vide* Comment. in Fact. Apost., art. xxvi.)

CELEBRATING THE TITULAR FEASTS OF PARISH CHURCHES.

Qu. Some time ago it was stated in the REVIEW that the clergy regularly attached to parish churches in the United States were obliged to celebrate the Patron or Titular feast of their parish by reciting the office of the feast as a Double I Class with Octave.

Now most of us, I venture to say, are entirely unable to arrange the Ordo for that purpose. I have met a number of priests, trained in one of our best seminaries, who say they do not know how to comply with this precept. Is there no way out of it? Some of us have made honest efforts to make up an octave by following the pattern of the feasts in the Breviary which have the same rank, such as the Nativity of St. John Baptist occurring on June 24; but there are endless difficulties in knowing what to do with the feasts occurring during the week, how to dispose the Vespers, and most of all, where to get the lessons of the *Second* and *Third Nocturns* for the eight days when the feast, like for instance St. Patrick, has only one set, which I presume should not be repeated every day of the Octave.

Resp. The difficulty of arranging the Ordo for the Titular or Patron feast is not as great as appears at first sight. With the following points in mind the week's offices for each particular church can be determined easily enough. We can here give only the general law, omitting certain privileged feasts which require particular disposition; but the rules that govern these are easily understood when we have a grasp of the *leading principles* of the arrangement and transfer of feasts.

1. The feast-day itself is a Double I Class. The Mass has *Gloria* and *Credo* for each day of the Octave. There is no commemoration unless the Titular occur on a Sunday or a higher feast, or on one of the greater ferials (Advent, Lent, Quartertensses, Rogation Monday).

2. All the feasts, *double* and *semi-double*, which occur during the Octave, retain their places as in the Ordo; but a *commemoration* of the Octave of the Titular is added in the Mass, in Lauds and Vespers.

3. If a Double I or II Class occurs during the Octave then there is no commemoration of the Octave of the Titular.

4. On all other days of less rite (such as *simples*, *ferials*, and *vigils*) the Office of the Octave of the Titular is celebrated as a *semi-double*.

5. The eighth day is a *double*. If on that day another double or semi-double occur, it is transferred to the next day on which a simple feast or ferial occurs, and no commemoration of it is made.

But if on the eighth day should occur a Double I or II Class, or one of the Sundays of Advent or Lent, then the Mass and Office are said of such feast or Sunday; and a commemoration only is made of the Octave of the Titular.

6. As to the lessons of the second and third Nocturns, there is a book called the *Octavarium* which every priest should have for this purpose. It contains the lessons for each day of all the titular feasts. Fr. Pustet recently issued a new edition. If perchance, a priest cannot avail himself of the *Octavarium* he takes the lessons from different offices of the *Commune Sanctorum*, even if he shall have to repeat.

"CATHOLIC" AND "ROMAN CATHOLIC."

(Correction.)

To the Editor of THE ECCLESIASTICAL REVIEW:

Will you kindly allow me space in your "Conference" column, or elsewhere, to point out two errors which have crept into my article, " 'Catholic' and 'Roman Catholic,' " published in your issue of September 1st. Though slight in themselves, they result in the complete inversion of the sense of the two passages in which they occur. On page 251 of the REVIEW, near the bottom of the page, the word *not* should be omitted from the quotation from Cardinal Newman, beginning "There are good reasons," etc.; while on page 253, note 23, the quotation from Father Billot should read: "Primo qui non additum," etc. The reference in the latter instance should be to page 262, not 202.

Thanking you in anticipation for making these corrections, I remain,

Yours very truly,

H. J. HUGHES.

St. Thomas' Seminary, Shefford, England.

(Communicated.)

Father Hughes' article on this subject in the September number is confusing. It begins by showing that the Vatican Council rejected the form of words: *Romana Catholica Ecclesia*, and ends by maintaining that we are not at liberty to reject the form of words: *The Roman Catholic Church*. How does it happen we are not allowed to do what the Council did? The confusion results from neglect or ignorance of a clear distinction which was insisted on in the discussion of the Bishops in Council, and which interprets the form of words finally adopted. The first of the thirty-six bishops who spoke against retaining the words, *Romana Catholica Ecclesia*, began his discourse as follows:

"I should like to omit the word *Romana*; or, if the Fathers insist on using it, then I would add other words, such as *Apostolica*, and so arrange them that it may be made evident that there is here no question of the distinctive *name* of the Church, but only a description of the Church, that is an enumeration of the notes of the Church, lest we may seem to favor the error of those who teach that the Catholic Church consists of three Branches, and that each of the Branches can claim to be called Catholic."

This is precisely what the Council did. It rejected the form, *Romana Catholica Ecclesia*, and it adopted the form, *Romana Ecclesia*, and it adopted this, not as modifying the *name* of the Church, but as giving an authentic *description* of the Church. The name of the Church has always been nothing but this: *The Catholic Church*. The Vatican Council did not modify this name. It did not add the word *Roman* to the name. It simply teaches that the word *Roman* has a legitimate place in a full description of the Church, like the word *Apostolic* of the Nicene Creed. We are free to repudiate the name "Roman Catholic Church," because the Council rejected it. We are not free to repudiate the word *Roman* in a description of the Church. There is no development of "Catholic" into "Roman Catholic." The Council rejected the letter. If there is any development, it is that of the *unam* of Nice into *Romanam* of the Vatican.

One who keeps the simple distinction between name and description in view, does not need a fifteen-page article to guide him in the matter. He has simply to follow the example of the Council, and repudiate *Roman Catholic* as a name or title, while admitting that the words one, holy, Apostolic, and Roman, are all appropriate and on

occasion obligatory in describing the Church. The country in which THE ECCLESIASTICAL REVIEW is published may be described as wealthy and democratic; but it would be absurd to insist that one or both of these descriptive words belong to the name of the country. The name is: the United States of America. Descriptive words are added when, and only when, occasion calls for them. Similarly, the name of the Church is: the Catholic Church. The descriptive words, "one," "holy," "Apostolic," "Roman," "Visible," "infallible," etc., are properly used when, and only when, occasion calls for them.

ABSOLUTION FROM CENSURES RESERVED TO THE POPE.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

At a recent clerical retreat the question of reserved cases came on the *tapis*. Speaking of those reserved to the Sovereign Pontiff, even *speciali modo*, I held that practically, in view of recent decrees of the Holy Office, the reservation no longer exists, since any priest may, *positis ponendis*, absolve therefrom. All disagreed from me, and many requested me to ask the REVIEW to publish such decrees, if existing.

You have already done so. I find the principal one in your number for January, 1898, page 69. But as the information may be useful for many, I beg to subjoin the following, taken from Mgr. Lega's third volume, *De Judiciis Ecclesiasticis*, Cap. II, "de Absolutione a censuris," p. 189:

Ex decreto S. Cong. Inq. sub die 16 Jun. 1897 edictum fuit—"in casu quo nec infamia nec scandalum est in absolutionis dilatione, sed durum valde est pro poenitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolvendi a reservatis, simplici confessario licet a censuris S. Pontificis reservatis directe absolvere, injunctis de jure injungendis, sub poena tamen reincidentiæ in easdem poenas nisi saltem infra mensem per epistolam aut per medium confessarii absolutus recurrat ad S. Sedem."—Denique nuperrime edictum fuit a quocumque recursu etiam per litteras excusari eos, qui hoc quominus præstarent, impedirentur: Rescriptum enim fuit a S. Congr. S. U. Inq. die 9 Nov., 1898. "Quando neque confessarius neque poenitens Epistolam ad S. Poenitentiarium mittere

possunt et durum sit poenitenti adire alium confessarium, in hoc casu liceat confessario poenitentem absolvere etiam a casibus S. Sedi reservatis absque onere mittendi epistolam, facto verbo cum sanctissimo."

And the learned professor thus continues :

"In summa, hodie quoad casus Rom. Pont. reservatos hoc viget jus. Qui absolvuntur—praeter articulum mortis—a casibus Papae quomodocumque reservatis, quodcumque sit impedimentum, scil. *diuturnum, breve, perpetuum*, absolvuntur sub conditione reincidentiae, nimirum nisi infra mensem per se, aut per confessarium saltem per epistolam recurrant ad S. Sedem, vel novam absolutionem petant ab habente facultatem absolvendi a casibus ejusmodi reservatis.

Praeterea, etsi non adsit impedimentum obtinendi absolutionem per unum ex praedictis modis et sit grave incommodum in exequendis hisce modis ob tempus quo interea poenitens permanere debet in peccato, absolutio dari potest a confessario sub conditione tamen reincidentiae, seu nisi infra mensem uni ex tribus supra declaratis modis poenitens satisfaciat.

Denique, quando *grave* sit uni obtemperare ex hisce satisfactionis modis, licet confessario absolvere.

WILLIAM J. FITZGERALD.

Millville, N. J.

EPITAPHS OF PRIESTS.

The fine style of epigraphical inscriptions which was cultivated in former times has largely gone out of use amongst us. This is greatly to be regretted, inasmuch as the literary and artistic features of these inscriptions contained at times in their condensed and suggestive form of expression much practical instruction.

For those who take an interest in the revival of this all but lost art, I venture to give, as a November-thought, a few examples of such inscriptions, hoping later on to have an opportunity of entering into the subject more fully, for the benefit of ecclesiastical readers.

In the *Campo Santo* of Bologna there is a mausoleum containing the ashes of Camillus Tartalea, a priest greatly beloved by the clergy and the people of his parish. Within the sepulchral

recess there is a series of marble tablets fixed to the sides of the monument with the following lines :

O . JESU . O . REDEMPTOR
PARENTI . NOSTRO . BONUS . EXORARI . SINAS

*O Jesus, O Redeemer, kindly listen to our prayers and give
Joy to our Father.*

VALE . COELO . DEBITE
PARENS . CARISSIME . IN . PACE . XP

*Fare thee well—thou art bound for the joys of heaven,
Dearest Father, in the peace of Christ.*

VOS . O . PLORATE . JUVENES
ADEMPTUM . VOBIS . SOLATOREM . VESTRUM

*Well may you weep—ye youth—since your
Consoler has been called away from you.*

HEU . HEU . DESCESSISTI . CAMILLE
QUANTUM . IN . TE . AMISIMUS . BONI

*Alas, Camillus, thou hast gone from us,
How much of what is good we lost in thee !*

Along the walls are the testimonies of grateful sorrow expressed by the municipal authorities, the children of his flock and the students whom he had instructed. I quote the first and last :

QUAM . MIHI . EXIMIAM . DOCTRINARUM . FAMAM
A . MAJORIBUS . PARTAM . SERVASTI
FUNERE . ET . LACRIMIS
GRATA . TIBI . REPENDO . PATRIA

*Thy country pays to thee its tribute of
Grateful tears shed on thy tomb
In return for the care with which thou didst guard
Her ancient fame of learning.*

NON . ADSIDUIS . ANNORUM . LABORIBUS
NON . INGRUENTIBUS
TEMPORUM . DIFFICULTATIBUS . FRACTUS
ECCL . N . ALLUMNOS . AD . VIRTUTEM . DEDUXIT
SACRISQUE . ET . HUMANIORIBUS . LITTERIS . ERVDITOS
PARENTIBVS . PATRIAE . SOCIETATI . RESTITUIT

*Despite his years with constant labor fraught,
Despite the daily growth of time's increasing ills,
He led his band of youthful candidates
In paths of virtue, and of learning, sacred or profane,
To be an honor to their homes, their country,
And the world of men.*

In the cemetery and churches of Turin there are many tablets containing inscriptions in elegant classical style which might serve as models for epitaphs. The following is one taken at random from the church of St. Maximus:

HIC . SITUS . EST . IN . PACE . CHRISTI
JOSEPHUS . ANTONIUS . M . GIROLA
DOCTOR . THEOLOGUS
QUI . OB . SPECTATAM . DOCTRINAM . ET . PIETATIS . STUDIUM
HUIUS . AEDI . PRAEPOSITUS
PER . ANNOS . XI . CURIONIS . PARTES . EGIT . SANCTISSIME
COMITATE . CONSILIO . ABSTINENTIA . PRAECLARUS
SINGULARI . BENIGNITATE . INOPES . COMPLEXUS . EST
AD . QUOS . OMNEM . SUPELLECTILEM . SUAM
TESTAMENTO . PERTINERE . VOLUIT
FLEBILIS . OMNIBUS
DECESSIT . VI . IDUS . QUINTILES . A . M . DCCC . LXIII
AETATIS . SUAE . LI
CURIALES . PARENTI . OPTIMO . DESIDERATISSIMO
MOERENTES . FECERUNT

*Here rests in the Peace of Christ
Joseph Anthony M. Girola,
Doctor in Theology,
Who was elected rector of this church
On account of his singular learning
and deep piety.
For eleven years he fulfilled in most edifying manner
The duties of a pastor.
Remarkable for Gentleness, Prudence, and Moderation
He devoted himself particularly to the poor
To whom, in his last will, he left all he possessed.
He died, his loss bewailed by everyone,
on July 15, A.D. 1864,
at the age of 51.
His parishioners bear to their best and most beloved
Father this testimony of their grief.*

Sometimes the marble itself is made to speak, as :

VIDE . LAPIDEM . ME . CUSTODEM
 NOBILIS . CINERUM . SACERDOTIS . LEONTII
 DOMO . DUMONT
 ME . RELEGENS . PIUS . VIATOR
 HUJUS . OB . CHARITATEM . ET . ZELUM . PASTORALEM
 LACRYMIS . TUIS . ET . PRECIBUS . PACEM
 IPSI . SICQUE . TIBI . COELESTIUM
 ADPRECARE

*Behold, I guard beneath this weight of stone,
 The ashes of a noble priest,
 Leontius Dumont.*

*When thou dost read this, Christian pilgrim,
 Recall his charity and zeal for souls,
 Then shed a tear upon this grave, together with a prayer
 For his heavenly peace,
 And thus assure thy own.*

The tomb of the first bishop of Valleyfield, Patrick O'Reilly, contains a simple suggestion of his disposition and worth as a bishop. The epitaph reciting his rank and death concludes in the words :

EUM . FIDES . COMITAS . SAPIENTIA
 AD . SEPULCHRUM . USQUE . SEQUITUR

that is :

*His Faith, his Kindness and Wisdom
 Still speak from his grave.*

HYGIENE OF CHURCHES.

According to the *Sanitarian* for August, the Bishop of Fana, in Northern Italy, has taken up seriously the question of the sanitary condition of the churches of his diocese, and in his pastoral letters to his clergy insists on the necessity for providing that the Biblical precept that cleanliness is next to godliness shall be exemplified in the churches themselves. According to his instructions, after all important feast days, when there have been crowds of people congregated in the churches, the floors of all parts of the building that have been especially used, must be gone

over carefully with an antiseptic solution—bichloride of mercury in a solution of 1 to 1000 being suggested for the purpose. At least once a week all pews and the woodwork as high up as it can be reached must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist cloth. Dusting, so-called, with a dry cloth or feather duster is not to be permitted.

The Bishop of Fana's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the church cleaners, unless they are exceptionally conscientious or have been given special directions. Owing to the lack of light this part of the church is apt to harbor dirt of many kinds. Penitents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoe-scrapings is apt to be considerable. All confessionals then are to be thoroughly cleansed once a week by a mop and water, and the grating is to be washed off with a dilute solution of lye or ammonia. The usual unsanitary condition of confessionals constitutes an especially dangerous factor of bad hygiene for priests of delicate health. The confessional service is often exhausting, it is sometimes undertaken when fasting; not infrequently the discomfort of a cramped position and the cold air of the church lower the resistive vitality and make priests liable to infections. Confessional gratings, very seldom cleaned properly, often left untouched for months or only touched with a dry cloth, become saturated with effluvia from the breath, and it is no wonder that priests are almost invariably victims of any epidemic like grippe that may be going around in a community. The example of the good Bishop of Fana deserves to be emulated. At the last meeting of the American Medical Association, held at Saratoga in June, one of the most important questions discussed was the increase in the mortality from pneumonia in all our large cities during recent years. While medical science has not been able to do anything for the cure of the disease and its fatality continues to be as high now as it was fifty years ago, the frequency of the disease is even greater than ever. Good authorities insisted that dust has much to do with the causation of the disease, and that it is especially in

places where crowds assemble, as in theatres, churches, railway stations, assembly halls, and crowded street cars and ferry boats, that opportunities for infection with pneumonia are encountered. The practical conclusion reached was that the boards of health of large cities shall have to insist more on the careful cleansing of all such places and especially on the proper removal of dust, so that it will not be disturbed by the crowd, to find its way into the air and so be inhaled with serious consequences.

New York City.

JAS. J. WALSH, M.D.

ANNIVERSARY MASSES FOR THE POOR.

Qu. According to a Decree of the S. Congregation, published in the REVIEW some two years ago, it is permitted to say a low funeral Mass in place of the privileged *missa cantata in die obitus*, if the persons who engage the Mass are poor.

Does the same privilege extend to the anniversary Mass for the dead, so that we may say a low Mass *in die anniversario* on a double feast, for persons who are too poor to engage a high Mass?

Resp. The privilege (May 9, 1899) extends only to the *missa exequialis*—that is, the funeral Mass *in die obitus seu depositionis*.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. Progress in the Biblical Sciences.—In his inaugural address Professor Gottfried Hoberg, of Freiburg, contends that though during the course of the nineteenth century Theology has been radically destroyed on the part of those who have surrendered their belief in the existence of a supernatural revelation, nevertheless in the camp of true believers the science has made a marked progress even independently of its return to the scholastic method. In proving the foregoing statement, the Professor confines himself to a consideration of the so-called Biblical Sciences, *i. e.*, Introduction, Exegesis, and Biblical Theology. These he does not study in their organic connection with the body of theology, nor does he follow up their development separately, but he views the whole subject summarily first from a linguistic and then from a historical standpoint. (1) The linguistic element comprises first the Scriptural languages, secondly the field of textual criticism. (a) Hoberg grants that even in Christian antiquity Origen and Jerome excelled in the knowledge of Greek and Hebrew; he acknowledges, too, the linguistic attainments of Rabanus, Maurus, Rupertus, Lyranus, Raymundus; he praises the Carlovingian editions of the sacred text and the wise enactments of the Council of Vienne; he gives due credit to the editions published during the sixteenth century at Alcalá, Antwerp, and Rome; he highly recommends the works written on the Psalms by Agelli, Bellarmin, and de Muis; but he shows that all this can hardly compare with the linguistic productions of the nineteenth century. (b) In the line of textual criticism, too, the author shows the greatest reverence for the work of Origen and Jerome; but both adhered too servilely to the Masoretic text. During the Middle Ages Cassiodorus, Alcuin, and the *Correctoria biblica* practised textual criticism in a rudimentary form. In the sixteenth century we have another splendid speci-

men of textual criticism exhibited in the Clementine edition of the Latin Vulgate; but in this work the original text might have been utilized to better advantage. As to the Greek text of the New Testament, it was handed down to us from the sixteenth century in two main recensions. And though the nineteenth century has made great strides in New Testament textual criticism, still what is generally considered its best production in this field of study¹ appears to Scrivener a *splendidum peccatum*. In Old Testament textual criticism it was only the nineteenth century that has freed scholars from the tyranny of the *hebraica veritas*. (2) History must assist Scripture study in three different ways: (a) It must enable the scholar to give a more life-like presentation of the development of revelation; (b) it must furnish us the key to the true meaning of the words and phrases employed in the sacred books, by determining their authors and their intended circle of readers; (c) it must confirm the Scripture narrative concerning persons and facts. Professor Hoberg considers these points first in general; then he draws attention to certain discoveries belonging to the nineteenth century. (1) Christian antiquity and the Middle Ages knew no profane history parallel to a great part of the Old Testament narratives; hence during those periods, a chronological arrangement of Biblical events was the nearest approach to an organic history of religious development that could be reached. The question of the authorship and the circle of readers of the Old Testament books was hardly considered in Christian antiquity and during the Middle Ages, while Eusebius and Jerome were almost the only scholars who drew attention to this subject in connection with the writings of the New Testament. Finally, the first eighteen centuries of the Christian dispensation could not expect any verification of the most ancient Bible history by means of profane documents, since there were none; at best it might be shown that the Biblical records were not inconsistent or absurd. (2) During the course of the nineteenth century Egyptian, Babylonian, and Assyrian records have come to light and been deciphered, which treat of historical events and persons mentioned in our sacred books.

¹ The New Testament in the Original Greek, by Brooke Foss Westcott and Fenton John Anthony Hort.

Thus it can be shown that the general outlines of Egyptian history given in Genesis and Exodus agree with those furnished by our profane sources; especially has the conquest of Palestine by the returning tribes of Israel now become intelligible. Similarly do the recovered Babylonian records agree with the inspired sketch of the history of Abraham; the problem of the identity of Sargon² and of Baltassar³ can now be solved, and the *mons testamenti*⁴ is no longer an exegetical riddle. The recently recovered documents concerning the history of Syria, Phœnicia, and other smaller States have shed a proportionate amount of light on our sacred history.⁵—In the June number⁶ we noticed Albert Houtin's *La Question Biblique* in which he reviews the Biblical literature published during the course of the nineteenth century by French Catholic writers. Father Joseph Brucker⁷ praises the author's width of information and charm of style, but takes exception to his general attitude towards non-Catholic scholars and to a number of his express statements. According to Father Brucker, M. Houtin criticises his co-religionists too severely and admires the theories of modern criticism too injudiciously. He smiles at the various attempts made on the part of Catholic writers to reconcile the Biblical cosmogony with the results of science, and he does not know the Catholic works in which the critical views concerning the origin of the Pentateuch have been refuted on the critics' own ground. He implies that among Catholics it was an article of faith that the world was created 4000 B.C., and he places the name of Abbé de Broglie alongside that of M. Loisy at the head of a list of Catholic progressists.

2. Introduction.—Catholic works on Biblical Hermeneutics have been rather abundant during the course of the past century;

² Is. 20 : 1.

³ Dan. 5 : 1 ff.

⁴ Is. 14 : 13.

⁵ Die Fortschritte der Biblischen Wissenschaften in sprachlicher und geschichtlicher Hinsicht. Rede gehalten bei der öffentlichen Feier der Übernahme des Protectorats in der Aula der Universität Freiburg i. Br. am 7. Mai 1902, von Gottfried Hoberg; zweite vermehrte Ausgabe. Freiburg: B. Herder. 1902.

⁶ P. 730; cf. THE DOLPHIN, June 1902, p. 721 f.

⁷ Études, August 5, 1902, p. 398 ff.

but even the best of them, such as Zapletal's, Cornely's, Ubaldi's, Patrizi's, seem to be surpassed by Székely's recent monograph on the subject.⁸ The author is Professor of Scripture in the Hungarian University at Budapest, and thus knows from experience how to distinguish between the immediate needs of the beginner and the scientific erudition of the advanced student. Since the very typographical outfit of the work points out this distinction with an unmistakable clearness, the book will make an excellent manual for ecclesiastical seminaries.—Mr. F. C. Burkitt has contributed another paper to *Texts and Studies*,⁹ in no way inferior to his former contributions to the series. He now writes on "St. Ephraim's Quotations from the Gospels," showing the untenableness of the argument for the antiquity of the Peshitta which is based on the Saint's use of this version. "As a matter of fact, the passages from the Roman edition which have been brought forward to prove St. Ephraim's use of the Peshitta are nearly all taken either from the *Severus Catena* (A. D. 861), or from the *Homilies* preserved in Cod. Vat. Syr. CXVIII," a MS. dating from the twelfth century. Not a single instance of the forty-eight quotations from the Gospels found in St. Ephraim's genuine productions agrees with the Peshitta. We may add that No. 3 of Vol. VII of *Texts and Studies* is entitled "Codex of the Gospels and Its Allies," and is written by K. Lake.—Another work bearing on the question of the early Syriac versions we owe to the untiring industry of Mrs. Lewis. The reader remembers that the learned author discovered in 1892, at Mount Sinai, a most ancient Syriac version of the Gospels, which was transcribed in the following year by Bensly, Rendel Harris, and Burkitt, and the result was published in 1894. The next year Mrs. Lewis and her sister, Mrs. Gibson, read the palimpsest again, and succeeded in completing the transcription. The present work contains a reprint of ninety-eight pages hitherto defective; besides, numerous lacunae existing elsewhere have been filled up.¹⁰—Since in our

⁸ *Hermeneutica Biblica Generalis secundum principia catholica*. Freiburg, 1902. 8vo. Pp. iv—446.

⁹ Vol. VII, n. 2. Cambridge University Press.

¹⁰ *Some Pages of the Four Gospels retranscribed from the Sinai Palimpsest. With Translation of the Whole Text.* By A. S. Lewis. Cambridge University Press.

days the question of Biblical inspiration is discussed so generally, Alb. Ehrhard and Eug. Müller deserve the gratitude of Bible students for publishing A. Zöllig's "*Die Inspirationslehre des Origenes*."¹¹—To those specially interested in Septuagint studies E. Lindle has rendered an important service by his publication of "*Die Octateuchcatene des Procop von Gaza und die Septuagintforschung*."¹²—A work probably more curious than directly useful has been published by W. L. von Helten; it bears the rather complicated title "*Die altostniederfränkischen Psalmenfragmente, die Lipsius'schen Glossen und die altsüdmittelfränkischen Psalmenfragmente*."¹³—S. I. Curtis shows in his work, "*The Levitical Priests*,"¹⁴ the utter falsehood of the critical theories advanced by Kuenen and Graf. The author takes special care to explain the proper relations between the middle books of the Pentateuch and Deuteronomy, and to prove their agreement. In Appendix IV,¹⁵ where one of Graf's most erroneous statements is refuted, we are treated to a rare bit of textual criticism.—Eduard König, of Bonn, discusses fully and frankly, in a very scholarly pamphlet,¹⁶ the principles upon which modern criticism of the Old Testament is based. The little book is a vigorous attack upon certain of the extravagances of the Biblical critics of the present day.—C. R. Gregory has published the second volume of his "*Textkritik des Neuen Testamentes*."¹⁷ The two volumes thus far issued form an exhaustive and authoritative presentation of the material of New Testament textual criticism. The third volume will deal with the problems which arise in an attempt to reconstruct the original text of the New Testament. Professor August Bludau studies historically the first two New Testament editions which form an important factor in

¹¹ Strassburger Theologische Studien, Vol. V, 1. Freiburg, 1902. 8vo. Pp. ix—130.

¹² München, 1902. 8vo. Pp. viii—161.

¹³ Mit Einleitung, Noten, Indices und Grammatiken. I. Tl.: Texte, Glossen und Indices. Groningen, 1902. 8vo. Pp. viii—115.

¹⁴ Edinburgh: T. and T. Clark.

¹⁵ Pp. 190—227.

¹⁶ Neueste Principien der alttestamentlichen Kritik geprüft.

¹⁷ Textkritik des Neuen Testamentes. Zweiter Band. Die Übersetzungen, die Schriftsteller, Geschichte der Kritik. Leipzig: Hinrichs. 1902. Pp. 514.

the reconstruction of the original text.¹⁸ After a brief preface, the author reviews in separate chapters the preparations for Erasmus' first New Testament edition, the first edition, the second edition, the Latin translation, and the annotations. The second part of the little work deals with Erasmus' controversies: separate chapters are again devoted to the scholar's opposition in England and France; to his feuds with Luther, Melancthon, and Eck; to his antagonists in the Netherlands; to his strife against Lee; to his battle with Stunica; to his unpleasantness with Carranza. The last chapter forms the conclusion of the little work. The reader will find the pamphlet full of erudition and interest.—Considering the fact that practically all New Testament scholars had agreed in assigning to the Fourth Gospel the last place from a chronological point of view, it is surprising to see that now an attempt has been made to place it at the head of the list. O. Wultig began to advocate this theory several years ago. Dr. Küppers¹⁹ has made an attempt on a large scale to defend the new view. Even Professor Zöckler, of Greifswald, believes²⁰ that there would be some gains made for Christian apologetics if the new theory of the priority of John's Gospel could be demonstrated. But strong arguments indeed will be needed if it is to supersede the older view concerning the origin of the Gospels. Dr. Matthias Kohlhofer has published a most interesting monograph on the Unity of the Apocalypse.²¹ After a brief Introduction the author first reviews in a general way all the hypotheses adverse to the unity of the Apocalypse, and then refutes separately the hypothesis of Christian inconsistencies in the book, the assumption of so-called Jewish and Judæo-Christian elements in the Apocalypse, the theory of Gnostic parts, the hypothesis of Hellenistic portions, the alleged dependence of the Apocalypse on Apocryphal sources, the so-called ethnico-mythological elements in the Apocalypse, the alleged contradictions, repetitions, and prolepses of the work, the

¹⁸ *Biblische Studien*, herausgegeben von Prof. Dr. O. Bardenhewer. Bd. VII, Heft 5. Die beiden ersten Erasmus-Ausgaben des Neuen Testaments und ihre Gegner, von Prof. Dr. August Bludau. Freiburg: Herder. 1902.

¹⁹ *Neue Untersuchungen über den Quellenwert der Evangelien*. Berlin, 1902.

²⁰ *Beweis des Glaubens*, No. 8.

²¹ *Biblische Studien*, herausgegeben von Prof. Dr. O. Bardenhewer. Bd. VII, Heft 4. Die Einheit der Apokalypse, von Dr. Matthias Kohlhofer. Freiburg, 1902.

pretended flaws in the continuity of the book, the alleged diversity of chronological situations supposed in the different parts of the Apocalypse, and finally the alleged linguistic differences in the book. At the end, the author briefly sums up his results, and concludes that neither the contents nor the form of the Apocalypse can be said to evince a composite character.

3. *Exegesis.*—The reader is aware of the great interest which Bible students of late have taken in the Book of Ecclesiasticus. Among Catholic works we may mention Herkenne's Study *De Veteris Latinae Ecclesiastici Capitibus I-XLIII*²² and Dr. Peters' critical treatise entitled *Die sahidisch-koptische Übersetzung des Buches Ecclesiasticus*.²³ The last-named scholar appears to have continued his study of the subject, and he has published his results in an edition of the recently recovered Hebrew text of Ecclesiasticus, to which he has added a good translation and critical notes.²⁴ Another edition of the Hebrew text with notes and a literal Latin translation has been added by Fr. Knabenbauer by way of *Appendix* to his recently published commentary on Ecclesiasticus.²⁵ Both Dr. Peters and Fr. Knabenbauer are so well known to Catholic readers that their classical works need no further commendation on our part. The Cantic of Canticles is another Old Testament book that has found special favor among recent commentators. We will not speak here of the works published by Baarts, or Dvorák, or Marr, which may not be accessible to our readers; we shall draw attention only to the Rev. Andrew Harper's *Song of Solomon*,²⁶ and Professor Haupt's *Book of Canticles*.²⁷ The former of these publications forms one of the latest editions to the *Cambridge Bible for Schools and Colleges*, and justly shares the high reputation of the series. It has become the tendency among

²² Leipzig: Hinrich'sche Buchhandlung, 1899.

²³ Freiburg: Herder, 1898.

²⁴ Der jüngst wiederaufgefundene hebräische Text des Buches Ecclesiasticus untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen. Freiburg, 1902. 8vo. Pp. xvi+92-447.

²⁵ Commentarius in Ecclesiasticum cum Appendice: auctore Josepho Knabenbauer, S.I. Paris: Lethielleux. 1902.

²⁶ Cambridge, University Press.

²⁷ American Journal of Semitic Languages and Literatures, 1902, July. Pp. 193-245; October, pp. 1-32.

the more recent writers on the Book of Canticles to urge its literal sense; Principal Harper enters a strong plea for the restoration of the allegorical interpretation. Professor Haupt, of Johns Hopkins University, presents us with a new metrical translation of the Book of Canticles, a rearrangement of its material, a metrical division of its Hebrew text, and some critical notes on the same. The book, in his judgment, is neither allegorical, nor typical, nor dramatic, but simply a collection of popular love-ditties, or erotic songs, composed by various authors, and gathered together in a mixed order by a late compiler. We are sorry to say that the author's belief in the profane character of the Book of Canticles affects his notes on the interpretation in a shocking way. We should much prefer not to have the Professor's notes at all than to have them as they are. The same writer has also contributed a paper on "Difficult Passages in the Song of Songs" to the *Journal of Biblical Literature*.²⁸ Professor A. Bertholet has contributed to Professor Marti's *Kurzer Hand-Commentar* an explanation of the Books of Esdras;²⁹ this new instalment fully maintains the high standard of the series. An exhaustive list of the numerous names found in the Books of Esdras adds considerably to the value of the work. Dr. Carl Holzhey, of Munich, also has published two studies of the Books of Kings and Esdras; he is concerned mainly with the literary and historical characteristics of these books, and though he shows a complete acquaintance with the latest results of Biblical criticism, he has not lost his flowing and attractive style. The Gospel of St. Matthew has found a new commentator in R. Vigil Martínez,³⁰ and the Acts of the Apostles have been newly translated and explained by J. F. Hückelheim.³¹ The latter author translates the Greek text, but pays close attention to the Latin Vulgate. If it be true that a good translation is the briefest and most satisfactory commentary on a book, both Martínez and Hückelheim deserve the greatest praise.

²⁸ Part I, 1902, pp. 51-73.

²⁹ Die Bücher Esra und Nehemia erklärt. Tübingen, 1902; 8vo. Pp. xx-112.

³⁰ Evangelio de Nuestro Señor Jesucristo según San Mateo; con comentarios; Oviedo, 1901. Pp. xxxiii-724-vi.

³¹ Die Apostelgeschichte. Uebersetzt und erklärt für den Unterricht an den höheren Lehranstalten sowie zur Selbstbelehrung. Paderborn; Schöningh. 1902. Pp. vi-166.

THEOLOGY.

THE subject of the "Rights of Man" in the sense in which it is supposed to be understood by the framers of modern republican State Constitutions is discussed in the current issue¹ of the *Civiltà Cattolica* in connection with the recently enforced "Associations Law" in France. The most important feature of the article and its apparently main purpose is to show that the policy of Leo XIII, in maintaining an attitude of non-intervention or silence, is wholly justified by the actual condition of politics in France. Not only would such intervention, which on other grounds might seem called for, have precipitated the opposition of the liberals and radicals so as to drive them to even more extreme measures against the religious orders, under the plea that the Pope's action proved the ambitious pretensions of the clerical and foreign element to rule in France; but it also would have been unwarranted in view of the fact that the present results are the work, not of the French electors, but of a bold and unscrupulous minority, whose action could be revised and corrected only by a proper use of the rights which Frenchmen had in their own hands. With this line of argument in view, the writer of the article "La questione delle Congregazioni in Francia è questione di libertà" cites a paper by Jean Darcy in the *Revue des deux Mondes*,² in which the author proves to a demonstration from statistics and official reports that (1) the Parisian Chamber of Representatives does not represent the country; (2) that it does not represent the voice of the electors who have a vote; (3) that it does not stand at any time (under the present system) for the majority of those who directly participate in the election. Among the 575 electoral circuits which send representative deputies to the Chamber of voters there is a difference which permits one representative to stand for ten times the number of electors from another district. Thus in the district of Barcelonnette there are 3,400 electors, whilst in Sarlat there are 32,000; each of which send one deputy to represent the will of the Commune. These facts would suggest that the remedy which the Catholic majority suffers from the minority is not to be found in the amount of lamentation and

¹ Quad. 1254, Vol. VII.² August 15, 1902.

vituperation which newspapers hurl against the culprits, but in organized *action*, with as little noise as possible; because the shoutings, even if they wake up the Catholics, are also heard by the enemy, who is thus aroused to more eager opposition. The French clergy, looked upon by reason of a long tradition as Government officials, have perhaps lived too much apart from the people. Hence their sympathies are for the most part of the platonic sort rather than practical. One not bred in Southern Europe can hardly understand the foreign newspaper illustrations, of abbés walking meekly in the rear of expelled nuns; whilst these are led on by self-possessed and noble-looking young girls, who inspire more confidence in their protective power than the timid though really pious clerics, with their prim soutanes and broad-brimmed hats. There is also in the same *quaderno* a short but good article on the miraculous occurrences at Lourdes, viewed in the two-fold light of faith and reason. It is, in fact, a summary critique of a recent French work, *Notre Dame de Lourdes. Foi et raison*,³ by the Abbé Gabriel Delpuech, a book which receives additional significance from the recent death of Zola, the traducer of simple faith in the intercession of Mary.

The Catechism question has been of late agitated also in Rome, which is an indication that the Church does not disapprove of progressive methods in pastoral work. At the same time the conservative spirit of the ancient guardian of the Catholic faith is strongly emphasized in the fact that the Catechism of Cardinal Bellarmin, which, as he himself said, cost him more care and labor than any of his great theological works, has been retained, but in a revised form, with such addition as present circumstances seem to call for. The Holy Father introduces the newly-edited text of Christian Doctrine by an Apostolic Letter addressed to the pastors of Rome and the Suburbicarian Dioceses.

An important document relative to the authoritative attitude of the Jesuits towards the much-discussed topic of Probabilism in Moral Theology has been recently published in the *Analecta Romana*. We reproduce the text of it in the present issue of the REVIEW. It shows that the Jesuits were left entirely free in their teaching, and that the hitherto divulged statement of a prohibition

³ Toulouse : Libraire Sistac. 1902.

on the part of Innocent XI rests on an unauthentic or interpolated copy of the original.

Among the recent books of note in special dogmatic theology is to be mentioned the first part of a Compendium by the Franciscan Father, Parthenio Minges, professor at Munich. The work is primarily intended as a hand-book for those whose allegiance in matters of theological opinion turns toward St. Bonaventure and Scotus. The subjects treated thus far are the doctrine *De Deo, Creatione, Redemptione objectiva, Gratia*. The author utilizes, as might be expected, modern sources to sustain his scientific views; yet he does not venture beyond the traditional conservative views. We have already on other occasions expressed our estimate of certain radical utterances in regard to the *Theoria descendentie*. Our author disposes of this theory by a brief reference to it, with the conclusion that *in se ipsa inepta esse videtur omnis ejusmodi opinio*. It might be possible for the *very* orthodox professors of dogmatic science to learn something new from the eminent Jesuit scientist, P. Wasmann, who makes some interesting revelations on this subject in the current issues of the *Stimmen aus Maria Laach*.

The Servite Father Alexius Lépicier, Professor at the Urban College of the Propaganda in Rome, has just issued a volume *De Sanctissima Trinitate*. It deals with the subject in the accepted scholastic way of interpreting the text of St. Thomas (I Quæst. XXVII—XLIII), but attracts the reader by its clear and succinct presentation of difficulties to be answered. This is a feature not so common as might be expected in text-books of theology, which have a way of minimizing important objections as much as they exaggerate the force of certain arguments drawn from a doubtful if not erroneous exegesis. P. Lépicier seems to realize this fact and shows it *passim* in his work.

PHILOSOPHY.

A New Argument for the Immateriality of the Soul.—Every rational argument for the soul's immateriality must necessarily be based on the operations and powers in which the soul displays its nature. If any of these operations and powers manifest them-

selves to reflective analysis as intrinsically independent of the material organism, the brain and the nervous apparatus, the logical inference is that the root principle, the soul, whence they proceed and in which they reside, must be likewise thus independent. The operations and powers upon which the argument rests are those of intellect and will. The universality of the concept; the simplicity of the acts of judgment and reasoning; the immaterial objects at which thought may terminate; especially the reflective operations of the *intellect* on the one hand and the self-determinative power and the spiritual tendencies of the *will* on the other hand, are usually appealed to as indications of the immateriality of these two dominant faculties and consequently of the spiritual nature of the soul which reveals itself through them. This is of course a venerable line of argumentation and familiar to every student of scholasticism. That any entirely new path should be struck out in so well trodden a region is hardly to be expected. What room there is for originality is likely to lie in the clearer discernment of hitherto unnoticed phases of psychical phenomena or in fuller exploration of their details. The *Philosophisches Jahrbuch*¹ gives some account of what it entitles "an unfamiliar proof of the soul's immateriality." The argument is formulated by Ploucquet in his *Expositiones philosophiae theoreticae*. Substantially it runs thus: Arbitrary signs, especially words and letters, manifest, he says, the immateriality of the soul. For if the soul were material a spoken word would excite in it a certain *impression* which would in turn arouse a certain *sensation* and a *concept*. A different word ought then to excite a *different* sensation and a *different* concept. Now take, for instance, the word *man*. It evokes the *sensation* and this in turn the *concept*, man. But pronounce the word *Mensch*. The sound should call forth not only a different sensation but also a different concept. So the word *homo* and every other of its linguistic equivalents. If then the soul were *material*, an *identical* effect could not result from the *different* causes. Since, however, the *concept* engendered in the mind is *identical*, no matter how different may be the *impression* wrought upon it by the diverse *sounds* conveyed through the ear, it follows that the *intellect*, and consequently the *soul*, of which the intellect

¹ Band 15, Heft 3.

is the specific faculty, cannot be material. The inference, it will be noticed, is based on the principle upon which *all science* depends, the principle namely, that *different causes under the same conditions produce different effects*. The denial of this principle would mean the denial of all science, and indeed of all inference from cause to effect. Now in the above example the *causes* external (the objective air-waves) and internal (the physical and physiological processes stimulated by those waves) are different; the *conditions*, the auditory organs and their energies, being of course the *same*. Nevertheless in each case the *effect*, the mental *concept* produced by the *different* causes, is the *same*. It follows therefore that the conceiving mind must lie outside the *material* and therefore within the *immaterial* order.

Professor Müller in the *Philosophisches Jahrbuch* emphasizes the fact that the present argument loses none of its cogency even if the principle of causality be interpreted in the eviscerated sense impressed upon it by Hume and phenomenologists generally; that is, in the sense of its being a mere generalized statement of the temporal *sequence* of events. In this interpretation the principle would read thus: Like processes are followed necessarily by like processes; unlike by unlike. Applied to human psychology, the principle thus expressed receives its concrete application in what is known as psychophysical parallelism, which maintains that the *psychical* states, for instance, a, b, c,—run *parallel* with the *physical* processes a¹, b¹, c¹,—there being no strictly so-called efficient connection between the two series, the physical and the psychical being simply *two sides* of one and the same subject. If then the two series lie within the same order the principle involved should require that the different physical processes a, b, c,—should be accompanied or followed by the different psychical processes a¹, b¹, c¹. But consciousness proves that this is not the case; for in the above illustration the *different physical* stimuli are seen to be followed by the *same psychical* state. The Parallelist is therefore obliged either to admit that the two series of processes lie in different orders, or else to abandon the principle of causality and with it all scientific knowledge. The argument, it is thus seen, makes not only against Materialism, which identifies the physical and the psychical, but also against Monism, which looks upon the two processes as different sides of the one reality, the Absolute.

The impossibility of reducing psychology, in many of its parts at least, to anything like a strictly so-called *natural* science based on mathematical calculations, is the obvious conclusion which experimental investigation is constantly substantiating. A paper treating expressly of this subject, appears in the *Zeitschrift für Philos. u. philos. Kritik*,² under the title, "Why the theory of psychophysical causality is to be rejected." The law of energy, the writer shows, has no place in the interchange of physical and psychical activities. The influence of the physical may be exerted on the psychical, and vice versa especially, without any change in the quantity of energy. The concept of parallelism is simply a confession of the theorist's inability to offer a satisfactory solution of the psychophysical problem.

The Substantiality of the Human Soul.—That the human soul is a *substance*, a *per se* subsisting entity, and not a mere state, or inhering "accident" of the organism, is usually proven from its permanence under its transient activities, thoughts, and volitions, and from its being the subject of acquirable and amissible *habits*, intellectual and moral. It will be seen that the same truth is involved in the above argument for spirituality. If physical and psychical events belong to different orders, the subject of the psychical must fall under the same ultimate category as that to which the physical belongs. Now since the material organism, in which the physical processes occur, is in the *substance* category, the subject of the psychical states, the soul, must be classified under the same ultimate genus. In the April number of the *Revue de Philosophie* (p. 401) M. Gardair, reviewing M. Bernies' recent work, *Spiritualité et Immortalité*,³ doubts whether the substantiality of the soul can be completely and strictly proven against contemporary Monism without appealing to *Theodicy*. Though the soul, he says, is a substance, it is dependent in its deepest self on that universal principle in which we live and move and are. How prove that that dependence is not one of inherence, if one does not appeal to the nature of that principle, and thus pass from the domain of psychological to that of theological science? M. Bernies replies to this objection in the August number of the

² Bd. 119, Heft 2.

³ Paris: Blond et Barral.

same Review. He claims that psychology proves the substantiality of the soul, since it proves the existence of *free will*; for the two are inseparably connected. The branches of a tree derive their sap from trunk and root; so, too, our powers or faculties derive their nature or energy from the soul's essence, the substance whence they emanate. If, then, the root of those faculties were itself inherent in some alien substance, some universal principle, the whole person, soul and free will included, would belong to that substance as its properties. Free will would then be not a *personal* endowment, but a mode in which the *universal principle* manifests itself. Now, since liberty reveals itself to reflective consciousness as a constituent of personality, it reveals itself likewise as a property of the *will*, which, in turn, by its activities, shows itself to be one of the channels through which the *substantial soul* emits its spiritual energy. If, therefore, psychology, by its appeal to reflective consciousness, can prove the freedom of the will, as it in fact does, it can likewise, without recourse to Theodicy, prove the self-subsistence of the soul.

The Biological Data of Transformism are interesting to the student of philosophy in so far as they constitute the groundwork from which that theory rises towards a universal world-view. Amongst the data of special note are the results of observations on the transmission of acquired qualities. In Germany, Fischer and Strandfuss have recently been carrying on some very elaborate experiments on the pupae of butterflies. The results are summarized in the *Philosophisches Jahrbuch* quoted above. It is a well-known fact that under the influence of extreme heat or cold strongly marked variations occur in the pupae of butterflies (especially of the species *Vanessa*); variations which seem to belong to an altogether different species. These departures from the type occur likewise, though in rare cases, in the natural state, and the supposition is that in this way geographical varieties at least have arisen. But from this possibility of accidental variation to the probable, not to say, actual, transformation of species how long must be the way will appear from the following: Thousands of pupae were exposed to intense cold and the abnormal organisms thus gained were paired. In a few instances the acquired qualities were transmitted under normal conditions

to the offspring. The improbability that natural species are ever developed from such variations is obvious. For first the occurrence of conditions similar to those artificially effected in the above-mentioned experiments are highly exceptional in nature; this is manifest from the extreme rarity of strongly marked variations from the type, and only such variations were selected in both series of experiments. Secondly, the variant male organism must find for its partner a strongly variant female, a selection which is still less probable to take place. And even should this singular event occur, only a small fraction of the progeny will be found to vary from the type. That from the few variant descendants the organisms best adapted to transmit their modification should meet is extremely improbable; but even should this fortunate conjuncture take place, it is no less improbable that the next generation would revert to the type. At all events the experiments tell in no wise favorably for the transmission of variations acquired during the life of the organisms, for the influence of the lowered temperature on the pupae was exerted on the germ plasm they contained. The experiments are instructive, however, as indicating more sensibly the stability rather than the variability of natural types and the extreme unlikelihood of the transformation of species by natural selection. Whether nature effects such transformation by some other process remains (will it always remain?) a problem for the biologist to solve. In the meantime the philosopher holds his soul in peace, ready, indeed, to take up into a larger synthesis whatever new facts and valid inferences experimental science presents, yet chary withal and critical of mere conjecturings.

The Beginnings of Terrestrial Life.—Every once in a while the voice of some personage eminent in the world of science is heard calling attention to the chasm between the kingdoms of nature across which the mind has as yet found no passage. One of the latest of such utterances is quoted by Wildermann in the *Jahrbuch der Wissenschaften* for 1902 (p. 326). Dr. Branco, an ardent evolutionist, in his inaugural address before the Berlin Academy of Sciences says: "What may have been the beginning of life on our globe, whether it was created, whether it developed from inorganic matter on this planet, or began on some distant star,

whether its home is in cosmic space whence it was projected upon this as upon other planets, whether from the very beginning it has coexisted together with the inorganic elements—of all this evolutionary history tells us naught, for it is utterly ignorant thereof. We are here limited to faith. If there are individuals who think their opinions in these matters firmly established, as is faith, they simply deceive themselves."

Puzzled Scientists.—Just how one is to conceive the Ultimate Reality, the Absolute, which the Spiritual Idealists discover at the foundation of things in this world of ours, Professor Stewart, writing in the *July Mind*, declares himself puzzled to describe. Writers of that phase of thought of which Professor James Ward, the author of *Naturalism and Agnosticism*, is cited as a type, object to the physicists, Lord Kelvin, for instance, for positing a "natural" and not a "spiritual principle" as the ultimate foundation of things. Their objection to Darwin is that he derives man's self-consciousness ultimately from a material source, whereas it can be rightly explained, they maintain, only as a "reproduction" of an ultimate "spiritual" principle—the "Eternal Consciousness" which constitutes the world. Readers of books, like Royce's *The World and the Individual*, have been no less than Mr. Stewart perplexed to discover whether the ultimate "spiritual principle" is in the Idealistic theory a "personal God in the ordinary Christian sense or an Impersonal (albeit Spiritual) something." On the one hand an Impersonal Spiritual Principle would have no theological value, would afford no theological setting for science, no Ideal for ethics. On the other hand, such authorities as Mr. Balfour and Professor A. S. Pringle-Pattison declare that Thomas Green's Philosophy is not only inconsistent with the personality of God in the Christian sense, but also with the personality of man. Moreover, Mr. Bradley maintains that the Ultimate Principle or Absolute, although Spiritual, *cannot* be personal in the sense naturally conveyed by the language of our Idealists. Nevertheless, Prof. Royce is positive that "there is an absolute Experience for which the conception of a system of ideal truth is fulfilled by the very contents that get presented to this experience . . . God is this absolute experience . . . He is related to our experience as an organic whole to its own fragments." This conception of

God Royce considers to be "theistic, not pantheistic." It is not the conception of any conscious reality into which finite beings are absorbed; nor of a universal substance in whose law our ethical independence is lost; nor of an ineffable mystery which we can only silently adore. "What the faith of our forefathers has generally meant by God is . . . identical with the inevitable outcome of reflective philosophy." So long as there is this ambiguity of definition as to the nature of the Spiritual Principle which the Idealists postulate as the ultimate foundation of things, whether, that is, it is personal or impersonal, Professor Stewart deprecates their criticism of the scientists who reduce the visible world to the material ultimates, atoms and ether. They should reckon, he thinks, first with Mr. Bradley's contention that "person is either finite or meaningless." Prof Stewart, however, seems not to notice Mr. Bradley's own equivocation. The subtle author of *Appearance and Reality*, in accusing of intellectual dishonesty "most of those who insist on what they call the Personality of God," lapses sadly into the familiar fallacy *a dicto secundum quid, ad dictum simpliciter*. Most of those who insist on the Personality of God in the proper sense of the term do not "want a Deity that is finite, a person like themselves with thoughts and feelings limited and mutable in the process of time." They conceive of the Divine Personality in an utterly diverse sense, as a Person, *i.e.*, that infinitely transcends themselves, a Being with thoughts and volitions unlimited and immutable, whose duration is not that of time but of eternity. Personality is involved in the Divine intelligence, or rather God's intelligence is a constituent, so to say, of His personality; were He not personal He could not be intelligent. The argument from design proving God's intelligence proves of necessity His personal nature. Mr. Bradley is not justified in restricting personality to the finite. In itself and absolutely, personality is *infinite*, and the intelligent creature is personal only inasmuch as it has received from the Infinite Person a finite, a so to say participated, personality which is predicated by analogy, of the intelligent creature because of its relation of dependence on the Creator.

Criticisms and Notes.

IMMANUEL KANT: His Life and Doctrine. By Friedrich Paulsen, Professor of Philosophy in the University of Berlin. Translated from the Revised German Edition by J. E. Creighton and Albert Lefevre, of the Sage School of Philosophy, Cornell University. With a Portrait. New York: Charles Scribner's Sons. 1902. Pp. xix—419.

Kant's philosophy, Professor Paulsen tells us, is "the door to the philosophy of our century, and the door to the Kantian philosophy is the *Critique of Pure Reason*." To this we might add that a convenient door both to the *Critique* and to the Kantian system as a whole has been opened by Paulsen himself in the present volume.

Out of the darkness of the scepticism in which German philosophy has been groping during the past century the frantic cry, "Back to Kant," has been heard again and again. But vain, alas! is the hope of light in that direction. The superficial phenomenalism and agnosticism that characterize so much of the theorizing of the closing century are the legitimate offspring of the Kantian philosophy. It is true, as Paulsen reminds us again and again, Kant insists on the reality of the *mundus intelligibilis* as distinct from the *mundus sensibilis*, but the author of the *Critique of Pure Reason* finds in the mind no eye to discern the things or thoughts of the *intelligible world*, as they are objectively in themselves. Both worlds are perceived through subjective forms, *a priori* conditions, which preclude the vision of real objects. Once the visual power of "pure" or speculative reason is pronounced illusionary, it is the veriest *petitio principii* to appeal to the *practical reason* to avert scepticism; for if speculative reason cannot discern objective reality as it is, how can it tell what practical reason itself is or can do, since the ability and the objective sphere of the latter are realities which must fall under the critical scrutiny of the former. Be all this as it may, however, since the harking is back to Kant, if the professional student of philosophy find it his duty or his interest to follow the cry, and he have not the leisure or the equipment or the patience for the direct study of Kant's works, or if he prefer to enter the labyrinth with intelligent guidance, he cannot do better than make use of the present volume. It contains a graphic sketch of Kant's life, character, and work; a clear and, on the whole,

apparently just presentation of his philosophical system in its entirety, and its several organic members. The volume has a place in *Fromman's Philosophical Classics*, a series in German answering to *Blackwood's Philosophical Classics* for English readers. The well-known ability, philosophical, but especially literary, of the author, may be taken as to some extent vouching for its general merits. The student familiar with Paulsen's other works, his *Introduction to Philosophy* and his *Ethics* particularly, both of which exist in English translations, will expect to meet with not a few misunderstandings of the philosophy taught in our schools. The writer makes no effort to conceal his anti-Catholic temper. Unfortunately this animus beclouds at times his critical discernment, and his statements become either untrue or place the truth in a misleading light. For instance, he says that Kant's philosophy has "the enduring merit to have drawn for the first time, with a firm hand and in clear outline, the dividing line between knowledge and faith."¹ The learned professor of philosophy in the Berlin University must have forgotten that Thomism, of which he speaks so familiarly and contemptuously later on,² is based precisely on this distinction, and that in the opening chapters of the *Summa Philosophica* St. Thomas divides, with a firm hand and in unmistakable outline, the spheres of knowledge and faith. To Kant, indeed, is due the doubtful honor of having introduced hopeless confusion into these domains by relegating the highest objects of knowledge to the region of *faith*, and by then transmuting faith into a merely subjective impulse to accept the existence of those objects apart from an evidently objective motive.

To many it will be a revelation to learn that "Kant's philosophy made it possible to be at once a candid thinker and an honest man of faith,"³ though it may be true that "it was a deliverance similar to that which the Reformation had brought to the German spirit a century or two earlier";⁴ for one may indeed "in a certain sense regard Kant as the finisher of what Luther had begun."⁵

Paulsen's writings abound in half-truths. For instance: Kant "placed morality on a Protestant basis—not works, but the disposition of the heart."⁶ Are we to infer that the disposition of the heart is not a Catholic basis of morality? Again, "Protestant, like Catholic, theology claimed to be absolute revealed truth."⁷ When and where

¹ P. 6.² Pp. 8-12.³ P. 7.⁴ *Ib.*⁵ *Ib.*⁶ *Ib.*⁷ P. 396.

did "Catholic theology" make such a claim? The principles, revealed truths, whence theology proceeds, are "absolute"; but theology or theological science, being an acquirement of the human, an essentially relative intellect, must itself be relative. An "absolute theology" is a contradiction in terms. It would take much more space than is here at command to unravel the singular tangle of truth and half-truth and downright error contained in Paulsen's contrast of Kantism with "Thomism." The following passages, however, may answer as illustrations requiring no comment: The Catholic school philosophy "at the end of the last (the eighteenth) century was as dead as out-worn system ever was"; and "Thomism does not set the spirit free, it enslaves it, which, of course, is just its intention."⁸

PHILOSOPHY: Its Scope and Relations. An Introductory Course of Lectures. By the late Henry Sidgwick, Knightbridge Professor of Moral Philosophy in the University of Cambridge. London: Macmillan & Company, Ltd.; New York: The Macmillan Company, 1902. Pp. xvii-252.

OUTLINES OF METAPHYSICS. By John S. Mackenzie, M.A. Glasg., Litt.D. Camb., Professor of Logic and Philosophy in the University College of South Wales and Monmouthshire, etc.; author of "An Introduction to Social Philosophy" and a "A Manual of Ethics." London: Macmillan & Co.; New York: The Macmillan Company, 1902. Pp. xv-172.

Prior to his death the late Professor Henry Sidgwick left dictated instruction concerning the publication of his posthumous lectures on philosophy. Professor James Ward has edited and arranged in the present volume the lectures constituting an Introduction to Philosophy. They treat under separate headings of the Scope of Philosophy (I-II), its Relation to Psychology (III), History (VI-VII), and Sociology (VIII-XI). There are two especial lectures on the Scope of Metaphysics as such (IV-V), and a final lecture on the Relation of Theoretical to Practical Philosophy. Expressing as they do the matured thought of the author of *The Methods of Ethics* and *The Principles of Political Economy*, two works of merited rank in the literature of their subjects, they, it need hardly be said, reflect a considerable depth of philosophical insight, a subtle though kindly critical temper, and an unusual power of lucid exposition. Doubtless if the author had been spared to bring them under a final revision some details might have been amended or clarified. Thus whilst the opening

⁸ P. II.

paragraph lays down the requisites for any definition of philosophy—clarity, usefulness, and conformity with common usage, one would like to find a fuller development in the sequent paragraphs of the author's own formulations "the study which 'takes all knowledge for its province,' " which "deals not with the whole matter of any science, but with the most important of its special notions, its fundamental principles, its distinctive method, its main conclusions."¹ Some illustrations of those *notions*, *principles*, and *conclusions* would have added to the clarity of the definition and would have enabled the reader the better to appreciate the subsequent critique of Herbert Spencer's definition of philosophy as "completely unified knowledge."² Perhaps, too, the amending hand of Professor Sidgwick would have erased the phrase, "since Descartes, philosophical thought has found no difficulty in distinguishing the thinking, feeling, willing thing, that each one of us is conscious of being, from the complex aggregate of extended solid particles which each of us calls his body."³ Surely philosophical thought found no difficulty in making so obvious a distinction long *before* Descartes. Unfortunately the Cartesian distinction was a separation, and the reaction by psychologists against the dualism thus invoked resulted in a materialistic psychology and an idealistic Monism that obliterated all real distinction between mind and body.

Professor Mackenzie's *Outlines of Metaphysics* does not fall under the class "Introduction to Philosophy," as this title has come to be understood. The work is introductory, however, in so far as it is a critique of knowledge preparatory to and inclusive of philosophy as a whole. The author defines Metaphysics not in the Aristotelian sense as the science of Being, but rather in the Hegelian spirit as the science which deals with experience as a whole, as a systematic unity. The special sciences, physics and the rest, treat of this or that department of experience and from a view-point that is not fully analyzed. Metaphysics sifts the ultimate conceptions that are left over by the special sciences. It seeks to know these conceptions not psychologically, *i. e.*, not as mental processes, but epistemologically, *i. e.*, as regards their knowledge value. The work might, therefore, be entitled Critics, Objective Logic, or Epistemology. The author gives a very wide meaning to the term *experience*. He makes it cover the "universe as such," whatever enters into human consciousness

¹ P. 10.² P. 17.³ P. 52.

and becomes there unified and systematized. Of all this metaphysics has to inquire in what sense is it a unity, in what sense a manifold? In what sense is it subjective, and in what sense is it objective? In what sense is it individual, and in what sense is it universal? The reader will doubtless anticipate with the author that metaphysics in this transcendent light "bakes no bread, nor does it bring new facts to our knowledge. Its problem is rather to make our world as a whole intelligible, to show us what all facts mean and what all bread is worth."⁴ Three forms of experience—sense experience, perceptual and conceptual, answering to as many stages of conscious development—are successively analyzed. The method pursued is genetic, *i.e.*, objective experience being revealed in consciousness, the endeavor is to render an account of the significance of the various elements in its growth. From this point of view, having set forth his theory on the genesis of experience in the various forms above indicated, the work concludes with a criticism of the different ideal constructions as follows :

1. *Perceptual Construction*, or that which is involved in the simple setting before us of a number of objects ;
2. *Scientific Construction*, or that which is involved in the attempt to connect objects together, so as to think of them in relation to one another as parts of a larger system ;
3. *Ethical Construction*, or that which is involved in the effort to bring objects into relation to a final end or good ;
4. *Æsthetic Construction*, or that which is involved in the apprehension of objects in relation to feeling, as beautiful or the reverse ;
5. *Religious Construction*, or that which is involved in the effort to view the universe as a complete system which is one, beautiful and good ;
6. *Speculative Construction*, or that which is involved in the systematic attempt to think out the justification for such a view of the universe.

The broad result reached is "the general conviction of the reliability of experience as a whole, coupled with a general distrust of the finality of any particular aspect of it."⁵ In other words, it is claimed that "experience is an organic whole in which each part has value only in the light of all the rest," and unless interpreted in these all-sided relations "every special element in it is open to the gravest suspicion."⁶ Accepting the term *experience* in the large sense here attached to it one feels no difficulty in admitting this conclusion. When one endeavors, however, to follow the individual steps leading up to the conclusion one finds oneself obliged to part company with the author on the most vital subjects. For instance, the "Absolute"

⁴ P. 23.⁵ P. 164.⁶ P. 165.

is described as the "speculative ideal of a completely coherent system of experience."⁷ We are not sure whether by the Absolute is here meant God or only some ultimate abstraction or Hegelian *Idea*. The former supposition seems justified by the context and by the use of capitals. As regards the knowability of the "Absolute" in this sense the author vacillates. At best he thinks "complete certainty" unattainable. Now, if the "Ultimate Reality" cannot be known with "complete certainty" our "experience as a whole" has no solid foundation, is built on the shifting sands. The vacillation of thought on this fundamental subject is but a typical instance of the unsteadiness of the author's system throughout. This is manifested by the constantly reiterated phrases "seems to be," "appears to be," which introduce many of the most important and obvious truths.

The author's concept of religion is, to say the least, singular. Religion, he claims, "is a thing of which men are persuaded, not something that can be proved to them." Its "grounds are not logical," but such as "satisfy the feelings and the will rather than the pure intellect." From this standpoint one is not surprised at finding "the religious construction," described in the following terms:

"It rests on feeling, and yet emphatically insists on the objectivity of its content. It is an intuitive apprehension, yet the completeness of that which it professes to discover requires an absolute proof which could only be mediately given. It is a sort of half-way house between the direct acceptance of the world as presented to us by the senses and the speculative construction. It tries to make the results of the speculative insight palpable to the imagination. It shows the universe as a picture, the aim of life as a threat, duty as a blow, the final good as a caress."⁸

Truly, if this be the construction raised by the mind in its "effort to view the Universe as a complete system which is one, beautiful and good," it must soon be "seen to be inadequate" and "the need of a more speculative mode of construction" becomes pressing. But the obvious and more urgent query is why so phantastic a figment should be honored by the title "religious construction"?

HOW TO REASON: or The A B C of Logic Reduced to Practice in analyzing Essays, Speeches, Books. To this is added an Appendix on Definition and the Making of Abstracts. By the Rev. Richard O. Bodkin, C.M. Dublin: Browne & Nolan, Limited. 1902. Pp. xvi-184.

It certainly should comfort the tyro struggling with the figures and moods of the syllogism to be told by so experienced an authority as

⁷ P. 147.

⁸ P. 145.

Stuart Mill "how very *simple* Logic is" and that one "can *easily* learn it in a *few weeks*." Still more encouraging are the instances cited by the Port Royalists of persons having become familiar "in *four or five days* with all that is any use in Logic." Doubtless even Macaulay's school boy would like to know why if Logic is so easy and so quickly mastered he is doomed to wrestle with the *scientia scientiarum* so long and so painfully, only to find himself in the end either worsted or else amongst the "ten out of a thousand" who, as the Port Royalists say, "learn Logic and yet remember *nothing* of it *six months* afterwards?" It may not be difficult to satisfy the querulous youth by pointing out some deficiencies of text-books, methods, and, possibly, teachers. Certainly, however, the most assuring answer would be to place in his hands the *A B C of Logic reduced to practice*. A very little study will convince him that at least the essentials of Logic can really be *made easy* and that Father Bodkin has exemplified most happily the art of facilitation. The secret of his art lies first in the exclusion of whatever is not of the quintessence of the subject; secondly, in the perfect transparentness and simplicity of the exposition; thirdly, in the continual reduction of the rules to practice; lastly, in the skillful adaptation of the typography to the special needs of the beginner.

Other efforts, not a few, have been made to facilitate and apply the study of Logic, if any has succeeded as completely as this Abcdery, it has not come under the notice of the present reviewer. One could wish, indeed, that the author had not set himself so firmly to "teaching the *least possible*." The treatment starts with the Proposition, includes the Syllogism, Logical Analysis, Definition, and an admirable chapter on the making of Abstracts. Just a few pages on Ideas and Generalization, and a few more on Induction, Science and Systematization, would not have added much to the volume nor have increased unduly the complexity of the matter, whilst they would have extended the usefulness of the little book considerably.

THE RELATION OF EXPERIMENTAL PSYCHOLOGY TO PHILOSOPHY. Lecture delivered before the Royal Belgian Society. By Mgr. Desiré Mercier; translated from the French by the Rev. Edmund J. Wirth, Ph.D., D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 62.

Doctor Wirth has done well to give Mgr. Mercier's lecture a wide sphere of illumination by presenting it in English translation. The professional student of philosophy may be supposed acquainted with

the work accomplished by Mgr. Mercier in harmonizing the results of recent investigations in experimental psychology with Neo-Scholasticism. Any one familiar with the two currents, knew and knows that they are not only not opposed but that they are reciprocally necessary to complete each other. A brief but lucid sketch of the rise and progress of the "new psychology" and a clear presentation of its points of contact with a spiritualistic philosophy and of the manner in which experimental research gives on the one hand a concrete setting and extension to that philosophy whilst receiving therefrom on the other hand its rational or metaphysical foundations, are set forth in this lecture. The translation is well done. We would suggest in the event of a second edition, the use of another term (*endeavor*, for instance) instead of *thesis* on pages 7 and 8, and the insertion of some such phrase as *subject matter of* before Chemistry on page 16.

SERMONS FROM THE LATINS. Adapted from Bellarmin, Segneri, and other sources. By the Rev. James J. Baxter, D.D. New York, Cincinnati, and Chicago: Benziger Brothers. 1902. Pp. 618.

To those who are familiar with the writings of the old Masters of Latin thought and diction the suspicion might come that the "Sermons from the Latins" are not just what a preacher in modern English is apt to need or want. In the present case that suspicion is an error. No one could have better utilized the most approved processes of homiletic teaching, without borrowing the circumstance of antiquated expression, than the translator has done in this case. The matter is old; that is to say, such as has withstood for centuries the test of aggressive opinions of teachers whose work is the destruction of truth. But the manner is new, as of one who, appreciating the insidious methods of modern error, has carefully sharpened the rusty but finely pliable damascene, and exercised his arm in the use of it with a living foe. These sermons can, therefore, be called a translation only in the widest colloquial sense. They are the result of study of the works whose thought they reproduce in an altogether new and apt fashion for the preacher of these times. A glance at the contents will show this at once.

The whole collection is parted into sermons for the seasons of Advent, Epiphany, Lent, Easter, Pentecost.

The sermon for the third Sunday after Easter is on "Socialism." The text is: Be ye subject to every human creature for God's sake. 1 Peter 2: 13. Then follows a synopsis: *Exordium*. (1) Joseph and

Jesus; (2) Coming Conflict; (3) Abomination of Desolation. *I Point.*—Dangers: Infidelity and Credulity; (2) Golden mean; (3) Infidel, Socialist. *II Point.*—Socialism: (1) Its speciousness; (2) Private property; (3) Labor leaders. *III Point.*—For Poor: (1) Extreme necessity; (2) Eminent domain; (3) Occult compensation. *Conclusion:* (1) Alms-giving; (2) Christian nobility; (3) Time and Eternity. The very first words of the sermon proper: "Brethren, what a lesson for strikers and socialists is Jesus, the carpenter's apprentice! What a model for masters is the gentle Joseph! What a proof is each, of the power of faith," etc., give us an idea of the thoroughly practical character of these sermons. Father Baxter lays indeed stress in the choice of his material upon the moral needs of our own time and treats throughout the questions of the hour in that surest of just ways—the inspired estimate of things which we obtain from the Gospel and its wisest exponents and interpreters. Among these the Latins excel even as Rome excels in the possession of faith. Thus *Sermons from the Latins* are among the best store-houses of pulpit thought and form, and deserve assiduous use and wide circulation.

BREVIARIUM ROMANUM ex Decreto S. Concilii Tridentini restitutum S. Pii P. M. jussu editum, Clementis VIII, Urbani VIII et Leonis XIII auctoritate recognitum. Editio secunda post typicam jussu S. R. C. anno sacri Jubilaei 1900 impressam. Quatuor partes. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCII.

The firm of Pustet & Co., long established as the peer of liturgical publishers, have brought out a new Breviary similar in form to the favorite Mechline edition, which has commended itself especially by its small and portable shape. The result of this latest effort to furnish priests with a handy prayer-book which, whilst easily carried in the pocket, does not offend the eye by a too diminutive letter-press, is a volume somewhat smaller than that of the H. Dessain pattern, although slightly thicker. The type is markedly clear, and the comparatively wide spacing of the words and lines makes a restful impression upon the eye. The edition contains, of course, all the new offices, and there are no typographical errors to lessen the value of the readings. With its flexible binding, the copy before us is in every sense unexceptionable, and will find a ready welcome among the missionary clergy who feel the necessity of a Breviary in the form of a small vademecum on their journeys. Four volumes.

THE DAY OF AN INVALID. From the French of Abbé Perreyve. By Rev. Joseph Bruneau, SS. (Authorized translation.) New York: Christian Press Association Publishing Company. 1902. Pp. 230.

Henry Perreyve was one of those generous and high-minded characters who throw a halo about their most ordinary actions by making the spirit of self-sacrifice and affectionate devotion to duty habitually enter into their motives. He died young, but the few years of his priestly career were marked by frequent phases of suffering, both physical and spiritual. This, together with a natural sympathy for others in pain, caused him eagerly to seize the opportunities of comforting the afflicted within his reach. The little volume before us, well known for years to French readers under the name of *Journée des malades*, is the result of notes and letters which he wrote at intervals during his priestly ministrations. A translation into English was made some years ago by an Anglican lady, and published under the title of *From Morning to Evening: A Book for Invalids*. But the translator took certain liberties with the original, so as to adapt it to the use of Protestants. As almost a third of the volume deals with the consoling use and interpretation of the Holy Sacrifice of the Mass for the infirm, it will be readily understood how much of change any attempt to make the volume palatable to non-Catholics really involves. The reflections are practical as well as devotional; which is particularly true of the second part, entitled "During the Day," as may be gleaned from the titles "Love Your Room," "Anxiety and Suspense," "Weakness," "The Priest," "The Physician," "Remedies," "Obedience," "Patience," "Reading," "Visitors," "Fancied Ailments," etc. It is no exaggeration to say that Father Bruneau, by his translation of the volume, has made certain rare graces accessible to numerous persons—that is, both to Catholic and to those who come under the influence of Catholic friends, physicians, and nurses.

THE HOLY SOULS. November Leaves from Father Faber. Collected by the Rev. John Fitzpatrick, O.M.I. London: R. & T. Washbourne: New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 100.

These little bundles of fragrant "leaves" selected from the garden plots of Catholic devotion have the two-fold effect of stimulating piety in certain defined directions, and of creating taste for the reading of well approved works like those of Father Faber. "It were to be wished that the beautiful devotion of setting apart the month of November for the Holy Souls, in the same way as we consecrate the

month of May to our dearest Lady, could become naturalized among us and of universal observance." Father Fitzpatrick offers to aid in the fulfilment of the pious desire expressed by the author of *All for Jesus*. He selects as the headings of seven brief chapters: (1) The six advantages of giving our Indulgences to the Souls in Purgatory; (2) Devotion for Sinful Souls and Holy Souls; (3) Double view of Purgatory; (4) St. Catherine of Genoa on Purgatory; (5) Union of the two views; (6) The Eminence and the Prerogatives of this Devotion; (7) Examples of the Saints.

THE McBRIDE LITERATURE AND ART BOOKS. By B. Ellen Burke. Books I to VI. Manual for Teachers: Books I to III. Boston, New York and Chicago: D. H. McBride & Co.

These graded readers have many features recommending them to our teachers. They are attractively printed and contain a good variety of illustrations, copies of famous pictures, religious and secular. The Manuals for Teachers, which serve as guides to the use of the class-books, are calculated to be helpful in carrying out the system of word-building and composition which the author, who is a practical teacher, advocates.

Literary Chat.

A recent number of the *Independent* contains an appreciating critique of Pope Leo XIII's Poems, translated by Rev. Dr. Henry. The writer pays generous tribute to both the author and the translator. Of the Pontiff's work he says: "They are the recreations of a man of profound and exquisite culture, the kind of recreations that occupied the leisure of poets like Milton and Gray, and of statesmen like Wellesley and Gladstone; but the Pope says old things often in a new way, and his verses never fall short of that technical perfection which is the peculiar charm, the quality without which it has no *raison d'être*, of Latin verse. . . . So it is pleasant to read these relics of the time when Leo felt the first thrills of that passionate love for the classical languages and literature which has no doubt been largely the making of his intellectual fortune."

Of the English version the critic in the *Independent* says: "Dr. Henry's translations are admirable. They not only help the reader to appreciate the æsthetic value of the originals, but they yield of themselves a real pleasure through the graces of the style and the manifestation of a perfect harmony between author and translator. The notes, besides being of considerable critical value, supply us with interesting information about the times, seasons, and circumstances which gave rise to the various portions of the book."

In connection with the above estimate from the magazine in which Dr. Ward's translation of the Pontiff's secular Ode appeared, the judgment of Mr. Quiller-Couch in the London *Daily News*, which, while favorable on the whole, takes exception to some things in the work and its English version, is of interest.

In a "Monday Causerie" in the *Daily News* (August 4), Mr. A. T. Quiller-Couch reviews Dr. Henry's translation and edition of the *Poems, Charades and Inscriptions of Pope Leo XIII.* Mr. Quiller-Couch raises a question of fact when he writes: "I do not say that it is impossible in these days to write Latin verse with originality; but I take these four lines from a poem on a spring of water which the Pope had conducted down from the hills to his native town of Carpineto:

Candida, splendor vitæ, blandoque susurro
Alta e rupe scatens leniter unda fluo.
Expectata diu, atque hospes gratissima veni,
En veni, vestra ad commoda, dives opum.

'Splendor vitæ,' 'blandoque susurro,' 'expectata diu,' 'dives opum,'—to the most of scholars these are recognizable as echoes. Mr. Henry's note says that 'the technique is worthy of the inspiration.'"

We take it on ourselves to answer for Dr. Henry.

Mr. Quiller-Couch has quite thoroughly misquoted him. He has made him praise a poem which the translator in fact declared inferior to a shorter one by the Pope on the same subject. This shorter poem has not a single one of the four phrases quoted by Mr. Quiller-Couch to illustrate the echoing character of the Pope's verse. It was precisely of this shorter poem, as the context of the editor's note plainly states, that he used the words quoted by the critic, who has made Father Henry appear to praise the technique of a poem which he criticised adversely.

That Mr. Quiller-Couch is at times over-fastidious is evident from the fact that he is offended at the many references and citations the editor gives to illustrate the views of critics concerning the merits of the Pope's poems. Surely to quote these views does not necessarily imply unreserved or indiscriminate sanction. Mr. Quiller-Couch thinks that the poems should be left speak for themselves. This, of course, is a matter of opinion. The poems could, indeed, be very well left to themselves; but if an editor desires to inform his readers of the opinions of competent critics, he has an unassailable strong position in the traditional prerogative conferred upon him by immemorial usage. It is well known how defective at times was the critical judgment of Dr. Johnson; yet an editor who gives the *ipsissima verba* of the Doctor—even though these contain a ludicrously wrong-headed judgment—exercises an undoubted privilege. But the quotations given by Doctor Henry are critical opinions of men well qualified, by the long and profound training in Latin verse, so prominent a feature in the curriculum of Catholic seminaries, to offer an opinion on the subject of Latin verse. One of the two Latin critics objected to by Mr. Quiller-Couch has been for many years considered an accomplished Latinist, and the other was able to voice his estimate in flawless Latinity—a feat which many a critic who learnedly measures the Pope's poems could not begin to accomplish.

In his Preface Dr. Henry has brought together a few illustrations of the interest with which the reading public was beginning to regard the Pope's poems. Amongst the translators were mentioned Andrew Lang, Francis Thompson; amongst the commentators, the editor of the *Independent*.

"We may hear with languid interest," says Mr. A. T. Quiller-Couch, "that Mr. William Hayes Ward once wrote an editorial expressing his deepest admiration of an illustration of the intellectual powers of a nonagenarian Pontiff; at least until we learn further that Mr. William Hayes Ward's intellectual powers are also pontifical; which does not appear." Mr. A. T. Quiller-Couch may not know that the *Independent* is the most esteemed Protestant magazine on this side of the water; and that such an opinion of the intellectual powers of the Pope, as that of Mr. Ward, the editor of the *Independent*, who both translated and thus commented upon the Pope's ode on the opening century, might fairly be considered something more than an *ex parte* Catholic tribute of admiration.

Father Sheehan's new Serial, *Under the Cedars and the Stars*, now running in THE DOLPHIN, must be read in parts. It is divided into paragraphs, offering food for reflection, and covering points on the average for each day of the month. Thus the leisure moments of our busy lives are utilized, and THE DOLPHIN lends itself as a daily reminder of some serious, withal pleasantly fashioned thought. In some communities one of the paragraphs is read aloud at the evening recreation, and gives a tone of cheerful sobriety and entertaining exchange of useful thought to the hour of relaxation.

For Popular Family Reading we have at present no Catholic Monthly equal to *Benziger's Magazine*. There is no reason why anyone interested in strengthening religious faith and purity of morals should not take an active interest in the support of a high-class popular periodical such as this. There has been much misuse of the press and the Catholic name hitherto by the issuing of worthless publications for the purpose of money making, and conscientious and intelligent Catholics are apt to receive any new venture in the Catholic literary field with some distrust. But we are entering upon a better era, if we may judge from the discriminating activity of our respectable Catholic publishers.

How carefully the English Truth Society proceeds in its admirable work of disseminating Catholic truth, and correcting prejudice, is apparent from a recent statement of Mr. James Britten, whose work, in directing the publications of the Society which he represents, has challenged the approval and admiration of all who are interested in this excellent enterprise for the cause of truth and virtue. Mr. Britten writes to the London *Spectator*, rebutting the malign charge of an anonymous critic, repeated by respectable but prejudiced writers:

Sir:—Mr. G. G. Coulton in the *Spectator* of August 30th states that "the formation [in 1884] of a 'Catholic Truth Society'" (and other bodies which he names) "does but confirm many readers in the conviction which [he has] heard seriously defended by an educated lady, that Church histories are as truly works of imagination as any novel." He adduces no evidence in support of this view, nor does it appear that it is based upon anything more substantial than the conviction of an educated (but anonymous) lady. The Society which I have the honor to represent has issued a large number of works bearing upon historical questions, and I trust, Sir, you will allow me to ask your correspondent whether, of his own knowledge, he can furnish examples of the "works of imagination" of which he complains. We have taken every care to avoid the publication of anything contrary to historical truth; and in the only case known to us in which a doubtful statement had

been accepted as accurate, we at once withdrew from publication the pamphlet in which it occurred. Mr. Coulton has so high a view of the "responsibility for the word published in print" that I am sure he will, if unable to substantiate it, "retract publicly" the statement into which he has apparently "been betrayed" by an "educated lady." I am, Sir, etc.,

JAMES BRITTEN,

Hon. Sec. Catholic Truth Society.

126 Kennington Park Road, S.E.

The Latin monthly *Praeco Latinus* for October announces its discontinuance in classical phrase, which shows that neither lack of energy nor ability to perform the task of providing reading matter in the pure Ciceronian style are accountable for its demise.

Messrs. Chapman (London) are to publish W. H. Mallock's new work, *Religion as a Credible Doctrine*.

The New England Catholic Historical Society publishes an interesting pamphlet of religious development in America, entitled *Pilgrim, Puritan and Papist in Massachusetts*, by Helena Nordhoff Gargan.

An important study of the position which the Rheims version of our Bible occupies with regard to the Protestant translations is being issued from the Clarendon Press (Oxford). The author is Dr. James Carleton, Divinity lecturer at the University of Dublin.

Books Received.

THEOLOGY AND ASCETICA.

TRACTATUS DE SANCTISSIMA TRINITATE. Auctore F. Alexio Maria Lépicier, Ord. Serv. B. V. M. in Pontificio Collegio Urbano de Propaganda Fide Theologiae Professore. Tomus III. (1, Quaest. XXVII—XLIII.) Institutiones Theologiae Dogmaticae ad Textum S. Thomae Concinnatae. Parisiis: P. Lethielleux. 1902. Pp. xliii—483.

DE PERFECTIOE VITAE SPIRITUALIS. Opus R. P. Antonii Le Gaudier, S.J. De SS. Jesu Christi amore et de vera Christi Jesu Imitatione. Editio recens emendata cura et studio P. A. M. Micheletti. Tomus I. Augustae Taurinorum: Petrus Marietti, Typogr. Pontif. (London: Thomas Baker.) Pp. 604.

A COMPLETE CALENDAR OF THE ENGLISH SAINTS and Martyrs for every day of the Year. Compiled by William Canon Fleming. London: Sands & Co. (St. Louis, Mo.: B. Herder.) 1902. Pp. 120. Price, 55 cents.

ANGLO-JEWISH CALENDAR for every day in the Gospels. Being an Introduction to the chief dates of the Life of Christ. (An essay towards a final determination of the Gospel Chronology.) By Matthew Bower, S.J., B.A. St. Louis, Mo.: B. Herder. 1902. Pp. 93. Price, 75 cents.

THE LIVING CHURCH OF THE LIVING GOD. By the Rev. Charles Coppens, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 32.

LE MOIS DES FRUITS. Mois d'Octobre consacré à Notre Dame du Rosaire. Par un Religieux de l'Ordre des Frères Prêcheurs. Précédé d'une Lettre. Preface

par le T. R. P. Monsabré, O.P. Nouvelle Edition. Paris: Ancienne Maison Charles Douniol. 1902. Pp. 357. Prix broché, 1 fr. 25.

THE HOLY ROSARY IN PRESENCE OF JESUS in the Blessed Sacrament. By the Rev. Gerard Beccaro, Disc. Carmel. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 52. Price, 50 cents.

THE SPIRITUAL EXERCISES AND THE CHRISTIAN EDUCATION OF YOUTH. A sermon preached in the Church of the Immaculate Conception, Farm Street, London, on the Feast of St. Ignatius Loyola, July 31, 1902, by Herbert Lucas, S.J. London: Burns and Oates, Ltd. 1902.

THE HOLY SOULS. November Leaves from Father Faber. Collected by the Rev. John Fitzpatrick, O.M.I. London: R. T. Washbourne. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 100. Price, 30 cents.

SERMONS FROM THE LATINS. Adapted from Bellarmin, Segneri, and other sources. By the Rev. James J. Baxter, D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 618. Price, \$2.00.

SUMMA DECRETORUM D. MAGISTER RUFINUS. Von Dr. Heinrich Singer, Prof. Univers. Prag. Paderborn: Ferdinand Schöningh. 1902. Pp. 183 and 570. Preis, 26 Mark.

THE LUKEWARM CHRISTIAN. Two Sermons by Massillion, arranged and abridged by Percy Fitzgerald. London: Burns and Oates. (New York: Benziger Brothers.) 1902. Pp. 81. Price, 60 cents *net*.

SAINT CAJETAN. By R. de Maulde La Clavière. Translated by George Herbert Ely. London: Duckworth & Co. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 174. Price, \$1.00.

EARTH TO HEAVEN. By Monsignor John Vaughan, author of *Life after Death*, etc. (Duw-a-Digon.) St. Louis, Mo.: B. Herder. 1902. Pp. 184. Price, \$1.00.

THE DAY OF AN INVALID. From the French of Abbé Henri Perreyve. By Rev. Joseph Bruneau, SS. (Authorized Translation.) New York: The Christian Press Association Publishing Company. 1902. Pp. 280.

PHILOSOPHY.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum Adolescentium Seminarii beatæ Mariæ de Monte Melleario a concinnata. Volumen I: Logica et Ontologia. Dublinii: Apud Browne et Nolan. 1902. Pp. vii-403.

THE ECONOMIC INTERPRETATION OF HISTORY. By Edwin R. A. Seligman, Professor of Political Economy and Finance, Columbia University, New York, etc. New York: The Columbia University Press. (The Macmillan Company, Agents; London: Macmillan & Co.) 1902. Pp. ix-166. Price, \$1.50.

THE RELATION OF EXPERIMENTAL PSYCHOLOGY TO PHILOSOPHY. Lecture delivered before the Royal Belgian Academy. By Mgr. Desiré Mercier, Professor of Philosophy at Louvain, etc. Translated from the French by the Rev. Edmund J. Wirth, Ph.D., D.D., Professor at St. Bernard's Seminary, Rochester, N. Y. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 62.

EDUCATIONAL.

MCNEILL'S MENTAL ARITHMETIC. By I. C. McNeill, President Seventh Wisconsin State Normal School. New York, Cincinnati and Chicago: American Book Company. 1902. Pp. 141. Price, \$0.35.

VIRGIL'S AENEID. Books I-XII. Edited by Henry S. Frieze, Late Professor of Latin in the University of Michigan. Revised by Walter Dennison, Professor of Latin in the University of Michigan. Illustrated. New York, Cincinnati and Chicago: American Book Company. 1902. Pp. 328. Price, \$1.50.

THE TEACHER AND THE CHILD. Elements of Moral and Religious Teaching in the Day School, the Home and the Sunday School. By H. Thiselton Mark,

B. A. (Lond.), B. Sc. (Vict.), Master of Method, Owens College, Manchester; author of *An Outline of the History of Educational Theories in England, etc.* With Frontispiece. London: T. Fisher Unwin. 1902. Pp. 165.

THE MCBRIDE LITERATURE AND ART BOOKS. By B. Ellen Burke. In Six Volumes, with Manual for Teachers in Three Volumes. New York, Chicago: D. H. McBride & Co. 1902.

CONVERSATIONAL FRENCH AND ENGLISH. An elementary knowledge of both languages taught by thorough practice in the grammatical principles of each, for schools, home education, and private instruction; but especially for such young American Teachers as expect to give intelligent instruction in French Conversation. By Edward Roth, A.M. Philadelphia: 1135 Pine St. 1902. Price, 10 cts. for each *livraison*.

SHERLOCK HOLMES. Quelques Chapitres de sa Vie. Avec Questions et Réponses. (Two Copy-Book System.) Edward Roth, 1135 Pine St., Philadelphia. Pp. 94. Price, 25 cts.

EIGHTH ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA for the Year ending June 30, 1902. Philadelphia: J. B. Lippincott Company. 1902. Pp. 111.

TEXT FOR CHILDREN. Arranged for every day in the year. By M. A. Ward. With a Preface by the Rev. Father Gallwey, S.J. London: Burns and Oates. (New York, Cincinnati, Chicago: Benziger Brothers.) 1902. Pp. 136. Price, 25 cents.

THE SILVER LEGEND Saints for Children. By I. A. Taylor. St. Louis, Mo.: B. Herder. (London: Sands and Company.) 1902. Pp. 307. Price, \$1.00.

HISTORY.

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GOD IN US.

If you keep My commandments you shall abide
in my love.—John 15: 10.

THAT our idea of God to some extent determines our love of Him is but a case of the more general principle that will be dependent upon knowledge—“*Nihil volitum nisi cognitum*.” Hence, to get to know about God is admittedly one of our first and highest duties. On the other hand, it is no less evident and familiar to us that there is no exact equality between the measure of our love and the measure of our knowledge; between the clearness of our theological conceptions and the purity of our lives. For often the most ignorant and untutored souls, whose ideas about God are almost as grotesque as the idols of primitive savagery, are full of an effectual and tender love of God, in no way justified or explained by their notions of Him; while a refined, spiritual, and altogether philosophical conception of the Deity will as often leave the heart dead and cold as a stone.

Indeed Christ seems to imply that, as a rule, the love of God varies inversely with the power of conceiving Him intelligently: “Thou hast hid these things from the wise and prudent and hast revealed them to babes.” Doubtless, if the wood be dry, a little spark will start a great conflagration; whereas green wood may be stubborn to yield to the fiercest flame. The simple unspoilt heart of the child may be quickly and strongly responsive to those feebler rays of divine loveliness which beat idly on the callous surface of a heart hardened by worldliness and sensuality, and

by infidelity to past light. Hence the spoken word that falls equally on many ears, is as seed sown over a tract of varying fertility, yielding here nothing, there thirty, sixty, or an hundredfold.

So far then we may regard the word, the notion, the mental image of God as a cause of divine love whose efficacy, however, is conditioned by the state of the heart to which the word is spoken. It is not then without reason that, when religious teachers or preachers come to us and tell us that we ought to, and must, and shall love God with our whole heart and above all things, we demand: Who is He? Where is He? What is He like, that we should thus love Him on hearsay? And then they begin, each according to his ability, to describe to us in lame words—not God, whom they have never seen, but that notion or image or picture of God which they have laboriously painted in their own minds, that poor, clumsy skeleton-conception which they have strung together piece by piece, and joint by joint, and set up for worship in the shrine of their hearts. And often we could wish that they had either held their peace altogether or had said less. He, who came from the bosom of the Father, could have said much, and yet He said but little; for He knew a more living language than that of the tongue—one in which He “showed us the Father” by stretching out His all-embracing arms and dying, not only, as man does, for His friends, but, as God does, for His enemies. Hence we are but slowly and slightly stirred by the spoken word, by the notion of God that is transferred, through language, from some other intelligence to our own. What moves us more really in the preacher is the manner of one who has found some treasure which he himself cannot rightly conceive, still less express to us in words; who has found a well of living water, a secret fount of happiness which he would willingly share with the thirsty; who therefore excites our curiosity and bids us come and see and taste for ourselves; who knows that his stammering descriptions are almost irreverently unlike what personal experience alone can reveal to his hearers—as unlike as a spoken description of some wonderful symphony, of which all one ought to say is “Go and hear it.”

Therefore a deeper reason why, as a rule, a strong and supreme love of God is quite separable from a clear intellectual conception

of His nature, is to be sought in the truth that, in this life God presents Himself to us as an object of the heart and will, rather than as an object of the mind and intelligence; as something to be laid hold of by action rather than by contemplation, as something to be done, rather than as something to be gazed at or argued about. "This is life eternal," says Christ, "that they should *know* Thee;" and certainly hereafter we hope to see God face to face, not as our mind now sees Him in images and symbols and ideas, but even as we see our departed friends in their portraits, or in their letters, or in some work they have left behind them. To have the veil torn away which now prevents the light of God's face shining straight into the eyes of our soul, is indeed what we long and labor for. But meantime the veil is there; and it is not by our mind but only by our action that, in this life, we are brought into immediate contact with God. It is right and obligatory that we should, as far as our education and ability allow, strive to render our ideas about God, those images or pictures of Him which we construct in our mind, *before* which we so often pray (which is no harm),—to render those ideas less and less unworthy and superstitious and inadequate. Still we must ever remember that our idea of God is not God; that it is but an internal image and likeness that we have made of Him in our mind; that if in any degree it reveals or resembles Him, it also to a far greater extent conceals or dissembles Him; that could we come to see Him directly as He really is, the difference between the savage's grotesque conception of God and the philosopher's more spiritual and cultivated conception would seem of little importance in the light of the infinite inadequacy of either; that both alike necessarily conceive God after the likeness of man and in the terms of things bodily and finite; that our boasted superiority in this respect over the savage is that of a child of five over a child of four.

However God may work in the working of our mind, giving it its power and act of vision, giving its objects whatever intelligibility or transparency they possess; yet He Himself is not, in this life, a direct object of our mind; and if here we are to touch Him and be immediately united with Him, it is not in thinking about Him but in acting with Him. For every good action of

ours is His also—the offspring of the marriage of our will with His; the seal and pledge of the active union, the union in action, of our soul with Him. From the first suggestion of good, to the wish, the desire, the will, the accomplishment, He is coöperant with every movement of our faculties.

Who would not envy the lot of Joseph who had Christ for his fellow-laborer in the carpenter's shed at Nazareth; whose knowledge and love of Him was fed by continual partnership in toil, by the sense of co-authorship in the same productions, however lowly and perishable. Yet this is but a faltering symbol of our close intimacy with God in bringing forth in our souls the fruit of a good life—a labor in which His will and action and life is intertwined with ours from beginning to end. We are so used to the influence of His will upon ours that we have lost all sense of it; just as we are so used to the drag exerted upon our bodies by the attraction of the earth that we come to look upon weight as part of our very constitution, and to forget that it is the effect of an action from outside. God is that centre of goodness which draws us ever towards closer union with itself, by a continual magnetic attraction. Whether we climb up-hill or run down-hill we are influenced by the earth's attraction, resisting its force in the one case, using it in the other; and similarly, whether we resist the inclination or use it, in every conscious and free action we are under the influence, however dimly acknowledged, of an attraction towards goodness, of a wish, however feeble and ineffectual, to do the right thing; and if we go with the attraction there is a sense of ease; and if we go against it, a sense of unrest. And this attraction is simply the felt will of God, whose presence within us is as essentially a condition of our conscious rational life, as air or light is of our bodily life.

And so when we talk of "union with God" let us put aside all childish pictures of the mind which portray that union as a sort of local relation of two things face to face, or fastened or fused together, inactive and unchanging; and let us rather picture it as the meeting or mingling of two streams reinforcing one another, even as when we run down-hill our own action and that of the earth conspire to one and the same end.

So it is not in standing still, but in movement and action that

we are united to God and our life mingled with His. And the closer we come to Him the more strongly He draws us; the more frequently, fully, and strenuously we act with God, the more abundantly does He enter us; so that action is, in a way, the vessel into which God is received. And like every other appetite, the desire for that sense of rest and peace that comes of yielding to God's magnetism, grows keener with every indulgence, till it comes easily to out-sway every counter-attraction, and till nothing irks us more than the unrest of having it resisted.

Thus it is that whereas not God, but only some feeble image or symbol of His nature can be touched by our mind, He Himself can be touched by the heart where His will is felt striving with our will, and His spirit with our spirit; and He can be embraced and held fast in the embrace of action whereby His life and ours are spun together and firmly co-twisted in the union of a single and undivided process. "I am the Way," He says, "and the Truth and the Life"—but principally a Way to be trodden, a Life to be lived; He is also a Truth to be known, an idea to be conceived; yet here, not directly, but through images and shadows—as things distant and absent are known to us.

It is well to know the name, the nature, the effects of some needed medicine if this knowledge will help us to procure and apply it; yet it is not the knowledge that heals us, but the medicine; and so a mind-knowledge of God is useful in the present life if it helps us to take Him into our life and action and make Him the medicine of our souls. But it is as the Way and the Life rather than as the Truth that He heals us now; it is not in knowing, but in willing and doing that we realize Him.

Yet if God gives Himself to us in this life to be felt, tasted and touched rather than seen or pictured to the mind, it must not be forgotten that these forms of direct experience are in their way true knowledge. *Gustate et videte*, says the Psalmist; "Taste, and by tasting see" that God is sweet; as though he would say: It is not the mere idea of God's sweetness that will sweeten life's bitterness, but only the experimental proving of it. Had we no idea of what salt or sugar looked or felt like in their crystallized state; did we but know them

in solution, experimentally, as what makes the difference to our palate between brackish water and fresh, or between sweet water and tasteless, yet this would be a most real though partial knowledge; and in like manner had we no idea or mental picture of God as a distinct Being, unrelated to our practical life, we might yet know Him far more directly, really, and practically as that inward attraction to every kind of goodness which it is sweet to yield to, and bitter to resist; we might know and feel His will experimentally long before we could form any mental idol or picture of His personality. And to say that the extent and clearness of this experimental knowledge depend on the frequency, constancy, and intensity of our experiences, of our active coöperation with God's will, is to utter the veriest truism.

Hence we need trouble ourselves but little about our theoretical notions of God, which are but as pictures of the absent—useful perhaps, as the image of a Saint is useful, to steady our attention, to stimulate memory, and devotion, through memory. "Through memory," for there is no sanctity in the statue, nor anything to appeal directly to our devotion; and similarly there is no divinity in our idea of God, nothing that we can fall down before and worship. We may pray before it, as before a statue, but not to it, for that were idolatry,—not less because our ideas of what God is in Himself are somewhat less grotesque than those to which the savage gives expression in his idols.

Another consequence of this truth is that those who have perhaps never heard God's name—if such there be; who have formed no distinct notion of Him as a separate Being; or whose notions of Him are what we should consider utterly false and unworthy; or those again who consider all such notions equally false and to be repudiated, may yet know God experimentally and love Him with their whole heart, and mind, and soul, and strength; they may put the claims of duty above life itself; they may put truth before father, mother, child, possessions; they may not merely be in sympathy with God's will and way, but in absolute reverential subjection to it; following it not simply because they like it, but because they know it should be followed whether they like it or not. If there are those who "profess that they know God, but who in works deny Him," there are also

many who profess not to know Him, but whose deeds contradict their profession.

Often what men deny with their lips they confess with their lives; the sense in which they reject received dogmas is not the true sense, but a travesty thereof—their own or another's; it is not God whom they refuse to worship, but some unworthy idol of their imagination. Of our deepest convictions, our conduct is often the truest utterance; it is just in regard to them that our powers of self-analysis and expression are most apt to fail.

While, then, no man can be saved without faith and knowledge of God, yet there is a truer knowledge than that of ideas and images; a knowledge of direct contact and experiment, a matter of tasting, touching, and feeling. For a musician, a knowledge of Beethoven means a skill in reproducing his music; not an acquaintance with the details of his biography, though this may be added as a luxury. We know God in the only way essential to our nature and destiny when we know how to reproduce the music of His life in our own. We need to know the sun as that which gives light and warmth and vigor, but its internal composition concerns us very little.

God is, for many, a necessity of the mind, the bond of unity by which their view of all reality is connected into a whole. Take away the thought of God and their philosophy falls into pieces like a bundle of faggots when the string is cut. Yet it is not so with all. There are imperfect and erroneous philosophies from which He is excluded; which seek the bond of union elsewhere, or seek it in some wholly false conception of God. So feeble and perturbable are our best philosophies that he who holds God only with his mind holds Him most insecurely. Until He has become a necessity of our *whole* life, and not merely of our *mental* life, our faith has no firm root; *Expertus potest credere!* For our life and action has also its principle of unity, some end, some love, some devotion for which we do actually (and not only theoretically and professionally) live. If to part with God or to deny Him would take the meaning and point out of our existence, would extinguish our best enthusiasms, would unidealize our friendships, would cynicize our criticism, would render us hopeless, pessimistic, frivolous, bitter, sensual,—then, little as we may be

aware of it, He is not only our God but our All. Thus it is that those who are least capable of an intelligent conception of God, do as a rule love Him far more than those whose notions about Him are far more philosophical, less obviously superstitious; for the knowledge which feeds their love is not conceptual or notional but real and experimental. "I confess to Thee, O Father," says Christ, looking on the world as it always is and shall be, the untaught multitudes on one side, and their teachers on the other; "I confess that Thou hast hid these things from the wise and prudent," from the scientist and metaphysician, from the scribe, the pharisee, and the casuist, "and hast revealed them unto babes."

GOD'S LIFE IN OURS.

He that loveth not knoweth not God, for God is love God is love, and he that abideth in love abideth in God and God in him.—
I John 4.

Our Lord tells us that eternal life consists in knowing God; and if at first sight it seems strange that life should consist in what is but a condition and means of life, namely, in knowing, St. John tells us more clearly the kind of knowing that is meant;—a direct experimental knowledge of God's action in us; not an indirect mental representation of God as He seems to Himself. So far as our love of God is excited by consideration and reflection,—by the images and ideas of Him that we form in our mind,—knowledge precedes love. But that knowledge in which eternal life consists follows upon love. It is a knowledge of God manifested in the fact of our own love of others; of God acting in our action; of God, not as He might seem to other possible creatures, or, apart from all, to the divine self-consciousness, but as He is in us, mingling His life with ours so inextricably as to defy clear analysis or separation. And he that loveth not his brother knoweth not God, however correctly or sublimely he may conceive Him with his mind; whereas he that loveth, knoweth God, even were his theological notions those of simple savagery or childhood.

Moreover, it is in the inward and outward exercise and operation of love that we dwell in God and He in us. The dwelling is altogether dynamic and active;—a *process*, as when one sus-

tained musical note makes harmony with another ;¹ not a *position*, as of a jewel at rest in its setting.

Not, however, in any kind of love is the divine life carried on in us and through us ; but in that kind only in which all our energies, impulses and appetites are subordinated to, and pressed into the service of, that sovereign, universal love, which is but the Will of God seeking expression through the instrumentality and co-operation of the rational creature, created for no other end than this. Any other rebel love, breaking from the traces and refusing to serve, brings misty confusion into our life and hides us from ourselves. Only the sovereign love reveals to us what we are in reality—solidifies the mists of self-illusion into our very truth and substance ; wakes us from intangible dreaminess to palpable fact and actuality. St. John speaks of it, not as the direct love of God, but as the love of our brethren, behind, and through, and in whom God is loved ; and more particularly, as the continuance in us and through us of Christ's love for our brethren and for the Father in and through them.

Love is specified or characterized by its scope and aim, as a seed is by the full-grown tree into which it tends to develop. This love of the brethren, which constitutes our divine life, and in which we recognize the action of God mingling with our own, has no less universal an aim than has the love of Christ, whereof it is but an extension in the same way that the vitality of the branches is but an extension of that of the Vine. Slowly indeed its true character and final expression are developed in human consciousness. Felt at first as a mere push in the dark, we know not whence the blind impulse comes or whither it would drive us ; but as with other instincts, we make essays, seeking ease, in this direction and in that, and as one or other satisfies the instinct more, or thwarts it less, we follow on faithfully till some new and fuller indication of its purpose is vouchsafed to us. And thus, in course of time, if we obey, its meaning is gradually expanded before us, and we pass from strength to strength, till we are face

¹ Mark, how one string sweet husband to another,
Strikes each in each by mutual ordering ;
Resembling sire and child and happy mother
Who, all in one, one pleasing note do sing.—Shakespeare.

to face with God, with the all-embracing universal Spirit of Love, which strove with our spirit when we knew Him not; when we yet walked with Him, as with a stranger, by the way, with burning hearts and blinded eyes.

Left to our own gropings we seek the satisfaction of this divine instinct first in an enlightened egoism—in dying to mere animalism, in living to truth and purity, in giving the supremacy to spiritual over bodily excellence. Breaking from this prison of solitude to that fuller and better self-understanding involved in the instinct of fraternity and justice, we recognize ourselves as members subordinated to the society of our immediate entourage; we seek or sacrifice ourselves for the sake of others. Yet the Divine Will cannot rest there, but ever enlarges the circle of our interest till we come to know ourselves more and more deeply as members of the human race, and identified with its destiny; then, as part of the entire universe of creatures, animate and inanimate, from which we originate, whose secular labor we gather up into ourselves, to whom we owe, with usury, all that we have received. Still the heart is not at rest; not even in the fondest Utopian dreams of the universal well-being of all creatures is its desire fully interpreted. It is on its way to reality, following the clue, but has not yet arrived. What is still lacking is the keystone of the arch which gives reality and stability to all the substructure. Apart from God, the universal creature is an illusion, an abstraction, an incoherent, self-contradicting idea, as is the superficies of the geometer apart from the solid body which it limits. And as the geometrical point or line can have no greater physical reality than the superficies, so I, as a fraction of humanity, or of the universal creature (if these be viewed as suspended in *vacuo* and not as resting on the solid rock of God's reality), am but a dream within a dream; and the good that I live for, whether my own or that of all my fellow-creatures, is but a less or greater dream, if God's Will be not behind all to give reality to my shadowy aims. Else the chain of purposes, one leading to another, ends nowhere, and hangs on nothing; we can answer the question: "What is this or that for?" but never "What is everything for?" unless we accept the Will of God as the solution; *Fiat voluntas Tua sicut in coelo et in terra*. That therefore which I really want, or rather,

that which the Divine Will in me wants, is the Divine Good—created and uncreated. As God is the Author, so is He the end of that Love or Charity which He Himself works in me. The good of all creation could not satisfy that Will except in so far as it is identical with the good of the Creator.

In la Sua volontade è nostra pace.

We want all things to be and move as God wants them to be and move; that is to say, in perfect harmony with His Being and movement; so that His Being and movement is, when we come to understand ourselves, the first and governing object of our higher will, apart from which the subordinate object is not coherently thinkable. Picture a man suddenly created in some barren waste who feels for the first time the cravings of physical hunger. We indeed know the meaning, the full physiological interpretation of that craving; we know, moreover, that if it is a desire for food, it is by presupposition, a desire or love of self, and of food only in its relation to self,—a desire of self-sustenance, self-preservation; but to him it is a vague mysterious longing till experience shall have taught him—till the presence of its object shall have explained and intensified the appetite. So with this ineradicable appetite of the soul for the food of reality,—at first vague and unintelligible,

 this palpitating heart,
This blind and unrelated joy,
That moves me strangely like the child
Who in the flushing darkness troubled lies,
Inventing lonely prophecies.
Which even to his Mother mild
He dares not tell;
To which himself is infidel;
His heart, not less, on fire
With dreams impossible as wildest Arab tale.

In me life's even flood
What eddies thus?
What in its ruddy orbit lifts the blood
Like a perturbed moon of Uranus
Reaching to some great world in ungauged darkness hid?

(*Unknown Eros*, by C. Patmore.)

As with every other desire, the adequate object towards which the Divine Will within us drives and constrains us, is not something apart from self; but self in some state of betterment, of which the so-called object is but a condition. It is not food that we seek, whether for soul or for body, but self-refreshment, self-development. We desire to grow; that is, to "*be*" more than we are; to have more reality, more life, more love and action than we have. Thus from the nature of its object we come to understand the nature of the subject or self to which the will or desire belongs, to whose betterment it tends. If I pass from egoism to a disinterested desire of the well-being of humanity (disinterested relative to the more narrowly and imperfectly conceived self), it is because I am really a member of humanity, and because humanity lives in me, and is the real self which is the subject of the desire, and which seeks its own betterment in and through me, as the whole body seeks its general self-betterment through each several organ and member. But humanity itself is only a part of a still greater whole which lives in it, and therefore in me, and whose will and self-seeking also works in mine, though still more deeply and subconsciously. Yet even this will of the universal creature is not coherent or self-explanatory save as a manifestation of the Divine Will whereby *Deus vult suum esse*—God wills to be—wills, principally and fundamentally, the eternal life and action which He ever enjoys; wills, secondarily and dependently, the perfect development and expression of His life and action in the finite order.

This then explains Christ's saying: "My meat is to do the will of Him that sent Me and to perfect His work." The deepest and most fundamental appetite in the soul is God's love of His own life and action, temporal and eternal. The soul is not God, yet has no reality except in conjunction with the reality of God, who is her foundation and support. Alone, she were unintelligible and incoherent, a shadow without substance, for she is essentially associated with another (namely, with her God) in the deepest springs of her conscious life. His Will is ever present to her as the will of another, however dimly that "otherness" be apprehended. It is He who, in conjunction with her and with His whole creation—as it were, one Self, one Subject,—desires

and seeks the universal good whereby all creatures enter into the eternal joy of their Lord—that joy which He finds in His inner life and action.

That God should be and live, in Himself and in His creatures, is therefore the full object which explains and satisfies the groping of our higher will ; and the Self to which this will belongs is a corporate self, double or manifold, the self of a Society—of “God-in-Man,” of “God-with-Man” in so far as God already lives and dwells in His creatures and desires to dwell in them more fully. God cannot *be* more than He is eternally, but this Society of God and creatures can grow to an ever greater fullness of being, even as body and soul can grow, though in a sense the soul grows not. It is only as conjoined and associated with God that we possess a certain dependent and secondary reality of our own ; and that further reality which we seek is dependent on Him in like manner. Apart from Him or in ignorance of Him, our will can find nothing solid to rest upon or aim at ; nothing but what is incoherent, unrelated or related to the unknown ; dreams within dreams ; and parts of wholes that are parts of other wholes, in endless process ; lines from all directions ever converging but never meeting.

The question : “Who is this that cometh up from the desert leaning on her Beloved?” conveys a true image of the shadowy and unsubstantial nature of the soul,—as it were the empty skin sloughed by a snake,—save so far as God infuses His reality, life and action, into hers. Leaning on Him she is coherent and thinkable ; apart from Him she is nothing, and if we would understand her out of reference to Him, we deal with a surd.

Therefore St. Paul says : “If I have not love, I am nothing ;” for God is Love, and if that Love should cease to work in me and mingle itself as the fundamental or governing element in all my action, all the reality and coherence of my life and aims were gone. And in so far as I wilfully throw myself out of harmony with this divine bourdon and sing false to it, I am struggling away from God and reality into chaos and nothingness, vainly indeed, as one who should seek to escape the thralldom of the earth’s attraction by climbing a steep mountain. In Him even the most reprobate live, and move, and have their being and reality,

however much they may hate it and cry for the death that will not come.

CHRIST IN US.

I live, now not I, but Christ in me.—Gal. 2: 20.

The difference between Christian mysticism, and that which can be realized apart from knowledge of Christ, is that the divine life which struggles in us for self-expression is now more clearly revealed as to its origin and its aim. As the life of Christ seeking an instrument of further self-manifestation in our being and faculties, its "otherness" in our own life is more clearly defined; it is less of an unattached impersonal tendency toward righteousness; more of a personality, a will, a spirit striving with our spirit, set against our will, marking off our personality. If there may be a partial untruth in this conception of "otherness" between God and the soul, in so far as it seems to number God with His own creatures, to view Him as a great Self among a multitude of subordinate selves, and not as that on which they all depend; yet this error of exaggerated, or rather of an over-materialized, "otherness" is less hurtful than the almost necessarily alternative error of attributing to our own agency that divine action which, though in us, is not of us, or from us.

Again, Christ as realizing in His own life the divine ideal of perfect humanity, interprets to us the meaning of this blind groping after God which we experience in ourselves; He sets the end to which we are being moved before our eyes; He shows us the complete development of the divine seed that is sown in us by nature and fostered by grace.

Not only does Christ's humanity, by thus explaining us to ourselves, add new definiteness to the mystical life; it is also instrumental, through the as yet hidden, but dimly felt, organic oneness of all human souls, in the reinvigoration and extension of that life. "I live, yet not I, but Christ liveth in me," says St. Paul, ascribing the divine action in the Christian soul to the Incarnate God, who is the Head and Form of that living body, whereof all are members, and which acts as a whole in the action of each,—a truth which finds expression in the Sacramental system.

Hence in the Christlike action of each several member Christ does literally extend and continue that life which He began while here on earth; not merely *exemplariter* as the schoolmen would say, not merely by way of replica and reflection, but *casualiter*; since a holy life or action resembles His, precisely because it is His. What frightens many away from mysticism and makes them cling to the easily-pictured, though crude conceptions of their childhood—(those, namely, with which the religious art of the Middle Ages furnishes us,) is a vague apprehension of pantheism or else of illuminism;—of confusing the clear, hard lines by which a materialistic theism divides God from the soul, and souls from one another, without any sort of even local compenetration.

The true nature of the distinction being unimaginable, if we take away that which is imaginable we seem to have nothing left to save us from the counter-fallacy which numbers God and His creatures in the same category—one here, one there, is not less irreverent, and is at the root of much unreality in religion.

Every comparison necessarily misrepresents a relationship which is altogether unique; but a multitude of such comparisons may hedge in and narrow the area in which the inaccessible truth lies buried. If in some sense God is the soul of our soul, it does not mean that, with it He constitutes one substance. It does mean that the soul depends on Him for its existence and action far more immediately and closely than the body does upon the soul, though in a different and inexplicable way. It means that the soul is by nature an organ of divine self-expression, as the body is the organ by which the soul utters itself—yet again, in a different and inexplicable way. It means that as the body and soul are distinct, without being two things of the same class or kind; so God and the soul are distinct, yet not “connumerable,”—though again in a spiritual and inexplicable way. It does not mean that absolutely and in Himself God would not be intelligible without reference to the soul, as the soul would be unintelligible without reference to the body; but it does mean that as the body is altogether for the soul and is inconceivable and impossible apart from it, so the soul is inconceivable save in reference to God, who is the key that alone unlocks the treasury of her highest capacities; it means that He shapes her to His own purpose and end, even as she gathers

to herself the dust of earth and weaves it into that bodily garment that half hides and half reveals her mysterious nature; that when His free action in our mind and heart is impeded, the corruption and disintegration of our whole moral and mental life is the result. Yet God is not a part or constituent of our personality, although His presence, His life, His action are thus mingled with ours; and although a shadow does not relate to and depend on a substance more closely than our soul on God. The earth on which we tread, the air we breathe, the light we behold, the food on which we live, are no part of our being. Yet our muscles and limbs, our organs, our senses, are unintelligible without them and idle apart from them. So, too, God is the ground on which our soul rests and walks; the light it sees by, the food it feeds on, the heat that warms it, the air that invigorates it; we are in Him as He in us: "In Him we live and move and are" no less than He lives and moves and is in us.

But even when the fear of pantheism is removed, the notion of mystical religion is often associated with the claim to a false illuminism, to an ecstatic vision of the Deity, a special intuition of divine mysteries which is usually taught to be the prerogative only of the blessed in Paradise. Flying from such an illusion, we may and mostly do fall into another, far more deadening to spiritual reality; that, namely, which denies any other generally accessible knowledge of God than that indirect, inferential knowledge of Him as He is imaged in the constructions of theological reasoning or in the materialized pictures of the imagination. These mental ideas and pictures are not revealed to us or created in our mind by God; they are our own patchwork, put together laboriously from indirect evidence. If I see a man face to face, his image is impressed on my senses without any building up on my part. If I only hear him spoken of, the visual image I form of him is of my own making. So the images and mental ideas in which we know God are not derived from facial vision of His being, but are built up in accordance with our inference as to His nature, drawn from the character of His work in us and outside us; and, being confessedly fashioned more or less human-wise, are infinitely inadequate and unworthy.

So far, then, as mysticism is thought to aim at a direct ecstatic

vision of God, and to derive its ideas and images of Him from such vision, and not by the ordinary way of inference, it is justly feared as fostering dangerous illusions. But true mysticism has no such aim. It simply emphasizes and gives the first importance to that direct and experimental knowledge of God which is possessed by all, though little heeded. So far as it represents God in mental ideas and images, constructed in accordance with what from His workings we infer He ought to be like, seen face to face, its likenesses of Him are no better, no less childish, than those of other men. Perhaps the mystic is more explicitly conscious than they, of the essential and necessary untruthfulness involved in the very notion of a likeness of God. Every "likeness," as such, affirms that the original *is* thus or thus. This affirmation may be true when creatures are represented; but must be false when God is represented; and it is only by recognizing its falsehood that we can get some truth out of it—the truth of an analogy.

But if, instead of trying to build up pictures and theories of what God is in Himself—or, rather to Himself—I content myself with observing what He is to me, what He is to His creatures; this knowledge of His workings in me and outside me is direct, experimental, and accessible to all. It is one thing to know God *in* His workings, another to know Him *from* His workings.

If, in the dark, I feel myself violently pushed or drawn in one direction, I know there is some cause at work, of which I can form no certain visual picture, and yet of which I have a very real and direct knowledge in its immediate effects. So, too, we all have direct experience of a kind of force that draws or impels our will toward what is right; and if we yield ourselves to this force and do not resist it, we discern more clearly the design by which it is governed, the ultimate purpose toward which it is developing slowly. This knowledge of God's working and action in regard to us is direct, and not inferential; though it supplies the ground of an inference, by which we pass from the known to the unknown—from the nature of God's manifest workings to the nature of His hidden being. The mystic views the former practical concrete knowledge as all-important, and the latter, which is theoretical and abstract, as less important. For us who walk in the light of faith, it is more needful to grip hold of God's hand,

than to dream what His face is like, still more as the dreaming often enfeebles our grasp.

The somewhat intellectual "meditations," which play so large a part in the spiritual exercises of modern piety, are liable to be vitiated by an excessive straining after ideas and images of what God is to Himself; as though He were to be known only through the representations of our mind; and not chiefly in His direct workings upon the heart. In short, what is secondary and subordinate is made primary and everything; for the whole value of our religious theory and symbolism is to give some lame sort of mental expression and interpretation to those facts of internal experience which are the substance and root of all religion—facts which can no more be exhausted by theories than a flower by a botanical formula.

Even Christ is sought rather in the life that He once led outside us, than in that which He is continually living within us, and in which every event of the other has its mystical counterpart.

Unheeded, the unknown God cries out in the heart of man by the voice of conscience: "Why persecutest thou Me?" He cries out to us as one most intimate with us from childhood, calling us, as would a parent or a brother, by our own name. He calls out in His pain and anguish, His hunger and thirst from that spiritual Calvary in our soul, where we crucify Him daily, and put Him to an open shame, resisting, tormenting, persecuting Him. And yet, in some sense, unwittingly; for so close is He to us that in thought we do not divide Him from ourselves, but confound that Holy Will that strives and works in us with our own. For "closer is He than breathing, and nearer than hands and feet." "Who art Thou?" we answer to His cry of sharp pain when, through His grace, this sense of "otherness" is brought home to us for the first time, and we find that in betraying, despising, and resisting our conscience, we have all along been betraying, despising, and resisting our God, as real actors in that supreme tragedy which the historical Passion of Christ but symbolizes and makes visible to our imagination. Even when we are not crucifying Him afresh by flagrant sin, we are ever tormenting and persecuting Him by negligence, by recklessness, by skirting the edge of sin's precipice, so that He is never at rest, or free from anxiety.

CARENTIA OVARIORUM EST IMPEDIMENTUM DIRIMENS
MATRIMONIUM.¹

MATRIMONIUM est obiectum Theologiae Dogmaticae, Theologiae Moralis, Juris Canonici ac Physiologiae. Theologia Dogmatica tractat de matrimonio prouti est sacramentum; theologia moralis respicit matrimonium quatenus adnexas habet morales obligationes, de quibus tractat in foro poenitentiae ac in foro interno; Jus Canonicum agit de matrimonio in foro externo; Physiologia tandem tractat de organis necessariis ad generationem, et contrahentes physice aptos vel ineptos ad generandum declarat.

Iamvero in omnibus disciplinis ecclesiasticis tractatio cuiusvis quaestionis duobus veluti innitur: principiis nempe atque factis; principiis supernaturalibus seu ecclesiasticis, ac factis naturalibus seu historicis. Ratio ipsa, quae theologica dicitur, quaeque tam saepe in sacris disciplinis adhibetur, hoc elemento duplici constat: divino scilicet et humano, supernaturali et naturali, vel etiam ecclesiastico atque profano.

Praesentia autem vel carentia ovariorum, eorumque natura ac officia in feminis, est factum physiologicum, quod ab ipsis physiologis discendum est. Facto determinato atque adserto, tum comparandum cum ecclesiasticae doctrinae principiis.

Hic semper fuit mos Romanarum Congregationum, apud quas homines laici peritissimi in scientiis ac disciplinis naturalibus adsunt, qui continuo Cardinalibus praesto sunt, omnia suppediantes necessaria ac utilia pro factis naturalibus determinandis. Hinc fit, ut ecclesiasticae doctrinae principia, quamvis in se immutabilia, diversimode tamen applicentur diversis temporibus, propter diversitatem factorum ab ipsis peritis viris determinatorum.

Duplex igitur adest pro re nostra criterium: Ecclesiae doctrina, prouti continetur in Jure Canonico; ac physiologica scientia. Praestat igitur Ecclesiae doctrinam physiologorumque placita consulere, ac ea harmonice componere.

I.

Et primo quidem Ecclesiae doctrina pro re nostra alia est

¹ Confer duo praesertim opuscula Sac. Josephi Antonelli scilicet: *De Conceptu*, et *Pro Conceptu* impotentiae et sterilitatis. Romae, 1900, 1901

generalis, alia particularis. *Generalis* est, neminem posse matrimonium *valide* contrahere qui aliquo impedimento dirimente sit ligatus. Inter impedimenta dirimentia vero adest *impotentia*, quae si sit antecedens et perpetua (sive absoluta sive relativa) omne matrimonium dirimit, et quidem ex iure naturae. Haec est doctrina Ecclesiae citra controversiam, ac apud omnes certissima. Quapropter sive vir sive femina, antecederet ac perpetuo impotens, matrimonium valide contrahere nullimode potest.

Doctrina autem *specialis* Ecclesiae in hac materia, seu relate ad ovaria in feminis, continetur quidusdam responsionibus pro nonnullis casibus particularibus exaratis, de quibus agemus infra.

Sed prius verus conceptus potentiae et impotentiae determinandus est. Ex doctrina Ecclesiae "*potentes* relate ad matrimonium sunt illi, qui copulam perfectam perficere queunt. Qui vero talem copulam perficere nequeunt, sunt impotentes." Sed quaenam copula est perfecta relate ad matrimonium? Est perfecta relate ad matrimonium illa copula, ex qua generatio vel *sequitur*, vel *sequi potest*.

Haec est Ecclesiae doctrina, quae aliis verbis aequipollentibus traditur ab omnibus Auctoribus qui de hoc egerunt. Adsunt quidem nonnulli, qui minus accurate potentiam vel impotentiam definiunt, de generatione actuali vel possibili nihil dicentes; hoc autem non Ecclesiae doctrinae, sed variis ac diversis theoriis physiologicis debetur, quae antiquitus tam imperfectae fuere. Et sane Theologi antiqui, de copula perfecta loquentes, nullam fere mentionem de organis femineis facere videntur. Satis videbatur eis si vir potens fuisset ad se copulandum ac seminandum, quin amplius inquirerent utrum in corpore femineo organa necessaria ad generandum adessent; nam pro certo habebant generationem saltem possibilem, quotiescumque sexualis unio cum seminatione viri locum haberet. Ex quo repetendum est quod nonnullae inveniantur definitiones de hac materia minus accuratae.

Quod autem in conceptu copulae perfectae relate ad matrimonium, *necessario* includatur generatio vel actualis vel saltem possibilis, patet ex hoc, quod generatio fuit finis intrinsecus et essentialis, propter quem matrimonium institutum fuit, ac ideo sine generatione, saltem possibili, matrimonium non concipitur. Verum quidem est finem illum, qui praeter mutuum vitae adiuto-

rium, fuit unicus ante peccatum, factum fuisse primarium post peccatum, quando sedatio concupiscentiae accessit tanquam finis secundarius; ast nefas esset adserere matrimonium subsistere posse *tantummodo* propter sedandam concupiscentiam, exclusa etiam possibilitate illius finis primarii. In hoc casu non matrimonium, sed purus concubinatus haberetur, uti purus concubinatus haberetur, si eunuchus, in quo concupiscentiae vehementia existit, ad hanc sedandam coniungeretur cum femina ac copulam perficeret. (Vide Const. Sixti V. *Cum frequenter*, anno 1587.)

II.

Nunc ex physiologia. Studia physiologica ac gynecologica in propatulo omnino posuere, sicut in homine, ita in feminis organa nonnulla requiri ad generationem: quae studia nemo sanae mentis contemnere ac detrectare velit. Et sicut in homine requiruntur testiculi, penis ac semen; ita in femina uterus, ovaria ac ovulum requiruntur. Si unum ex recensitis deficiat, generatio neque in actu neque in potentia quidem concipi potest. Quapropter, ex physiologia, ad copulam perfectam, seu aptam ad generationem, requiritur ex parte hominis *semen* (quod penem ac testiculos supponit); ex parte vero feminae *uterus* ac *ovulum* (quod ovaria supponit).

Scimus enim hunc generationis esse processum. In congressu viri cum femina, ex testiculis, ubi elaboratur, semen ejaculatur, ac per penem in uterum pellitur, tum ovulum ex ovariis descendens miscetur cum semine et generatio incipit. Ast, si ovulum non miscetur cum semine, hoc infecundum ac inutile manet. Peracta copula, generatio vel sequitur, vel non sequitur. Si sequitur, tunc copula fuit certe perfecta, quia apta fuit ad generationem. Si vero generatio non sequitur, subdistinguendum est: Si generatio non sequitur *per accidens*, utputa vel quia ovulum non est amplius capax fecundationis; vel quia, secretionibus acidulis mucosae vaginalis, nemaspermatum vitalitas interimitur; vel quia, ob particulares deviationes uteri seu eius colli, occursus seminis cum ovulo impeditur, vel ob aliud simile, tunc adhuc copula perfecta fuit; quia tum ex parte feminae tum ex parte viri omnia organa necessaria ad generandum aderant, et omnia adhibita sunt quae *per se* generare valent. Si vero generatio non sequitur, non

ob accidentalem causam, sed ob radicalem carentiam alicuius organi necessarii, tunc copula perfecta non est, quia per se non est apta ad generationem.

Hisce praeiactis, quae omnino sunt certa, patet clarissime quid sit impotentia et quomodo differat a sterilitate. Impotentia enim habetur quando unum ex organis necessariis pro copula, apta ad generationem, deest, vel quando actus conjugalis nullo modo perfici potest. Seu, ut verbis utar Clar. Antonelli, "impotentia semper habetur, cum copula ad generationem evadit impossibilis, aut, si possibilis, finis essentialis eiusdem (h. e. proles) *absolute* sperari non potest, sive ob organorum essentialium absentiam, sive ob eorum atrophiam, sive ob quamcunque aliam causam, quae facit, ut copula *ex natura sua necessario* infecunda sit."

Sterilitas autem habetur, quando organa necessaria pro copula perfecta adsunt, et actus perfici potest; sed generatio non sequitur ob aliquid accidentale. Unde ita definitur a Cl. Antonelli: "Sterilitas est habitus subiecti ita dispositi, ut ex copula carnali generatio, tantum *per accidens*, non sequatur."

Propterea impotens est homo radicaliter carens vel pene, vel testiculis, vel semine, aut etiam debilis ac inhabilis ad vas muliebre penetrandum. Impotentes sunt vir et femina ita senes, ut actum coniugalem perficere nullatenus possint; si vero actum coniugalem valent perficere, et tamen ob senectutem prolem non obtinent, sunt tantummodo steriles.

Sed quid dicendum de femina sine utero, vel sine ovariis? Ex physiologia, ad quam solam quaestio de potentia generandi pertinet, scimus feminas carentes utero vel ovariis esse absolute et necessario impotentes ad generandum, ob absentiam organorum essentialium.

Quoad uterum obiciunt nonnulli generationem seu praegnationem extra-uterinam aliquando evenisse. Sed hoc nullo modo officit sententiae nostrae; nam illae praegnationes evenerunt quidem, sed in feminis, quae ovaria habebant, et uterum saltem partialem; nunquam vero in feminis carentibus totaliter vel ovariis vel utero. Unde Cl. Antonelli ita loquitur de hisce praegnationibus (*in op. cit.*): "Haec praegnatio ut fiat supponit uterum, ad minus unam tubam phalloppianam perviam et unum ovarium, aut saltem huius partem omnino sanam. Deinde dicendum, praeg-

nationem naturalem et physiologicam esse illam, quae fit in utero, quaeque ideo *uterina* dicitur; quaecumque vero alia praegnatio, quae extra uterum accidit, et ideo *extra-uterina* appellatur, veram anomaliam et derogationem legum physiologiae constituit, quae propter hoc gravissimorum malorum et mortis matris et fetus fere semper causa evadit." Evanescit igitur difficultas petita ex anomalia, quae dicitur praegnatio extra-uterina.

Quoad ovaria obiiciunt nonnulli aliquando factum esse, ut post operationem chirurgicam, qua ovaria feminae excisa fuerunt, generatio eveniret. Ast reponimus ablationem ovariorum non idem esse ac carentiam ovariorum. Saepe enim chirurgus aufert ovaria, et tamen radix eorum, vel ovarium supplementare, adhuc in femina invenitur, quae proinde valet post tempus iterum concipere. Et ita praegnationes, quae post ovariectomiam secutae sunt, nihil contra sententiam nostram agunt.

Stat igitur quod physiologi una voce proclamant, scilicet ovaria et ovulum esse in feminis, quod testiculi et semen sunt in homine. Et sicut homines castrati utroque testiculo sunt impotentes; ita feminae carentes ovariis.

Neque dicas comparisonem non valere, quia spadones seu castrati actum coniugalem neque materialiter perficere possunt; nam tum historia tum experientia contrarium docet. Et ex Sixti V Constitutione superius citata, scimus tunc temporis extitisse Eunuchos atque Spadones, qui et erectionem patiebantur virilis membri, et commiscebantur cum mulieribus, et humorem quemdam similem semini emittebant. Et tamen Sixtus V diserte ac emphatice eorum matrimonia invalida esse declarat, non quia se copulare non possint, sed quia impotentes sunt ad generandum.

Igitur si, ex doctrina generali Ecclesiae, *invalidè contrahit matrimonium qui impedimento impotentiae laborat*; si, ex doctrina certissima physiologiae, *mulier carens ovariis laborat impedimento impotentiae*; patet *mulierem sine ovariis matrimonium valide contrahere non posse.*

III.

Quae hactenus exposuimus sunt tam clara atque conspicua ut nemo ea possit rationabiliter inficiari. Ast ob falsam quamdam et erroneam citationem alicuius Responsionis S. Officii; quae apud aliquem S. Theologiae Moralis Scriptorem invenitur, nonnulli

decipiuntur atque contrarium tenent. Praestat hanc *specialem* Ecclesiae doctrinam pro re nostra consulere ac probe intelligere.

Hae sunt itaque duae responsiones Congr. S. Officii, quas interrogatio relativa praecedit: 1°. Num mulier N. N. per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat et liceat, necne? — Resp. "Matrimonium mulieris, *de quo in casu*, non esse impediendum." 3 Febr. 1887.

2°. Num mulier N. N., cui operatione chirurgica ablata sunt duo ovaria et uterus, admitti possit ad matrimonium contrahendum? — Resp. "Matrimonium non esse impediendum." 30 Iulii 1890.

Antequam verum sensum harum responsionum determinemus, notetur (a) illas responsiones non fuisse solemniter publicatas; (b) non fuisse publicatas in forma decreti, et cum clausula "ut serventur;" (c) non se referri ad feminas carentes ovariis, sed ad feminas, quarum ovaria exsecta fuerant, quod est plane diversum, ut superius iam notavimus; (d) non respicere nisi particularem personam sub circumstantiis peculiaribus, quae nobis non innotescunt; (e) non continere ullam rationem, ob quam datae fuerunt. Hoc enim est proprium tribunalis Cardinalium, ut sententiae ibi proferantur quin sententiarum motiva afferantur.

Ex quibus omnibus iam patet quam inconsulto responsiones praefatae adducantur, quasi legem pro omnibus constituent. Nam, ut ait Cardin. D'Annibale (*Summ. Theol. Mor.*, vol. I, n. 182, not. 5): "Authenticae sunt omnes interpretationes prodeuntes a S. R. C. in forma decreti et cum clausula ut serventur . . . non item quae ab aliis SS. CC. prodeunt; adeoque non habent vim legis, nisi R. P. iussu *publicatae* (et non tantum editae) *solemniter fuerint*, nec tollunt probabilitatem sententiae contrariae; nec eis proinde necessario standum est." Et Genicot (*Theol. Mor. Inst.*, Edit. II, Lovanii 1878, vol. I, n. 137): "Illud certe diligenter cavendum est ne sine magna circumspectione decisiones pro uno casu datae ad similes extendantur, vel responsa particularia tanquam norma generalis proponantur. Saepe enim ex ipso verborum tenore patet decisionem restringi ad casum concrete S. Congregationi propositum, ut cum quaesitum est: An constet de valore matrimonii *in casu*. Neque allegantur in responsis rationes, quae S. Congregationem moverunt ad huiusmodi sententiam feren-

dam Quare pronum est errare eos, qui huiusmodi responsa specie tenus generalia vel decisiones causarum tamquam legem universalem proponant." Quae verba examussim rem nostram tangunt.

Sed insuper S. Congregatio multoties declaravit, omnesque theologi unanimiter tenent, matrimonium sub conditione evitandae prolis contractum esse invalidum, ob exclusionem rei contractui coniugali essentialis. Quomodo vero nunc matrimonium, ex S. Congregationis decisione, validum esset, si mulier omnino careat ovariis, quae tam essentialia sunt generationi? Aliter igitur se habet S. Congregationis decisio. Et ut hoc probemus, opere pretium est alias huc S. Congregationis C. decisiones afferre, quae inexplicabiles forent, si duae praefatae responsiones S. Officii significarent simpliciter: mulierem sine ovariis posse matrimonium valide contrahere.

1°. Agitur (in Salernitana 21 Martii 1863) de quadam nomine C. N., carente utero et habente informem et vitiatam vaginam, quae matrimonium contraxit cum C. N. 4 Februarii 1838. Post multos annos cohabitationis ac reiterati conatus copulae, cum coniuges illi non possent consummare matrimonium, causam inierunt apud Curiam Archiepiscopalem Salerni, quae, praehabitis voto cum iuramento quatuor peritorum in medicina et testibus septimae manus, declaravit matrimonium esse irritandum ex capite impotentiae. Ad hanc sententiam defensor vinculi ex officio interposuit appellationem ad S. Congreg. Concilii. Quae in comitiis generalibus diei 9 Augusti 1862, ad dubium "An sententia Curiae Archiepiscopalis Neapolitanae Salernitanae sit confirmanda vel potius infirmanda in casu" Emi Cardinales respondere censuerunt: "Dilata, et exquiratur votum Collegii Medico Chirurgici Urbis, perpensis omnibus hinc inde hactenus deductis in Causa, de qua agitur." Quare die 21 Martii 1863, ipsi Emi Cardinales post votum Collegii Medico Chirurgici, quod sic conclusit examen: "Collegium Medico Chirurgicum, 14 votis favorabilibus unoque contrario, decisis in casu veram impotentiam perpetuam, insanabilem atque antecedentem existere" ad dictum dubium responderunt: "affirmative ad 1^{am} partem et negative ad 2^{am}, facta inhibitione mulieri *attentandi* alias nuptias." Post hoc defensor vinculi die 27 Junii eiusdem anni ipsam causam reproposuit cum dubio:

"An sit standum vel recedendum a decisis:" responsum prodiit:
 "In decisis."

2°. Eadem S. Congr. die 22 Iunii 1871 (*in Verulana*) invalidum declaravit matrimonium, iam a 9 mensibus celebratum et post 9 menses cohabitationis, ex eo quod mulier carebat utero, et vaginam duos pollices longam habebat, et impotens a peritis medicis iudicata fuit.

3°. Ob eandem causam eodemque modo in *Albiganen.* 7. Septembris 1875, aliud matrimonium invalidum fuit declaratum.

4°. Idem omnino accidit in *Causa Monasterien* 16 Decembris 1899.

Ergo S. Congregatio, quando feminae impotentia probata fuit, semper invalidum declaravit matrimonium. Quomodo igitur hae quatuor responsiones cum duabus praefatis S. Officii conciliantur? Facillime. Nam in duabus causis S. Officio propositis, et in quibus responsiones pro validitate matrimonii prolatae fuerunt, quamvis ovaria in una, ovaria ac uterus in altera exsecta fuissent, tamen de carentia totali ovariorum vel uteri non constabat. Et sic illae responsiones nullo modo offiunt sententiae nostrae.

Et quod res ita se habeat, nunc certissimum est post ea quae, duobus abhinc annis, publici iuris facta fuerunt a Cl. P. Bucciaroni, qui ita loquitur: "Neque vero ullo modo obstant notae responsiones S. Poenitentiariae et S. Officii, *matrimonium non esse impediendum*, in casu excisionis ovarii et uteri. Nam, ut mihimetipsi declaratum est ab ipso Emo Cardinali, S. Officii Secretario, Responsiones illae, *ad particulares casus* dumtaxat datae, supponebant *posse* adhuc per se in illis casibus sequi generationem, scilicet *quatenus non fuisset perfecta et absoluta uteri et ovariorum excisio et absentia.*" (Bucc. *Theol. Mor.*, vol. II, Ed. 4a, Romae 1900, n. 994.)

IV.

Ad haec adiungenda est illorum auctoritas, qui Romae sub oculis Summi Pontificis plausu totius mundi Ecclesiasticas vel Physiologicas scientias colunt ac docent. Et sufficiat nomen afferre clariss. *Joseph Antonelli*, olim Praeceptoris mei dilectissimi, qui data opera duobus opusculis invicte ac triumphaliter sententiam nostram propugnat; clariss. *Bucciaroni*, qui Antonelli sententiam

amplexus, eam, *in 4 edit. suae Theologiae Moralis, Romae 1900*, strenue ac lucide demonstrat; clariss. *De Luca*, consult. S. C. C., Professoris Textus Decretalium in Universitate Gregoriana, necnon auctoris Praelect. Juris Canonici, qui plausu ac laudibus Antonellum prosequitur, qui hanc doctrinam docte ac solide exposuit ac defendit; clariss. *Lappom*, medici S. Pontif. Leonis XIII, ac in Urbe Medicinae Legalis Professoris; clariss. *Topai*, qui tam saepe a SS. Congregationibus consulitur, propter eius eminentiam in arte medicinae, qui duo postremi opusculis italice conscriptis rem palmarie tuentur.

Omittimus deinde nomina plurimorum professorum, canonistarum, ac theologorum, qui nunc, veritate victi, docent non amplius de hac materia dubium adesse posse.

V.

Quid tandem dicendum de moralitate oppositae sententiae? Neminem latet ipsam onanismi crimini viam latissimam aperire; sacramentum enim matrimonii ad prolem propagandam institutum, et post peccatum in remedium *etiam* concupiscentiae concessum, non amplius esset, nisi concupiscentiarum illecebra. Victas dare manus cogeremur christianae moralis inimicis, qui prolis vitandae consilio tam multum adlaborant, carnis voluptates tantummodo quaerentes. Etenim mulieres corruptae, post castrationem, quae operatione momentanea obtinetur, transactis decem circiter diebus, iam valide matrimonium contrahere possent ad solam libidinem explendam. Hoc larvatum matrimonium esset ruina Societatis, homines bestiales redderet, ac ipsos contra naturam congressus aliquo modo imitaretur. Faxit Deus ut tam horrendum crimen ex christiani nominis societate exsulatum habeat, ac sacrosanctis Ecclesiae Legibus strictissime adherentes, theologi omnes ac Episcopi totius Orbis, iuxta decisiones *authenticas* RR. PP., *ovariorum carentiam in feminis tanquam impedimentum dirimens matrimonium habeant*.

Hoc autem nos probasse censemus tum ex doctrina generali ac particulari Ecclesiae, tum ex physiologiae ac iuris Canonici auctoritate. Quomodo igitur se gerere debet Confessarius, vel Parochus, quem mulier carens ovariis ad matrimonium contrahendum adit? Quid practice agere debet sacerdos, cui talis casus affertur?

VI.

Speciminis gratia et exemplo damus hic casum, qui in Italia realiter accidit, et quem cl. Bucceroni in 4 edit. sui "*Casus Conscientiae*" refert :

"Fabia volens matrimonium contrahere cum Fabio, petit a suo Confessario utrum possit : Ovarii enim excisionem ex industria passa est ; scilicet ne, inito deinde matrimonio, filios habeat. Nulla, inquit Confessarius, est difficultas. Ac ita respondet, quia existimat matrimonium ad mutuum quoque vitae adiutorium pertinere et ad concupiscentiam coercendam. Difficultatem tamen movet Parochus, qui chirurgi exigit attestationem, qua constet physice impossibilem non esse generationem, attenta ratione, qua illa ovarii excisio perfecta est. At cum Fabia huic decisioni non acquiesceret, res est ad episcopum delata, qui parochi decisionem omnino approbavit." Quaer : *Quid ad casum ?*

Et Cl. Bucceroni, allatis rationibus, quibus ovariorum carentiam totalem impedimentum dirimens constituere probat, tum Episcopi tum Parochi decisionem approbat ac laudat.

Eodem modo se gerant Confessarii, vel Parochi quibus tales casus afferuntur ; non ipsi decisionem proferant, sed ad Ordinarium omnes hos casus referant, qui, adhibita Curia, decernet ex deductis quid agendum ; scilicet utrum, perspectis perspicendis, mulier censenda sit *sine* ovariis, ac ideo impotens, vel non.

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PRIESTLY MINISTRATION IN VARIOUS DISEASES ACCOMPANIED BY COMA.

"Infirmatur quis in vobis ? inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini."—Jacob. 5 : 14.

BETWEEN delirium and coma there are many points of difference. While both may be partial or total, temporary or lasting, delirium is of less serious import than coma. In the former we behold the result of a high state of fever ; in the latter we witness a condition of unconsciousness, like to a deep sleep from which a sufferer is with great difficulty aroused or at most only

to partial consciousness, independent of fever, the direct effect of brain-affection. Again, while delirium is by no means a probable forerunner of death, coma is usually a fatal omen. Hence the advisability of a mission-priest becoming acquainted with diseases in which coma or insensibility reveals probable danger of death.

It is well to know that death may begin its work at the heart, the lungs, or the brain. According to medical men death is attributed to one of the following causes: (*a*) syncope, (*b*) collapse, (*c*) asthenia, (*d*) asphyxia, (*e*) or coma. When the heart's action is suspended suddenly and entirely, death is said to be due to syncope; should, however, the failure of the heart's action be more stealthy and accompanied by loss of vitality, death is ascribed to asthenia. When, again, there precedes a notable depression and general prostration, collapse is the term employed to describe the cause of death. Should there be discovered an interference with the respiratory functions we have, then, what is called asphyxia or suffocation. Finally, death may result from coma, which has its origin in the brain, and is evidenced by drowsiness, stupor, and total loss of sensibility. Disorders of the brain must be regarded, therefore, as of serious import—the direct and efficient cause of insensibility. The medical term coma usually expresses a morbid state of the brain, attended by loss of sensation and consciousness. But it may be, as we have already pointed out, partial or gradual, or complete and sudden, according to the cause and consequent intensity. Not infrequently does one witness in a sick person a state of mental and physical torpor manifested by intense drowsiness—such a condition is generally called “lethargy;” but, again, the patient may have no distinct consciousness, though able to be roused somewhat by pinching or pricking. In such a case one sees what may be designated “stupor.” When, however, the insensibility is so profound that the sick person reveals neither sensation nor feeling and does not respond to the touching of the eye-balls, we have, then, an illustration of what is strictly termed “coma.” This state may be induced by narcotic poisoning, pressure on the brain, injury to the brain, alcoholism, or anæmia of the brain.

From what has been said, then, we gather that, just as in diseases attended by delirium, there may or may not be probable

danger of death; so, too, with diseases accompanied by coma. For probability of death must be judged by the cause which produces coma and also by its intensity, which varies according to the brain-mischief.

It may be helpful to the younger readers of the REVIEW, if we set down certain specific diseases in which probable danger of death or certain danger of death is to be apprehended, necessitating the administration of the last rites of the Church. With sudden deaths we are not at present concerned, since coma, as properly understood, does not enter into such cases.

Some of the diseases that are of serious moment when followed by coma may be enumerated as follows: Syncope; apoplexy; uræmia; anæmia; heart disease; senility; acute bronchitis; ague; gastro-enteritis and congestion of the kidneys from bacteria and ptomaine poisoning; meningitis; abscess on the brain; softening of the brain; delirium tremens; nephritis; hæmorrhage on the brain; concussion of the brain; compression of the brain; skull-fracture; diabetes; drowning; and excessive heat or intense cold.

Our remarks will be confined to the cases above specified.

Some of the diseases we have mentioned may be grouped together, viz.:

Apoplexy (hæmorrhage).

Brain-fever.

Compression of the brain.

Concussion of the brain.

Lesions of the brain.

Skull-fractures and trephining.

As these are connected with the brain directly, suffice it to remark here that brain-mischief is always of grave import, especially when as a result the sufferer is reduced to a comatose state. Wherefore it may be laid down as a general rule, that any one who is rendered comatose from any of the above causes should be anointed forthwith.

It is worthy of notice that often with the fracture of the ribs there exists a fracture of the base of the skull, manifested by the oozing of blood from the ears. Again, it is not superfluous to direct attention to the fact that the operation known as "trephin-

ing" is always a dangerous one, and performed only when some internal affliction, in itself dangerous to life, exists, as for example an abscess on the brain. Here we have a case, then, in which the administration of the last rites would be justifiable before the performance of this surgical operation. Let me add, also, by way of caution, that in some instances, like railway accidents, in which travellers receive violent shocks to the nervous system, though there may appear no symptoms of immediate danger at the time, yet later on, in the course of a few days, serious complications may ensue in the form of epileptic seizures, faulty vision and deafness—the heralds in many cases of grave cerebral disease. The diseases which call for special attention are, first

Apoplexy.—In apoplexy we behold not seldom the result of cerebral hæmorrhage, rendering the sufferer comatose. Generally, the very usage of the term "apoplexy" denotes a loss of consciousness and power. But as a rule this is not instantaneous, though death does ensue in some instances after the lapse of five or ten minutes. In the more severe cases persons are stricken down suddenly and become quite helpless. In hæmorrhagic coma the patient is rendered completely insensible. The existing danger will be known to a priest by the pulse and also by the respiration, usually of a stertorous character. As this disease, however, has been dwelt upon at some length in a previous number of the REVIEW, I would merely say here, that in fatal cases the pulse grows more and more feeble, the stertorous breathing becomes less marked, and the temperature runs high. In all cases of this kind, when coma is in evidence—as, indeed, in every instance of apoplexy when the patient becomes unconscious—there should be no hesitation in anointing.

What has been said of apoplexy applies equally to all cases of brain-mischief, such as abscess on the brain, softening of the brain, lesions of the brain, cerebral embolism, and thrombosis. The former of the last-mentioned terms implies a floating clot of blood which finally makes its way to the brain, an event liable to occur at all times of life. The latter term means a coagulation of blood in the cerebral vessels, which, though of rare occurrence in the young, is often found in old people. To conclude, in cerebral hæmorrhage as the occasion of coma the pulse is observed to be,

as a rule, slow and full, and the breathing not seldom of the Cheyne-Stokes type. In such a case one has evidence of a fatal augury in cerebral hæmorrhage.

Syncope.—We will pass on now to the consideration of syncope. Since syncope is induced by the weakness of the heart's action, the state of coma, when it occurs, will be found to be partial or complete, according to the degree of heart-failure. Hence in this case the danger of death may be proximate or remote. The former is recognizable by the gradual cessation of respiration and the feeble-growing pulse, to which may be added the important symptoms of cyanosis and coldness and stiffness of the limbs. The best indication of grave danger in syncopal seizures is the weak pulsation, failing respiration, and conspicuous cyanotic development.

Epilepsy.—A word now upon epilepsy. Here we must not lose sight of the fact that seizures of this kind vary in intensity and danger according to the subject; for while one fit may end fatally, there are common cases in which an epileptic may have many fits without any imminent danger to life. It is with what is known as the "status epilepticus" we are now concerned, since coma strictly speaking is scarcely ever found to be more than temporary in subjects not included under this head. Apart from the coma, in cases of this kind, there will be noticed marked cyanotic appearance, and a slow, feebly-beating pulse. In which event the consolations of religion should be imparted at once.

Uræmia.—Another common disease attended by coma is uræmia or blood-poisoning arising from kidney trouble. As coma only sets in, in this instance, at the fatal stage, it were needless to dilate upon its serious import.

Ague, again, is a disorder that may be classed among those diseases in which coma is found; for though it is observed but rarely in a grave form among young people, it is discovered among the old. The symptoms of grave danger may be set down as, bad headaches, dizziness or vertigo, drowsiness in what is known as the cold stage and developing into total loss of consciousness in the hot stage. In this condition one notices a slow stertorous breathing, total collapse of the limbs, death-like pallor of face and profuse perspiration.

Diabetes.—The next disease calling for comment is that known as diabetes. In its grave stage the patient will give signs of prostration and complain of severe abdominal pains. The pulse when taken is found to be rapid yet feeble, and the breathing assumes the character of a deep-drawn sigh known as "air-hunger." The breath, too, has an odor like apples. The sufferer may continue to lie in this condition for one to three days, after which lapse of time he will become completely comatose and death will set in after about twenty-four hours. Coma in this case goes by the name of diabetic coma.

Meningitis.—Let us treat now of meningitis. As we behold here inflammation of the brain the danger is at once evident. The symptoms of this serious affection are violent headache, flushed face, irregular pulsation and also irregular respiration, and finally coma. Unconsciousness in cases of this kind is often the sequel of convulsions. In severe cases of brain-fever, too, there is sometimes an occurrence of meningeal hæmorrhage resulting in coma. But whether there be hæmorrhage or not it is always advisable to anoint.

Heart-disease.—Coma is found also in heart-disease. When death occurs it is usually due to the gradual failure of the heart's action owing to the weak state of the person. The gradual suspension of animation is marked by conspicuous cyanosis, swelling of the feet, and weak, irregular pulsation.

It may be stated here that when deaths occur from electrical shocks, drowning, sun-stroke, or intense cold, the warning symptoms will be noticed to be faint and slow respiration conjoined with pallor of features, and rigidity of extremities is the rule.

Bronchitis and Nephritis.—Two other diseases remain to be remarked upon, viz., *acute* bronchitis and nephritis. In the former, heart-trouble is frequently found to be a concomitant, hence the danger is very grave. In the fatal stage are observable a feverish condition, rapid respiration, profuse expectoration, sleeplessness passing into delirium, and ending in coma. As regards the latter, nephritis being akin to uræmia, convulsions and subsequent coma are the certain signs of immediate danger.

In concluding this portion of our paper we would draw attention to the fact that coma sometimes apparently exists in cases

of hysteria. Hence, at times this may cause unnecessary perturbation of mind in an inexperienced priest. Cases are common in which the subject of such a disorder lies to all seeming in a perfectly comatose condition. The touching of the eye-balls, however, will show that the patient is not really so, as he will flinch and blink when so tested. Furthermore, it is by no means a rare occurrence for a person to appear totally insensible, while *de facto* such a one is sensible to all that is taking place around him, though unable to give any tokens of sensibility. Hence the wisdom of reciting prayers aloud, which may have the happy effect of awakening sentiments of sorrow and piety in one who, as far as can be judged, is quite devoid of all consciousness.

Having treated the subject of coma from a medical standpoint, let us pass on now to consider some practical questions that arise in connection with unconsciousness, in the light of moral theology.

It may be asked what is a priest to do when he is summoned to a parishioner in probable danger of death and quite insensible? Again, ought a priest to repeat the last blessing if the sick man recovers consciousness, inasmuch as the Holy Name could be invoked neither mentally nor orally in such a comatose condition?

The first question may be viewed, under a threefold aspect, viz.: (a) Total unconsciousness, *per se*; (b) Unconsciousness in the commission of a gravely sinful act; (c) Unconsciousness supervening upon a refusal of the Sacraments.

As regards the duty of a priest who is called upon to attend a parishioner who lies in probable danger of death and quite insensible, the course of action to be followed is, I think, clearly set forth by Ferraris, Vol. V, *De moribundo*. He says: "Moribundus qui nullum poenitentiae signum dedit, nec dare potest, si ipse prius probe et Christiane vixerit, et Sacramenta frequentaverit, probabilius absolvi potest sub conditione." It is true the foregoing rule would seem to suppose knowledge of the sick person's previous life. But where such knowledge is unobtainable, as is often the case in hospitals, the principle would undoubtedly be in all cases of this kind, "In dubio stat praesumptio" so far as his fitness for the reception of the Sacraments is concerned.¹

¹ Vide *Absolutio*, Art. 2, a. n. 4 ad 7.

A priest, therefore, who is called to a dying man who is unconscious, and has no knowledge of his previous life, should certainly absolve conditionally and anoint. But should the dying man have become unconscious in *actu peccati mortalis*, the matter assumes a different complexion.

This question is dealt with at some length by St. Alphonsus, Lib. 6, Tract. 4, *De poenitentia*, No. 483, Dub. 3.

After giving the different opinions of theologians for or against absolution in such a case, the author goes on to state his own opinion in these words: "Si enim licite absolvi potest et debet aegrotus sensibus destitutis, qui nullum dederit poenitentiae signum, si Christiane vixerit, eo quod de ipso prudenter praesumi potest, quod in extremo vitae, si aliquod lucidum intervallum habet, velit absolutionem Sacramentalem recipere, sic etiam potest et debet absolvi (sub conditione) homo Catholicus etiamsi in actuali peccato sensibus destituatur; pro hoc enim etiam merito praesumi potest quod ipse in proximo periculo suae damnationis constitutus cupiat omni modo suae aeternae saluti consulere."

From this teaching we gather that anyone who becomes unconscious in the commission of a gravely sinful act should be conditionally absolved and anointed, provided he has led a Christian life. On this matter, also, we find Kenrick saying, Cap. IX, *De absolutione*, No. 211: "Qui in ipso peccati actu morte correpti sunt, v. g. rixando, lasciviendo vel nimis potando, non possunt absolvi, quum sint in peccato mortali manifesto; quod si aliquandiu supervixerint, licet sui non compotes vel extra se abrepti furore quem dicunt 'mania a potu,' poterit quis conjicere eos intus dolere, quamvis turbata phantasia nequeant sua sensa pandere, quem eos absolventem sub conditione non improbamus." Kenrick's words would seem more severe than those of the author above quoted. For *per se* anyone who is rendered comatose in *ipso peccati actu* cannot be absolved; though *per accidens* if such a one, for example, were suffering from alcoholic mania, and after his lingering awhile there were reasonable grounds for supposing sorrow for sin, though not clearly manifested, a priest, he says, is not to be condemned for giving conditional absolution.

Interesting are the words of Scavini, Tract. X, disp. 1, Cap. III, Art. II, sec. 2, page 126: "Si nulla signa dedit, negant moribun-

dum absolvendum esse (ne sub. cond. quidem) Abelly, Busembaum, Layman ac Lugo. Sed probabilior et hodie etiam communior sententia cum Billuart, Cardenas, Concina, Croix, Juvenin, etc., contrarium tenetur, quamvis moribundus ille non ita Christiane vixerit. Clare id docet Augustinus, qui dicit, 'quae baptismatis, eadem reconciliationis est causa, si forte poenitentes finiendae vitae periculum, praeoccupaverit; nec ipsos enim ex hac vita sine arrha suae pacis exire velle debet mater ecclesiae.' Tunc enim prudens adest dubium, quod infirmus vel ante sensuum destitutionem, vel post in aliquo lucido intervallo advertens damnationis suae periculum velit et petat absolutionem signis vere sensibilibus, uti sunt suspiria, motus corporis, anxietas respirationis, etc.; licet a praesentibus non percipiantur, quod quidem aliquando contigisse narrant."

The author then explains that in such a contingency, sighing, restlessness, and the like, may be taken as signs of repentance sufficient to warrant absolution, and quotes the well-known dictum of Augustine: "Sacramenta sint propter hominem, non homo propter Sacramenta: et satius sit dare nolenti quam negare volenti." Again, with regard to those becoming unconscious *in ipso actu peccati*, he says: "Plerique satis probabiliter cum Cardenas, Gormaz, Holzman, Pontio, etc., cum aiunt adhuc esse absolvendum sub conditione, modo constet fuisse Catholicum—quia de quolibet potest esse praesumptio, quod si unquam rationis usu donetur, optet omni modo damnationem vitare."—But let us consult a more recent authority. Father Lehmkuhl, pag. 107, Vol. II, *De extrema unctione*, 577, 3, states: "Quare excludi non debent ab extrema unctione (1) sensibus destituti, qui parum Christiane vixerunt; (2) neque qui ipso actu peccati, signo poenitentiae non manifesto, sensibus destituuntur: quibus quamquam S. Eucharistia danda non est, tamen cum conditionata absolutione extrema unctio omnino concedenda est. Nam si forte internum actum attritionis miser peccator habuit, longe tutius, imo certo ejus salus procurabitur per unctionem, per absolutionem valde dubie." Worthy of attention are the words which appear at page 365, sec. 514, *De moribundis sensibus destitutis*:

"Verum homo eo ipso, quod Christiane vixit, imo eo ipso quod ostendit, se velle vivere et mori in unione cum Christi eccle-

sia, satis videtur ostendere desiderium suum, quo velit pro ultimo vitae tempore per sacerdotis ministerium reconciliationem cum Deo sibi forte necessariam recipere. Ergo vere aliquam accusationem generalem publicam facit, eamque ad totam ecclesiam omnesque sacerdotes a quibus absolvi possit. Neque talis desiderii aliqualis manifestatio deest in eo qui parum Christiane vixit, vel in ipso etiam peccato sensibus esse destitutus videtur; nam eo quod mansit in ecclesia ostendit, se sperare et cupere, ut in ultimo vitae tempore per ecclesiam cum Deo reconcilietur."

To sum up, therefore, the course of action to be taken by a priest when called to a dying man who has become unconscious in the commission of a gravely sinful act, would seem to be clear. Though such a one should have lived a careless Catholic life, provided he has not renounced his faith, he should be conditionally absolved and anointed.

I have given citations from different authors at some length, because I think that they throw light on the third phase of the original question concerning the administration of the Sacraments to one who has become unconscious after positively refusing all priestly ministration. In this last case it must be observed there is not even an habitual or interpretative intention of receiving the Sacraments at the time of unconsciousness; there is, rather, an intention to the contrary. What, then, must be done in this case? Let us go, again, to Father Lehmkuhl. After explaining how a person is to be dealt with who being unconscious can give no sign of sorrow or external manifestation equivalent to accusation of sin, he goes on to say (*De moribundis*, pag. 365, sect. 3, no. 515): "Haec explicatio excluditur utique in eo, qui antea sacerdotem repulit, dein sensibus destitutus reperitur. Quem igitur ut absolute possis, ad aliud recurrere debes, nimirum aut ad aliquam, etsi dubiam, declarationem mutatae mentis coram aliis factam, aut ad signum aliquod, quod fortasse pro doloris manifestatione sumi potest, sive aliis sive sacerdoti datum, ut pressio manuum, oculorum obtutus, suspiria, etc. Quorum si aliquod etsi dubie, adest, absolutio conditionata tentanda est."

What should be done by a priest in the case we are considering would depend, we think, upon whether the dying man never regains consciousness; whether he has momentary consciousness, or recovers his senses for a period, say, of five or ten minutes.

The first supposition presents no difficulty. For the man is dying in *manifesto peccato mortali* and therefore cannot be absolved. To absolve such would be "*dare sancta canibus*," or, in other words, to cast pearls before swine. But were there a momentary gleam of consciousness, the case would seem to be different so far as the mode of procedure on the part of the priestly ministrant is concerned. Did the priest know that the dying man before him had at any time practised his religion, then we think he should have the benefit of the probability that he would turn his heart to God, if only for a moment. The fact of regaining consciousness even momentarily would furnish reasonable grounds of hope that there was a change of mind, in sighs, or looks not observable by those about him, which would justify conditional absolution and Extreme Unction. For as Kenrick would refuse absolution to one becoming insensible in *ipso actu peccati mortalis*, and yet would not disallow conditional absolution in the case of a drunkard who after lingering awhile had a partial clearing of the mind—so when there is practical certainty of a lucid interval a priest would be justified in acting on the broad and elastic principle of Augustine, "*Sacramenta propter homines*." Did, however, the dying man recover consciousness sufficiently long to ask for the priest, if absent, or give evidence to bystanders of a change of mind—and no such sign was forthcoming—then, equally with the case of one never regaining consciousness, absolution and Extreme Unction must be denied, since "*non licet dare sancta canibus*."

We will conclude this paper with the consideration of the question as to whether the last blessing should be repeated after the recovery of consciousness, when it was imparted to one in a state of coma which made the invocation of the Holy Name impossible even mentally. To answer this question it is necessary to bear in mind the wording of the decree relating to this matter. The decree S. Cong. of Ind., Sept. 23, 1775, and Sept. 22, 1892, runs thus: "*Invocatio saltem mentalis S. S. mi Nominis Jesu est conditio sine qua non pro universis Christifidelibus qui in mortis articulo constituti plenariam indulgentiam assequi volunt vi hujus benedictionis*." It will be noticed that this decree does not state that the invocation of the Holy Name is essential to the valid imparting of the blessing, but is a *sine qua* condition for the gain-

ing of the Plenary Indulgence in the moment of death. Now the indulgence in question, as Lehmkuhl points out, remains suspended until death ensues. The logical conclusion would seem to be, therefore, that provided the Holy Name be invoked any time between the imparting of the blessing and the moment of death, the Plenary Indulgence is gained; wherefore there is no reason why the blessing should be repeated after the person, in the case we suppose, regained consciousness and was able to invoke the Holy Name. The invocation of the Holy Name as an essential condition for gaining the Plenary Indulgence is on all fours with, say, the last fulfilment of a prescribed condition for gaining the Jubilee Indulgence. What is required is that the last obligation be discharged in a state of grace. But, further, it is clear from Konings-Putzer's *Commentarium in Fac.*, 1897, p. 258, and *Resp. S. C. Ind.*, 12 Martii 1855, as well as from the *Analecta*, May, 1894, p. 223, that the state of grace is not essential to the valid imparting of the blessing; *a fortiori*, therefore, the invocation of the Holy Name is not essential to the valid bestowal of the last blessing; and as we would not repeat the blessing because it was given to one at the time in mortal sin, neither would a priest re-impart the last blessing because a person at the time it was bestowed was unable to invoke the Holy Name mentally or orally.

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FROM FATHER SHEEHAN'S LITERARY WORKSHOP.

FATHER SHEEHAN is a retiring man. But his work has gone out into the world, and created for him a personality quite different from that of the earnest student who combines with his love for books the fervent zeal of the parish priest, careful of the poor and the sick and of the little children of his village who realize their spiritual father's deep sympathy for them.

Of this public personality we may speak without intrusion upon those rights of domestic privacy, to which every man of noble instincts lays claim. And what we would say of it is briefly told. It is this: Father Sheehan's work is not simply to be read; it is

worthy of being studied, of being analyzed, as it reflects the different moods of his soul, and reveals the inner purpose of his observations. He does not write the modern novel with its plots calculated in the first order to entice the curious imagination. He rather paints us pictures that have a charm of coloring and a real meaning for us—pictures like those of "Father Dan" or of "Dolores" in *My New Curate*, or of little "Ursula" in *The Triumph of Failure*, or of "Herr Messing" and "Father Rector" in *Geoffrey Austin: Student*.

But, after all, these figures which linger in the memory are not the real story; they are part of the stage setting to make us understand the moral, the philosophy, the deep lessons of practical life which are to be derived from the unconscious analysis of the motives and providences that are woven into the tapestry of human history, or rather which direct the action of the shuttle that passes life's threads from one side of the web to the other. Father Sheehan is essentially a tendency writer. Like Dickens and Thackeray, though in a different way, he teaches with a definite purpose to bring home to our understanding certain fundamental truths and cautions.

For five years almost without interruption, Father Sheehan's best work has appeared in these pages. *My New Curate* alone, after running serially through the numbers of the REVIEW, had a sale, when published in book form, of more than twenty-eight thousand copies in less than two years. *Luke Delmege* followed, creating similar interest, not only among Catholic readers, but also in the literary world, where thought is valued, at large. Now comes the new serial, *Under the Cedars and the Stars*, and among those who read not merely to be amused by plots and pictures of fairy tales or invented stories, this book is finding its just appreciation. Perhaps the readers of THE ECCLESIASTICAL REVIEW will say: Why do you not publish *Under the Cedars and the Stars* in THE ECCLESIASTICAL REVIEW? We answer: first, because the new serial is of a character which finds more ready reception among the thoughtful laity than among the average missionary clergy, who form the great bulk of the readers of THE ECCLESIASTICAL REVIEW. It is no disparagement of the high-mindedness, the spirit of self-sacrifice, and the zeal for souls which ani-

mate the greater part of our working priests to say that they prefer to read that which appeals to their practical sense and applies to their common-day pastoral work. We must of course treat, as belonging to the special province of an ecclesiastical magazine, those topics of theological science and moral practice which fall in with the line of professional and vocational duties to which we are pledged. But beyond this field, embracing dogma, morals, canon law, church history, liturgy, and ecclesiastical art, we should not often go, unless, as in the case of a purely clerical serial, like *My New Curate*, the articles are nothing else than pastoral theology in popular disguise. In this rôle we trust Father Sheehan will soon appear again in the REVIEW. In the meantime THE DOLPHIN is actually being read by many priests who, having a taste and the opportunity for study in the literature of observation, either subscribe for, or see the magazine on the library tables in their parishes.

And here we must confess to a design with some malice prepense. We believe that THE DOLPHIN helps the clergy in their pastoral work, not only by interpreting the rites and ceremonies, the motives and aspirations of our holy Mother Church, but also by raising the literary and educational standard among the faithful. We have too often explained the purpose of THE DOLPHIN, which is now in many respects a magazine superior to THE ECCLESIASTICAL REVIEW, because it is less professional, and appeals to a broader sense of Catholic culture.

Some of our wealthy Catholics say it is too high for them, too high in its style, and too high in price. They would rather read something with pictures in it, and cheaper. Well, to these we have no appeal to make; their money will go for opera tickets and concerts, and drives, and parties, in which, if literature is at all mentioned, it is probably by way of criticism that "Catholics have not any education or style, or books or magazines worth reading." But most priests know better. They have a care to raise their people by opening libraries and reading-circles, and by assisting movements for the promotion of art and letters; and they want to elevate the educational tone of their people. These read and propagate THE DOLPHIN for the same reason that makes them recommend a good book. If it be a trifle high, it is because of

the good material which will raise the aspirations, refine the tastes of its readers, and make them, as a thoughtful editor of one of our leading journals says, "proud of having a Catholic magazine that vies with the best in any other field of letters and art."

But we meant to speak of Father Sheehan. Perhaps there is no better way of recommending the reading of *Under the Cedars and the Stars* than by giving some extracts from the current number of THE DOLPHIN. They happen to have special application to the priestly calling; ordinarily, they refer to life in its intellectual and moral aspects generally. These following paragraphs, however, are typical, and will make known the trend and character of the sketches, and they will perchance convince one or another among our readers that they do not expend in vain their energy, or even their surplus mite, if they devote it to the spread of good literature by making THE DOLPHIN accessible to an ever-increasing circle of readers.

LXV.*

What a wonderful camera is the mind! The sensitized plate can only catch the material picture painted by the sunlight. The *tabula rasa* of the mind can build or paint its own pictures from the black letters of a book. Here is a little series that crossed the diorama of imagination this afternoon. A great bishop, reading his own condemnation from his pulpit, and setting fire with his own hand to a pile of his own books there upon the square of his cathedral at Cambrai; and then constructing out of all his wealth a monstrance of gold, the foot of which was a model of his condemned book, which he thus placed under the feet of Christ, so that every time he gave Benediction, he proclaimed his own humiliation.

LXVI.

Number two picture is that of a great preacher of world-wide reputation, going down into the crypts of the cathedral that was still echoing with the thunders of his eloquence; and whilst the enthusiastic audience was filing from the doors, and every lip was murmuring: "Marvellous!" "Wonderful," "Unequaled," stripping himself bare and scourging his shoulders with the bitter discipline, until it became clogged with his blood, he murmur-

* From "Under the Cedars and the Stars," THE DOLPHIN, December, 1902.

ing, as each lash fell: "*Miserere mei, Deus, secundum magnam misericordiam tuam.*"

LXVII.

Number three is that of a lowly village church, hidden away from civilization in a low-lying valley in the south of France. It is crowded, it is always crowded, night and day; and the air is thick with the respiration of hundreds of human beings, who linger and hover about the place, as if they could not tear themselves away. No wonder! There is a saint here. He is the attraction. It is evening. The Angelus has just rung. And a pale, withered, shrunken figure emerges from the sacristy and stands at the altar rails. Insignificant, old, ignorant, his feeble voice scarcely reaches the front bench. There is seated an attentive listener, drinking in with avidity the words of this old parish priest. He is clothed in black and white. He is the mighty preacher of Notre Dame, and he sits, like a child, at the feet of M. Vianney.

LXVIII.

Number four is a lonely chateau, hidden deep in the woods of France, away from civilization. It has an only occupant—a lonely man. He wanders all day from room to room, troubled and ill at ease. His mind is a horrible burden to himself. He is a sufferer from a spiritual tetanus. He cannot say: *Peccavi!* nor *Miserere!* He comes to die. Prayers are said for him in every church and convent in France. The Sister of Charity by his bedside presents the last hope—the crucifix. He turns aside from the saving mercy and dies—impenitent. Three days later, after he has been buried, like a beast, without rites, his brother arrives in haste. The rooms are empty. The dead sleep on. The despairing and broken-hearted priest rushes from chamber to chamber, wringing his hands and crying: Oh, mon frère! mon frère!

LXIX.

It is said, the brute creation knows not its power. If it did, it might sweep man from the earth. The same is said of woman; the same of the Moslem, in reference to European civilization

the same of the Tartar hordes. Might we not without disrespect say: The Catholic priesthood knows not its power. If it did, all forms of error should go down before it. The concentrated force of so many thousand intellects, the pick and choice of each nation under heaven, the very flower of civilization, emancipated, too, from all domestic cares, and free to pursue in the domains of thought that subject for which each has the greatest aptitude, should bear down with its energy and impetuosity the tottering fabrics of human ingenuity or folly. Here, as in most other places, are hundreds who, freed from the drudgery of great cities, the mechanical grinding of daily and uninspiring work, are at liberty to devote themselves to any or every branch of literature or science. They resemble nothing so much as the sentinels posted on far steppes on the outskirts of civilization, with no urgent duty except to keep watch and ward over tranquil, because unpeopled, wastes; and to answer, now and again from the guard on its rounds, the eternal question: "What of the night, watchman? Watchman, what of the night?" "Ay," saith someone, pursuing the simile, "but suppose the guard finds the sentinel with a book, not a musket in his hands, what then?" Well, then, the student-sentinel is promptly court-martialled and shot!

And it was of these, sentinels of the West, that the very unjust and bigoted Mosheim wrote: "These Irish were lovers of learning, and distinguished themselves in these times of ignorance by the culture of the sciences beyond all the European nations; the first teachers of the scholastic philosophy in Europe, and who, so early as the eighth century, illustrated the doctrines of religion by the principles of philosophy."

LXX.

The worst sign of our generation is not that it is stiff-necked, but that it wags the head and is irreverent. The analytical spirit has got hold of the human mind; and will not leave it until the usual cycle of synthesis and faith comes back again. Outside the Church, I searched for it everywhere—this lost spirit of reverence. I sought it in the devout Anglican, hiding his face in his hat, as he knelt in his well-upholstered pew. Alas! He was killing time in studying the name of *its* maker. I sought it

among the philosophers, and found that from Diogenes down, they spat at each other from their tubs. I sought it, rather unwisely, in criticism; and found a good man saying that *The Saturday Review* temperament was ten thousand times more damnable than the worst of Swinburne's skits. I sought it, still more unwisely, in politics; and read that a very great, good statesman would appoint the Devil over the head of Gabriel, if he could gain a vote by it. I went amongst my poets; and heard one call another: "School-Miss Alfred, out-babying Wordsworth and out-glittering Keats;" and the babe replying:

What—is it you
The padded man that wears the stays—
Who killed the girls and thrilled the boys
With dandy pathos when you wrote?
A lion, you, that made a noise,
And shook a mane, *en papillotes*.

What profits now to understand
The merits of a spotless shirt—
A dapper boot—a little hand—
If half the little soul is dirt?

A Timon you! Nay, nay, for shame!
It looks too arrogant a jest!
The fierce old man—to take his name,
You band-box. Off, and let him rest!

Then I went away. I passed by France, the cradle of irreverence, and went out from Occidental civilization. In the East, the land of the sun, the home of traditional reverences, the place of all dignity and ceremonial, where you put the shoes off your feet, and touch your forehead, and place the foot of your master on your head—here is reverence—the turning to Mecca, the kissing of the black ruby¹ in its silver sheath in the Kaaba; and the glory of being an El Hadj; the drinking of the sacred fountain, *Zem-Zem*; the deep voice of the preacher: *Labbaika! Allahamma! Labbaika!* I entered a Turkish town in the evening. The natives

¹ Hajar-el-aswad.

had covered their garments under the *ir'ham*, the vestment of prayer; the muezzins were calling from the minarets. I watched one—a young Child of the Prophet—as he seemed to swing in his cradle high up on the yellow minaret, and shouted with a voice like that of the Angel of Judgment, the invitation to evening prayer. As he swayed to and fro in that lofty nest, his face seemed lighted with a kind of ecstatic solemnity, as it shone in the rays of the declining day.

It was the perfection of prayer and reverence. The setting sun, the long shadows, the face to the East, the silence, the decorum, and the prophetic voice from the clouds. Alas! I saw a grave father thumping the young prophet on the back when he descended; and the young prophet winked with an expression: "Didn't I do it well?" Alas! for the Prophet! Alas! for Allah, Il-allah! He was calling to a *Yashmak* down there in the street!

LXXI.

On the other hand, I find the summit of reverence touched by two extremes in Catholicity—the Cistercian, sitting with folded hands before the oak-bound, brass-hefted Ordinal in the choir; and the little Irish children in our convent schools at prayer. The former is the culmination of religious dignity and reverence; the latter, of Christian simplicity and reverence. And it would be difficult to say which of the two is more pleasing in Heaven's sight. But, whether the heavy doors of the Kingdom would swing open more lightly under the strong and vigorous push of the Trappist, or the light, soft, timid touch of the child, one thing is certain, that the Angels might claim kinship with either in that supreme matter of reverence. And I suppose this is the reason why, in the two most pathetic instances narrated in Holy Writ, where the vengeance of God had to be averted from His people, the priests of the Lord stood weeping in the one case between the people and the altar; and in the other, the prostrate figures of little children strewed the sanctuary before the face of the Most High.

LXXII.

Once upon a time, in the great city of Cairo, when the markets were full of busy merchants, and the narrow streets were

loaded with merchandise, a Dervish came in from the desert; and looking meekly around for a vacant space in the crowded mart, he laid down his square of carpet, and knelt and prayed. He then unfolded his garments, and placed on the carpet a tiny box, but it contained a pearl of great price. The passers-by laughed at the poverty of his belongings, and the great merchants, who sold spices and silks and unguents, turned around from time to time, and jeered at the Dervish and his little paper box. No one came to buy, nor ask his price; and he remained all day, his head silently bent in prayer. His thoughts were with Allah! Late in the evening, as the asses of the rich merchants passed by, laden with costly goods, they came and sniffed at the little box that held the rich pearl. Then lifting their heads in the air, they brayed loudly: "It is not hay! It is not hay!" And some grew angry, and cried still louder: "Give us hay! It is not hay!" Now the holy man said not a word. But when the sun had set, and nearly all had departed, he took up his box, and hid it away in the folds of his garments, and kneeling, he prayed. Then he gathered up his square of carpet, and passed out into the desert, saying in his heart: Blessed be Allah, Il-allah! And afar on the night-winds he heard the bray of the market-asses: "It is not hay! It is not hay! Give us hay!"

THE FIRST BISHOP OF JERUSALEM AS A MODERN DOCTOR.

THE text-book from which the theologian learns the triple art of pastoral healing—moral hygiene to prevent evils, antidotes to cure them, and methods of surgical setting after serious falls in which the bone structure is injured—that text is Gury, or Konings, or Lehmkuhl, or Gènicot, or Tanqueray, or Vives, the last arrived on these American shores. They all borrow from St. Thomas and from St. Alphonsus; and these tell us what the Church has prescribed in the canons and decrees of her Councils. But the Councils all refer us back to the New Testament writings, from which the facts and proofs of Christian dogma and discipline are drawn, testified to by the living tradition which has been safely guarded by the Church.

The study of Scripture is therefore the study of our art of instructing, educating, and saving souls. In it we find the principles and illustrations for combating the real evils of all times and all places—and therefore of our own time and country.

Why do we not make use of our heritage of Christian civilization? Is the influence of the priest who comes in the name of Christ incapable of accomplishing to-day what it so readily effected in past ages? Is the glorious doctrine of the Gospel to be forgotten at a time when we need its lessons more than ever? Let us acknowledge that we make too little of the words of divine wisdom, and waste our strength in sophistries dictated by a worldly policy. If we preach the Catechism and the Sacred Scriptures to which the liturgy of the Church invites us, we shall train up a devout, faithful people; and a faithful people will not be led into social trouble by anarchistic demagogues.

The medical profession of our day has traced out the causes and supplied remedies of many common diseases. When the professor has succeeded in discovering the bacillus, the practitioner finds a way to kill or expel it, and the patient escapes the plague with its consequences. Our surgeons go a little farther. They amputate, not the bacillus, but the organ causing the trouble. It is said that certain authorities advocate as a precautionary measure the excision of such organs as the appendix, even in healthy people; thus anticipating the danger of disease by removing the seat in which it is apt to fasten itself. All this is well so far as it is true.

Similarly radical methods are being adopted to banish from society, by means of various new methods of pedagogy, "the pestilence of ignorance," which, as the progressive preacher tells us, is the "hot-bed of superstition." Our colleges know how to educate. They convert the sons and daughters of ancient lines of dunces into regular prodigies, masters of sciences and arts, inventors by scores, and virtuosos; and what will not enter the brain by the pedagogical method, may still be injected by hypnotic suggestion.

Thus disease of the body and disease of the mind are being abolished, either by antiseptics, which destroy the micro-

organisms of disease, or by prophylactics, which keep the poisonous germs at a distance.

All this shows that we are great, and hence we ought to be safe and contented. Nevertheless there are evidences that, with all the glory that encompasses us round about, to the exclusion of ills which flesh and spirit were supposed to be the legitimate heirs of, we are not quite satisfied.

THE NEW DISEASES.

Some say that with the access of remedies against physical ailments, there have come nerve-troubles, and a propensity to insanity, and sterility ; that whilst we know how to ward off the old diseases, we have got quite a host of new ones. So, too, with the spread of educational facilities, crime in the domestic circle, and discontent, selfishness, oppression of the minority, municipal fraud, excessive freedom of speech in press and assembly, and a multitude of other evils have grown up with astonishing rapidity and enlargement. Sensible people complain of the monstrous imposition of faith curists who, in spite of the progress of medical science, follow Mrs. Eddy's shallow doctrine and allow children to suffer and die under the plea that disease of the body is a mere notion of the mind. Even more alarming, in view of what is being done to preserve life, is the enormous spread of the practice of that other kind of infanticide which prevents the complete development of human life before any guardian can lodge a protest against this method of depopulating God's earth. Aside of these evils there is the socialistic burrowing and the anarchistic uprising against all authority, which threaten the lives of legitimate rulers and of peacefully inclined citizens, and which sow discord among the different classes of the commonwealth. There are the monopolies of the wealthy, and the oppression and opposition of the poor. There are the slanders and scandals of an iniquitous press, teaching vice through the criminal columns of the illustrated newspapers in a way which enters and deluges the remotest confines of the land, and drowns every germ of religious or moral growth in the young who are taught to read.

ADVERTISED REMEDIES.

Against this horde of undeniable evils, swelling continually,

and threatening to engulf modern society like a monstrous tidal wave, we are busy writing treatises and books, and devising schemes of legislation which would help us forestall or evade the inevitable destruction. These endless plannings to build up a legislative bulwark against the encroaching rise of social revolution seem to be, if not idle—for they may ward off the destructive force at least for a time—yet lamentably inadequate. Indeed they suggest no remedy when we consider the permanency of the danger. They are, moreover, far less efficacious than the precautions and plans that we already possess in very ancient codes. I wish to direct attention to one of these, a digest of legislative principles, and of recognized authority, which deals with the proper way of averting these very social evils about which we are troubled and concerning which we continually write and read. As we are dealing with diseases of the social body I should call this ancient codex

AN OLD PHYSICIAN'S PRESCRIPTION.

It was written by a native Palestinian, who became the first Bishop of Jerusalem, and it is well known as the Epistle of St. James. It is a sort of encyclical or pastoral letter addressed to the converts from Judaism throughout the Asiatic provinces. The early Fathers of the Church, who give testimony regarding the inspired character of this letter, class it with the other writings called "Catholic Epistles" because of the universal application of its teachings and exhortations. The writer speaks with the authority of an Apostle; and whatever we may hold regarding the views of the later Biblical critics, who are divided as to whether St. James knew enough or too little Greek, it is very well known that the venerable first Bishop of Jerusalem, who wrote the "Epistle," was respected among Jew and Gentile as "a just man," and would never have found his death as a martyr among his own people but for the jealous calumnies of the priests at the Temple. In this he followed his Divine Master. What remains undisputed is the fact that the lessons of this Epistle have been for over eighteen centuries regarded as an expression of divine wisdom. They are, even to those who see in our Lord only a great and virtuous reformer, whose philosophy supersedes all the

wisdom of past ages, the truest interpretation of right living both for the individual and for the congregate. Even when Luther, finding the doctrine of the necessity of good works set forth as a condition of right faith, wished to discard this Epistle of St. James as lacking the character of divine inspiration, the other so-called "reformers" opposed him; and the Epistle of St. James is to be found in all the present-day Bibles, whether Catholic or Protestant.

Let us then open and read this letter of the saintly son of Alpheus, the "brother" of our Lord, whose very close association with the Holy Family from childhood up must have given him a special power of understanding and interpreting the spirit of Christ; and is not this spirit conceded by all who profess the Christian faith to be the panacea in truth, as it was meant to be, of all our earthly ills? The lamb and the lion would meet at peace; there would be no longer any pain or sorrow without such compensating consolation and joy as to make the martyr's lot more enviable than that of the conquering tyrant. "Beati qui lugent"—Blessed are they that weep—the poor in spirit—they that suffer persecution—the clean of heart.

It is not a very long dissertation; and yet it deals with all the great questions and difficulties of modern social life, showing how little, after all, the world changeth in its bent toward sin, and how sin always brings the same retribution—reminders of the fact that corruption and death are the fruit of transgression.

St. James introduces his Epistle by referring to the sad conditions of life under which the scattered children of Abraham are laboring, as a trial of faith. It is an established law of our present position that we should be under various temptations by which our fidelity and title to eternal happiness are to be tested. We must therefore accept as a fundamental truth against which no sane opposition is justly warranted, that

ILLS AS A TRIAL ARE A PROFITABLE NECESSITY OF OUR
PILGRIMAGE.

Now this trial is not to be regarded as a calamity. On the contrary. As the soldier looks to victory in the hardship which he undergoes, as the sorrow of a mother in labor is eventually

turned to joy because a man is born into the world, so temporal suffering becomes to the right-minded a guarantee of eventual happiness. Hence, writes the Apostle, "My brethren, count it all joy when you shall fall into diverse temptations";—he styles the trials "temptations," because they are in reality nothing else.

Now that which fosters and strengthens in us this view of life's trials is *our faith*.

It is upon this truth as a pivot that the Apostle's instruction and admonition to the converts turn. He bids them seize this gift of faith which turns temptation into hope: "Knowing that the trying of your faith worketh patience." In the thought of St. James, as in reality, faith and wisdom are one quality of soul. It is the light emanating from the Divine Sun, at once illuminating and warming. As such, man must draw it to himself by prayer. "If any of you want wisdom, let him ask of God, who giveth to all men abundantly—and it shall be given him; but let him ask in faith, nothing wavering." This twin thought forms the prologue, the introduction to the letter. In various ways it is repeated in the first chapter: "Blessed is the man that endureth temptation, for when he has been proved, he shall receive the crown of life, which God hath promised to them that love Him." Do not err, therefore, dearest brethren, "every best gift, and every perfect gift is from above, coming down from the Father of Lights with whom there is no change nor shadow of alteration." This trust and confidence in God's Fatherhood is not, however, made fruitful by a mere passive endurance of the accidents of life alone. In truth we cannot sustain the hardships of earthly trial, unless by a restraining of those inclinations to which the weight of our corrupt nature draws us. The religion of Christ differs from the stoicism of the Pagan philosophers which taught them to endure the inevitable without complaint; but which also robbed them of the pleasures of hope. The realization of that pleasure demands

THE PANACEA OF A LIVING FAITH.

And the insistence upon the proper qualities of a living faith forms the principal theme of the Apostle's exhortation, inasmuch as through them life is rendered endurable, nay even happy,

amid diverse trials. Conformity to this preordained plan of human life constitutes the law and guarantee of true liberty; and "he that hath looked into the perfect law of liberty, and hath continued therein—this man shall be blessed in his deed."

The Apostle St. James reminds us that faith cometh through receiving the words of the Gospel, as St. Paul assures us: "Faith cometh by hearing, and hearing by the word of Christ."¹ In truth this whole Epistle is a commentary, an explanation of the teaching of St. Paul in his letter addressed to the Romans. He warns them not to misunderstand the doctrine of the Apostle of the Gentiles, who insists upon faith in Christ as the essential requisite of salvation.

THIS FAITH COMES TO US BY HEARING.

It is clear that the gift of faith received in our Baptism as a germ capable of growth, must be fostered and nourished. St. James tells us that this is done by listening to God's word. "With meekness," he writes, "receive the ingrafted word, which is able to save your souls."² Note the expression, "with meekness." Perhaps, the preacher who speaks to us is not to our liking. His voice and manner lack the persuasive faculty that would attract us; his reasoning fails to convince, not because truth is wanting in his argument, but because the accidental defects of his personality strike our sensitive and critical view, and repel us. We will not listen, from motives similar to those which prevent us from yielding to reasons that are in themselves convincing, at times when we are irritated. The fault is largely in our attitude. At all events, it should not turn us from the truth itself, which may be found, if not clearly in the preacher's inadequate diction, surely in the reading of the inspired text.

Here is one reason why Catholics who possess the faculty and the leisure for self-culture should, thoughtfully and reverently, study the Bible. It will furnish them with the right point of view, and, as in the case of this Epistle of St. James, about which we here treat, show them the remedies, the antidote against the evils that afflict modern society.

¹ Rom. 10 : 17.

² Chap. 1 : 21.

MALARIA—AN EVIL PRESS.

Among the primary sources of the most serious evils that affect modern society, is the propaganda of crime, which is made by the daily advertising given it in the sensational press—the newspapers and the cheap popular prints forced upon the attention of the public at every point of concourse. The malice of a lying tongue is multiplied a millionfold by a central press association that is governed by policy, or by partisan spirit, or by the mere wish to gratify idle curiosity by the creation of fictitious news. Against this St. James preaches with undisguised severity when he condemns the evils of the tongue. "Behold the tongue is a fire, a world of iniquity—it defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell." He calls it a fire that inflameth the wheel of our nativity, as if to say that it gives swift currency to all the evil propensities of our corrupt nature. "The tongue," he says, later on, "is an unquiet evil, full of deadly poison. By it, we bless God and the Father, and by it we curse men, who are made after the likeness of God."

As the poisonous press continually infects the social atmosphere with its pestilential exhalations, it cannot but be that the influence makes itself felt in our public education. The fevers of ambition and of worldly wisdom bring on the

VERTIGO—FALSE EDUCATION—

which repeats and insists with the emphasis of an overheated brain upon the false maxims of a purely humanistic or pagan education. We deem of highest importance the knowledge, the sciences, the arts, that make for industrial advance, that raise to national and financial importance, that secure an external prosperity in which the gaudy display of the master's wealth hides or overshadows the misery of the silent poor, the slaves, through whose toil and intelligence the magnificence which we admire has been made possible. We have innumerable "schools" in every branch of science, representing diverse and opposing theories; homeopaths and allopaths in all the professional walks of life; and what to-day is approved as the only right, to-morrow is condemned as the surest wrong. Thence arise endless contention and discords which divide men into hostile camps and leave their impress on successive generations.

With this knowledge and contentions of earthly degree St. James contrasts the science of the saints which elevates us to nearness to God and thus enables us to see with His eye. "Who is a wise man and endued with knowledge among you?" he asks. "Let him show, by good conversation, his work in the meekness of wisdom." "If you have bitter zeal, and there be contentions in your hearts, glory not and be not liars against the truth. For this is not wisdom descending from above, but earthly, sensual, devilish. For where envying and contention is, there is inconstancy, and every evil work. *The wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace to them that make peace.*"³

From the false maxims of the world, from the wisdom which is "earthly, sensual, devilish," as the Apostle says, there arises that inordinate eagerness for amassing riches, the social disease of

CARBUNCLES—PRIDE OF WEALTH.

Every age of national prosperity has demonstrated the corrupting influence of individual wealth upon the life and growth of organized society. St. James recognizes, indeed, the legitimate inequality of the individual members of a commonwealth. Hence he speaks at the very beginning of his Epistle of the relative position of the "brother of low condition," who finds his compensation in the "glory of his exaltation" as a co-heir of the Kingdom of Christ; whilst the rich are admonished to be humble (low), because their riches will pass away "as the flower of the grass. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished."

But the rich who use their wealth, not to alleviate the lot of the poor, for whom they are in reality stewards, but to indulge their luxury—these the Apostle stigmatizes in awful words as a brood destined to destruction. "Go to now, ye rich men, weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold

³ Chap. 3: 13-18.

and silver is cankered; and the rust of them shall be for a testimony against you, and shall eat your flesh, like fire. You have stored up to yourselves wrath against the last days. Behold the hire of the laborers, who have reaped from your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth. You have feasted upon earth, and in riotousness you have nourished your hearts, in the day of slaughter."

Does not all this sound like the key-note of the complaints made in these days by the laborer urged to revolt against his employer, whence are produced in the social body

PARALYSIS—LABOR STRIKES

which weaken and hinder honest industrial efforts. They give a pretext to the idler and the criminal to justify opposition to legitimate order, and by spreading discontent among the masses, foster anarchical tendencies which destroy the very life of the nation.

But whilst St. James unequivocally condemns the oppression of the poor by the rich, he will not lend his heaven-inspired voice to encourage any resentful opposition by violence. He who was called by His people *the Just One*, a fit arbiter to determine the right of the poor to earn his bread, and the duty of the rich to help the needy brother in the fulfilment of the divine precept "to work" that he might earn a living—he thus speaks to the laborer, the neglected, the oppressed of his race among the Gentiles: "Be patient, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of earth; patiently bearing till he receive the early and later rain."

"Be you therefore also patient, and strengthen your hearts; for the coming of the Lord is at hand. Grudge not, brethren, one against the other, that you may not be judged. Behold, the judge standeth at the door. Take, my brethren, for an example of suffering evil, of labor and patience, the prophets, who spoke in the name of the Lord."

"Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate."⁴

⁴ Chap. 5: 7-12.

And because discontent and opposition and idleness foster profanity of speech, the Apostle immediately connects with this thought of patient hopefulness the warning against the social disease of

THE OVERCHARGED LIVER—PROFANE SPEECH.

The bile of dissatisfaction creates a hypochondriac disposition and there arise jaundiced and distorted views of things, which excite the nerves; and these the tongue, which, ill-controlled under such circumstances, utters blasphemy against the Lord. Hence, the Apostle once more returns to the warning given at the beginning of his Epistle regarding caution in speech:

"My brethren, swear not; neither by heaven, nor by earth, nor by any other oath. But let your speech be, yea, yea; no, no; that you fall not under judgment."

Such are the lessons which the Epistle of St. James contains. Does anybody, except the blindly-interested and irreligious, question the wisdom of what we Catholics hold divinely-inspired philosophy? And if it be this, why do we not act on it, and insist upon it, instead of discoursing and writing learned treatises about the social problem, which the masses, who by their Christian docility and forbearance could best solve the difficulty, do not understand.

Some time ago a priest from an Eastern State made a journey to the Indian territory. On a Thursday before the First Friday of the month he found himself in a little log-house with three partitions, where the priest who had charge of the local mission dwelt. The next day our visitor was astonished to see the Indians (*Cœur d'Alaines*), between four and five hundred, all gather at dawn to assist at Mass and to receive Holy Communion. Some of them had to come several days' journey, a distance of some forty miles; and this spectacle of devotion repeated itself, every month. It is a simple priest, not of their own race, who, in the spirit of meekness and humility, finds it possible to control the wild nature of these natives, and to bring them under obedience to the yoke of Christ. Nor are these Indians reluctant followers of the discipline that bids them endure silently and in hope of Paradise the injustices which they have from time to time experienced at the hands of unscrupulous public agents, whose

bigotry guided their policy toward these untrained wards of our Government. They came to the celebration of the First Friday, decked in their best robes of honor, with the badge of the Sacred Heart on their breasts, the chiefs proudly and joyfully leading the way.

THIS FAITH MUST BE PREACHED.

And here the special duty of the priest to preach this doctrine of faith approved by good works, which leads to happiness of the individual and society, becomes apparent.

"How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?"⁵ St. James goes into detail regarding the manner and particular topics which the preacher is to keep before his hearers.

First of all the priest is to set aside all respect of persons when he deals with his people from the altar. The Apostle warns the exponent of "religion clean and undefiled before God" not to have and proclaim "the faith of our Lord Jesus Christ of glory with respect to persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed in the fine apparel, and shall say to him: Sit thou here; but say to the poor man: Stand thou here; do you not become judges of unjust thoughts?"

We are accustomed to "front pews," to the public advertisement from the pulpit of the contributions by the rich, and to the preferences and flatteries that give countenance to the pride of the prosperous. This St. James condemns at the very outset of his Epistle, and again and again in the course of his instructive appeal. "Hearken, my dearest brethren. Hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom which God hath promised to them who love him? But you have dishonored the poor man!"⁶

What we need is to appreciate properly the wonderful virtue that our religion offers us in the ministry of our churches. Every morning, the Eucharistic Sacrament is there offered; there we

⁵ Rom. *ibid.*

⁶ Chap. 2: 5,

can take away the burden of sin and discontent, and dispense grace and consolation to the erring. There above all is the perpetual home of the Blessed Sacrament, the Divine Healer of every ill, the Physician who, through the ministry of His Church, can cure all our diseases.

St. James, who foresees the evils against which he warns the children of Christ by inspired words applicable to all times and countries, thus bids⁷ us seek the longed-for relief at the well-spring of sacramental grace in the Church :

"Is any man sick among you ? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." He addresses not only the sick in body, but the heart-broken, the soul in sin, nay the whole disordered and sick society. That society needs penance, it needs prayer, it needs the ministration of zealous priests who will reinforce the maxims of the Gospel, and pour into our social wounds the balm of sacramental regeneration. This ought to be our endeavor. We who boast of any influence, whether upon the individual or the masses, whether upon the dependents who serve us, or upon the society that courts us, are guilty of squandering God-given talents, unless we lead others to this fountain whence living waters flow for the healing and refreshing of men in need and suffering. Delay makes each case more hopeless, because the irritants are ever at work and the influence of truth and justice is being slowly but steadily undermined. Or is it true that in this beautiful land of ours there are not enough of thoughtful Catholics enjoying social position, who feel that they can and should exercise some influence for good upon those around them ? Is the purpose of life to be thus misunderstood by those who are best able to aid in God's work for the salvation of souls ? Charity is the law and condition of life eternal. "My brethren, if any among you err from the truth, and one convert him ; let him know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

⁷ Chap. 5 : 20.



Analecta.

E SACRA CONGREGATIONE INDULGENTIARUM.

DE TRANSLATIONE FESTORUM RELATE AD INDULGENTIAS.

Prior Generalis Ordinis Servorum B. M. V., Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit, non omnes convenire Indulgentiam Plenariam per rescriptum eiusdem S. C. die 27 Januarii 1888 concessum, a Christifidelibus toties lucranda, quoties ecclesias Ordinis Servorum Mariae etc., (sive Fratrum, sive Monialium nec non Tertii Ordinis vel Confraternitatis VII Dolorum B. M. V.) in festo septem Dolorum B. M. V. visitant, transferri posse ad aliam diem, si externa solemnitas transferatur.

Quare ad omne dubium de medio tollendum humiliter quaerit: An in Decreto generali diei 9 Augusti 1852 de translatione festorum relate ad indulgentias, comprehendatur etiam translatio Plenariae Indulgentiae, de qua supra?

S. Congregatio audito Consultorum voto, respondit: *Affirmative.*

Datum Romae ex Secretaria eiusdem. S. Cong. die 2 Iulii 1902.

L + S.

S. Card. CRETONI, Praef.

E SACRA CONGREGATIONE INDIOIS.

DECRETUM.

FERIA III, DIE 19 AUGUSTI 1902.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctaeque Sede Apostolica indici librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 19 Augusti 1902, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

PRESBYTER LUCENSIS.—L'antichità intorno all' elezione dei sacri Pastori.—Lucca, tip. del Serchio 1902.

ZINO ZINI.—Il pentimento e la morale asceti.—Torino, fratelli Bocca 1902.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

IULIUS BOIS, HERMANNUS SCHELL, AEMILIUS COMBE, IOSEPHUS MÜLLER, FRANC. REGIS PLANCHET et CAMILLUS QUIÉVREUX decretis S. Congregationis, editis 21 Aug. 1896, 15 Dec. 1898 et 7 Iun. 1901, quibus eorum quidam libri notati et in indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII per me infrascriptum Secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 19 Augusti 1902.

ANDREAS Card. STEINHUBER, Praef.

L. + S.

Fr. THOMAS ESSER, Ord. Praed. a Sec.

Die 20 Augusti 1902. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

Vincentius Benaglia, Mag. Curs.

E SACRA POENITENTIARIA

DUBIA CIRCA CONFESSARIOS REGULARIUM.

Titio, sacerdoti approbato ad audiendas Confessiones, non raro contigit confessiones excipere regularium variorum Ordinum. Quare, quo prudentiore agat ratione, ab hoc sacro Tribunali enixe postulat solutionem dubiorum quae statim proponuntur hic infra :

I. Caius, sacerdos regularis, sub vesperum accessit ad Titium, facturum exomologesim. Interrogatus de recepta a Superiore facultate, respondit Superiorem domo abesse nec eodem reversurum die, nullum autem alium in Conventu adesse praesentem sacerdotem. Potuit-ne, in hac domestici Confessarii inopia, a Titio valide et licite absolvi ?

II. Inter facultates quas S. Poenitentiaria pro foro interno cum confessariis communicare solet legitur, N. VIII, facultas "absolvendi religiosos cuiuscumque Ordinis, dummodo apud te legitimam habuerint licentiam peragendi Confessionem sacramentalem . . . etiam a casibus et censuris in sua religione reservatis." Valet-ne illa facultas ad casus quolibet modo servatos ? Soliti enim sunt in religionibus casus reservari alii Superiori immediato, alii Provinciali, alii Generali. Istas tamen observare distinctiones Confessario extraneo valde fuerit difficile. Suadet igitur expeditus facultatis usus ut omnes comprehendat casus religionis proprios. Prudens ceterum Confessarius non omittet ea imperare quibus Ordinis bono vel iuri satis sit cautum.

III. Utrum Confessario regulari praefata facultate uti licet, cum Confessionem excipit religiosi eiusdem Ordinis ad quem pertinet ipse, ita ut in reservata proprii Ordinis polleat iurisdictione non formaliter a Superiore accepta, an contra coercetur usus ad religiosos extraneos ?

IV. Utrum Superior qui Confessionem permittit, addita conditione, v. gr. "Dummodo pro reservatis serves Ordinis consuetudinem" impedire valeat praefatae facultatis usum ; an contra, semel concessa confitendi licentia, electus confessarius habeat vi facultatis Poenitentiariae potestatem in reservata a voluntate Superioris plane independentem ?

V. Num dicta n. IV. omnino transferenda sunt in religiosum

itinerantem, qui ad adeundum Confessarium extraneum expressa Superioris facultate non habuit opus?

Sacra Poenitentiaria, mature perpensis expositis, ad proposita dubia respondet: ad I^{um}. Si Superior domus aliique confessarii tamdiu absint saltem per unum diem ut grave sit religioso poenitenti toto eo tempore carere absolutione sacramentali, is licite et valide absolvitur ab extraneo confessario idoneo h. e. approbato.

— Ad II^{um}. *Affirmative* — ad III^{um}. Dummodo Confessarius regularis approbatus sit ad recipiendam Confessionem religiosi proprii ordinis *affirmative* ad primam partem, *negative* ad secundam. Ad IV^{um}. *Negative* ad primam partem, *affirmative* ad secundam.—Ad V^{um}. Si Confessarius extraneus habeat a S. Sede facultatem absolvendi religiosos a casibus reservatis in eorum Ordine, *affirmative*, secus, *negative*.

Datum Romae, in Sacra Poenitentiaria, die 14 Maii 1902.

B. POMPILI, S. P. Datararius.

J. PALICA, S. P. Subst.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are :

I.—S. CONGREGATION OF INDULGENCES confirms former decree permitting transfer of Indulgences with the translation of feasts.

II.—S. CONGREGATION OF THE INDEX censures two Italian works dealing with theological subjects. Announces the formal submission of the authors Schell, Combe, Joseph Müller, Planchet and Quiévreux, whose works were censured in former decrees.

III.—S. POENITENTIARIA answers some doubts regarding the rights of confessors to absolve in cases of religious.

THE POWER OF THE VICARS-GENERAL.

There has been a considerable amount of questioning recently as to the exact limit or extent in the exercise of the faculties which a Vicar-General enjoys in his diocese, independently of the concession or delegation by the Ordinary.

A correspondent recently inquires :

“Ex decreto S. C. S. Officii 24 Nov. 1897 facultates habituales Episcoporum factae sunt *reales*, et conceduntur secundum formam decreti 20 Feb. 1888, sc. Dispensationes committuntur Ordinario, sub qua appellatione veniunt inter alios *Vicarii* in spiritualibus *Generales*.”

I. Has the status of our Vicars-General been changed as regards matrimonial dispensations by this decree of 1897? II. May they grant all dispensations conceded in our *Facultates*, “Episcopo praesente seu in remotis non agente?”

The Vicars-General of the country, I am sure, would be grateful for a commentary in the REVIEW on this decree, as also would be

S. B. R.

To which an eminent Canonist, who was asked his opinion in the matter, replied :

Ad I. Certainly ; because before the Decree of 1897 and that of April 20, 1898 (*Acta S. Sedis*, xxx, 703), the article VIII, Form. D, and the corresponding part of the final Article of Form. E, referring to the faculties granted to the Vicar-General, showed that these were to be delegated, and that only with certain restrictions.

After said Decree of 1897 (and that of April 20, 1898) the faculties are *directly* given to the Vicar-General. This concession includes, according to the Decree of the Holy Office, June 23, 1898 (*Acta S. Sedis* xxxi, 120), also those faculties which were granted antecedently to said Decree and which are not yet exhausted. So at least this last decree has been interpreted, although it is not quite clear.

Ad II. I rather incline toward the affirmative opinion, which allows to the Vicar-General the right of exercising said Faculties also when the Bishop is in residence ; for, according to the Decree of April 20, 1898, " *Facultates omnes concedendae sunt Ordinariis locorum.*" Now there is no distinction made between Ordinary and Ordinary, that is between Bishop and Vicar-General. Hence the Vicar-General may exercise them by the same right as the Bishop. In a subsequent Decree, December 14, 1898 (*Acta S. Sedis*, xxx, 384), certain restrictions in the concession of Faculties are enjoined ; but as the Decree treats of the question of *subdelegation*, it does not appear to extend to the powers of the Vicar-General.

It is difficult, therefore, to imagine any reason why the Vicar-General should abstain from the use of these faculties, even *praesente Episcopo*.

A Bishop might argue that, if this interpretation is to be accepted, his own position has become more restricted since the new Decree was made, for practically the entire faculty rests with the Vicar-General. This may be, except in so far as the Bishop could—at least so it seems to me—exercise his power of reserving to himself the use of certain faculties, thus restricting the privileges of his Vicar-General. This is the case with regard to Regulars, whose members receive certain privileges directly from the General, yet in such wise that the Superior may restrict them in whole or in part, according to his judgment. *Sic salvo meliori.* J. P.

This appears a most reasonable view. However, we shall have the subject exhaustively treated in the next issue of the

REVIEW, with such reference to authority as to leave no doubt as to the exact limits of the Vicar's jurisdiction.

IS THE "CARENTIA OVARIORUM" A DIRIMENT IMPEDIMENT?

The question is exhaustively discussed in the article by Father Casacca, Moderator of Studies in the Augustinian Order of this country. The matter deserves to be carefully weighed by theologians and pastors, who have to deal with such cases much more frequently at the present day than was formerly the case. There is, indeed, a grave difference of opinion among theological authorities as to the fact whether the total and absolute absence of the ovaries constitutes such "impotentia" as is required for a diriment impediment in the ecclesiastical sense. A writer in the *Nouvelle Revue Theologique*, Vol. XX, page 83, and XXVI, page 287, interpreting the decree of the Holy Office, which says, "Impotentes non sunt feminae quae utroque ovario et utero carent. Impotentes sunt feminae quae utero et vagina carent," decides the doubt in the negative. Lehmkuhl, Sabetti, and Konings seem to be of the same opinion. Tanquerey, in his recently published compendium of Moral Theology (Supplementum, II, 3) explains the state of the question very lucidly, but leaves the solution as a *questio disputata*.

We hope to hear from some of our theological authorities on the subject, unless they consider Dr. Casacca's argument sufficiently conclusive to determine the view to be taken, at least in practice—which is the main point at issue. One important suggestion, at the end of the article, should be remembered by confessors generally, viz., that these questions can *not*, as a rule, be safely settled in the confessional. They should invariably be referred to the Matrimonial Judge of the Diocesan Court, or to the Chancery Office, in which the Bishop lodges the definite authority of his own decision.

A DEDICATION.

Miss Eleanor C. Donnelly, whose religious poetry suggests habitual life in the pure and sympathetic atmosphere that surrounds the Sacred Heart of her Divine Master, has contributed

to the current number of *THE DOLPHIN* the following beautiful dedication in verse.

The *Dolphin* from the earliest days of the Church has stood as the Symbol of Christ. See an article on this subject in the January number of *THE DOLPHIN*, 1902.

THE DOLPHIN.

Strong silent symbol of the Father's Word,
King of thy brethren in the crystal brine !
Swifter than flight of dart or flash of sword,
Thou imagest to us our puissant Lord,
Our Dolphin all divine !

Enamored of earth's tuneful melodies,
And meekly docile to thy friends terrene,
Thou followest their barks thro' limpid seas,
Warning them oft of unseen enemies,
Most faithful coryphene !

If, in the dusky chambers of the deep,
All lustreless and dull thy scales appear,
The rainbow tints that flush thy flying leap,
Recall the Risen Christ—the radiant sweep
Of robes divinely dear.

Yea, more than all, thy changeful loveliness,
Thy brilliant iridescence at death's hour,
Reminds us of that Beauty born to bless,
Which bids the grave, so drear and comfortless,
To blossom like a flow'r.

Hence do we meet thine emblem in the homes
Of Apostolic ages—view it traced
Upon the martyrs' sacrificial tombs,
The hidden altars of the Catacombs—
Monuments, time-defac'd.

For thou, dear symbol of the Life, the Way,
The ICHTHYS Whom celestial waters shrine—
Didst to our fathers, as to us, portray
The Glory of the everlasting Day,
Our Dolphin all divine !

ELEANOR C. DONNELLY.

"GAUDETE" SUNDAY.

On the third Sunday of Advent (Dec. 14) the calendar says that the *playing of the organ is permitted in the liturgical service*. As a matter of fact the organ is played at the solemn functions in our churches without discrimination throughout the whole year. Properly this ought not to be ; and in the great churches of Catholic countries the services during the preparatory days of Advent are performed by trained chanters without organ accompaniment. The purpose is to mark the absence of festive joy and to bring home to the mind of the faithful the fact that at these seasons they are to refrain from whatever tends to flatter the senses, even with reference to things which are lawful at other times. For the same reason solemn marriage celebrations are interdicted until the end of the Christmas octave.

This spirit of self-restraint belongs, as has been said, to Advent, which is a preparation for the Christmas joys. We are making ready for the reception of our Heavenly King coming to dwell with us for a time on earth and in our hearts permanently. This means taking thought, cleansing, and furnishing, which involve labor and sacrifice. So we meditate, purify our hearts by sorrow for sin and by mortification, decorate our interior by prayer, the practice of self-restraint and works of charity.

But the season is long, the work tiresome, and the body weak. And as the laborer rests at times in the midst of his task, to take a glance at what has been accomplished, and to refresh himself with the anticipation of the joy that awaits him at the end of his work, so the Christian stops in the midst of Advent preparation to rehearse for a moment the sweet melody of coming Christmas chant and to take in the full meaning of the encouraging words of the Holy Spouse, his Mother the Church, as she calls out to her children "Gaudete," that is "Be joyful," the Lord, the Emmanuel, your consolation and Saviour is at hand !

Such is the meaning of the Mass service on the third Sunday of Advent. Hence the organ is played in momentary joyful strains, flowers deck for the day the altar, and there is a tone of hopeful jubilation in all the prayers of the sacred office of that day.

The vestments are still of the violet color which—a mixture of

blue which signifies the hope of heaven, and red which symbolizes sacrifice—denotes the spirit of soberness and penance, but in the solemn service the deacon and sub-deacon wear the dalmatics (vestments of joy) in place of the folded purple chasuble, which is properly worn by them during all seasons of penance throughout the year.¹

On the feastdays which occur during the week of Advent the festive service and therefore the organ music and the decorations of the altar are retained. So also at Benediction of the Blessed Sacrament, when neither the violet color is used in the vestments of the priest, nor the purple antependium which usually hangs in front of the altar, which is removed for the time, to indicate the character of the Eucharistic joy. Only the Sunday service of the Mass is always distinctly penitential throughout, with the brief exception of the *Gaudete* liturgy just mentioned.

COLOR OF THE VESTMENTS FOR "GAUDETE" SUNDAY AND HOLY INNOCENTS.

This year the feast of Holy Innocents occurs on Sunday. The color of the vestments at Mass and at the Canonical Hours is *Red*. Ordinarily, as for example next year (when the feast occurs on Monday), the color is *Violet*. And on the octave day of the feast the proper color is *Rose*. This is the only feast in the liturgical cycle that admits of such a change. The *Rose* color is not ordinarily used, though it is proper, simply because it is needed only once a year. For the third Sunday of Advent (*Gaudete*) and for the fourth Sunday of Lent, a very light purple, much like rose color, is proper; and in churches which are not too poor to procure such vestments this color should be used. It gives occasion for explaining the significance of the feasts and of the beautiful symbolism by which the Church teaches us the ways and precepts of God.

Violet vestments signify on the whole *Sorrow*, and are meant to inspire a grave and thoughtful attitude in the faithful who attend the liturgical services. If you mix blue and red in liquid

¹ This custom is likewise little known in our churches, where the complete liturgical service is not carried out, owing to a neglect due to the original poverty of our mission churches and kindred conditions.

colors you obtain violet. Blue is the color of heaven and suggests that our thoughts turn away from earth. Red is the color of martyrdom, of blood, and of the flame which consumes the sacrifice. A combination of the two, which makes violet, is, therefore, indicative of sacrifice with a view to heaven, unselfish devotion. In the darker shades of violet used in Lent the suggestion of penance predominates as an element of self-sacrifice; similarly in Advent, when the spirit of reflection and the purging of the heart (as a preparation to meet the poor and humble Christ-Child in the Cave of Bethlehem) call for self-denial from motives in which heaven leads the soul against earthly attachments.

On the third Sunday of Advent (and the fourth of Lent), when there is a momentary interruption of the penitential strains lest the soul wrapt in continuous darkness might become disconsolate, the Church permits—with the sounds of music and the flowers on the altar—a light purple approaching rose color, to indicate the tone of hopeful joy which mingles with and relieves the application to penance. It is the encouraging caress of the Spouse, our holy Mother, bidding her sons and daughters to keep on bravely in the spirit of faith.

On Holy Innocents violet is ordinarily used at the Mass and Office. For the spirit of the feast indicates a twofold sentiment—that of sorrow with the weeping Hebrew mothers, and that of limbo where the little Innocents were necessarily to be detained until after the sealing of our Redemption in the Resurrection of our Lord and His descent into Hell (limbo), which would remove from the eyes of their souls the veil of original sin that prevented for a time their enjoyment of the Beatific Vision.

At the same time they were martyrs; the baptism of their blood would obtain its sanction together with that of the Hebrew martyrs, Eleazar and the Maccabees, as soon as the sacrifice on Calvary had been consummated. So their martyrdom has the spirit of penance rather than that of triumph, as in the case of St. Stephen, the first Christian martyr. For these latter we use red; it is the color which marks the birthday of the martyrs into heaven simultaneously with the fiery baptism of the Holy Ghost that transforms them into citizens of the heavenly Jerusalem.

But when the feast of Holy Innocents happens on a Sun-

day, its spirit mingles with that of the joy peculiar to the octave of Christmas; for a Sunday which wears violet calls to penance pure and simple. But a Sunday within the Christmas season is a joyous day, and even the sadness that comes with the reflection on the cruelty of Herod does not suggest sorrow for actual sin so much as regret for the hereditary loss and present delay of happiness in heaven which awaits the Holy Innocents. Hence the Church does not permit violet, which is the color both of sorrow and of penance, on Sunday, indicating by the red color that on that day she forgets the sadness and regards the little victims of Bethlehem simply as martyrs of Christ.

However, on the eighth day of Holy Innocents she uses rose color. Rose is *red* tempered by *white*. Red is the martyr's sign; white the vane of peace and truth and innocence. Thus the Church indicates by the choice of this color on the eighth day, that at the termination of their course of martyrdom these little ones obtain the heavenly reward of innocence; they are virgins that have passed through the purifying process of a singular baptism by blood. Other Virgin Martyrs went with the lily of their baptismal innocence to reach for the palm of a martyr's victory; but these came with the palm to the Saviour's cradle, and on Easter-day, which marked the Octave of the Christ-Child's earthly life, His chastening breath blew lilies from the blood-stained palm. Hence, white and red commingled mark the color of our little Innocents in fair, scarce-blushing rose.

FROM MY SACRED-ART PORTFOLIO.

ST. ANDREW, whose feast occurs on the 30th of November (transferred this year to December 1st, on account of its conflicting with the first Sunday of Advent, which has precedence over all feasts that happen on that day), was an intimate friend of St. John the Beloved Disciple, and the two were the first to introduce themselves to our Lord. In the Greek Church St. Andrew is actually styled *Protocletos*, that is "the first called." It was he that introduced his brother, St. Peter, to our Divine Master. St. John mentions him twice in his Gospel in a way which directs attention to the gentle providence which characterized him. Once

before the miraculous multiplication of bread (St. John 6: 8) it is St. Andrew who finds the boy furnishing the five loaves and two fishes; and again (12: 20) he asks Jesus to speak to the Hellenist strangers who wished to see our Lord. This, besides the bare mention of the Apostle's name in the Synoptic Gospels, is all the account we have of him in Holy Writ.

There exists, however, an old history of St. Andrew which gives further details of his life and martyrdom and also contains some of his pastoral writings. The authenticity of these details rests upon a much later tradition, but they are partly corroborated by statements of the early Christian Fathers (Origen, Eusebius, etc.), who speak of the Saint's missionary activity in Scythia and Greece, and of his death upon the cross. As to the precise form of the cross we know only the tradition which makes it differ from that of our Lord. In the earliest representations it has the form of a Y, in accord with the assumption of St. Peter Chrysologus, who says that the Saint was fastened upon the trunk of a tree, his arms tied to two separating branches. Since the fourteenth century we find him mostly pictured with the X, the so-called "Andrew Cross." In a mediæval sacramentary or Mass-book of about 1000 A. D., belonging to the Cathedral of Ivrea, and in other manuscripts of nearly the same age, the Apostle is represented with the ordinary Latin cross †.

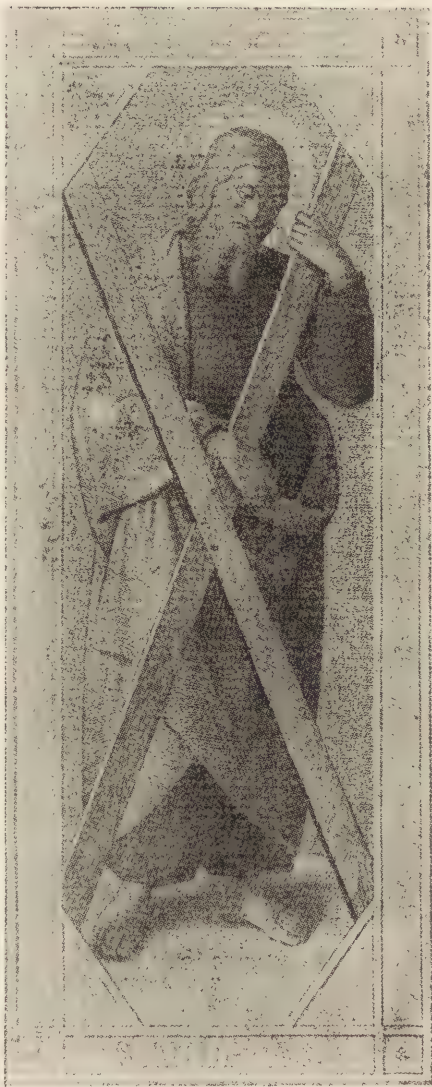
Durandus,¹ describing the traditional form in which painters and sculptors in the decoration of churches are to represent the twelve Apostles, says: "St. Andrew was of dark color (*niger fuit colore*), with a heavy beard and long white flowing hair and of middle height. He is always pictured with a certain likeness to St. Peter, his brother, but as having a peculiar gentleness of expression (*mitissimus*) wanting to the Prince of the Apostles."

Guido Reni and Domenichino have left us some magnificent paintings in the Church of St. Gregorio, Rome, where the two masters were to rival each other. Reni's picture represents an open space outside the walls of Patras (Achaia); the Saint is approaching the cross, in the act of falling on his knees in devout adoration of the sign of his redemption; there are the multitude of soldiers, the protesting and weeping crowd of women and children,

¹ Rat. di. VII, 38, n. 1.

which give strange and vivid emphasis to the beautiful figure of the aged Apostle mindful only of the one thought that he is now to meet his Master whose sweet presence, as of old during the three years of public life, he had now missed for over thirty years.² On the opposite wall Domenichino painted the scourging of the Saint, which is said to have preceded his crucifixion. The last-mentioned painter also decorated the Church of S. Andrea della Valle, in Rome, with a cycle of frescoes representing five scenes in the life of the Saint, that is—his vocation, in two pictures (one representing St. John the Baptist directing the attention of St. Andrew to the passing of Jesus, "Ecce Agnus Dei;" the other representing the Master calling the Saint to follow Him), the martyrdom in two scenes, finally the apotheosis, representing angels bearing the Saint to heaven.

Murillo also has a picture of the Saint's crucifixion which presents him tied to a rude cross fashioned of trees; the silver hair and beard flowing in the soft breeze; his face lit up with that incomparably sweet



² The death date of the Apostle is uncertain; most writers assign it between the years 64-67, others even much later.

ecstatic gaze of which Murillo was such a consummate master, and angels of matchless beauty descending with palm and crown upon the scene. There is a group of compassionate women and frightened children in the foreground suggesting an air of earthly contrast with the heavenly spectacle. Another Spanish masterpiece, of much more naturalistic and somewhat weird tendency, is the famous picture by Ribera, preserved in the Munich gallery (Pinacothek). Probably one of the best pictures, viewed as a single piece for window or panel decoration, is Andrea Sacchi's painting. It represents the Saint kneeling before the cross in the act of uttering the traditional salutation found in the Roman Office: Hail precious cross, which has been consecrated by the Sacred Body of my Divine Master! The executioner and a guard standing by express the typical restlessness and cruelty of those who ignore and condemn the Christian maxims.

Among modern painters Overbeck has left us a series of paintings of the twelve Apostles remarkable for its simplicity of form and melodious color-tone. The accompanying cut, which we take from a copy of the Düsseldorf collection, represents the saintly artist's figure of St. Andrew.

ST. FRANCIS XAVIER, December 3.—The Patron Saint of Missionaries, who died on his way into China, 1552, is usually painted in the prime of life, with short dark beard, and holding a cross to his heart or aloft, sometimes with a lily in the left hand to indicate the purity of his heart. Le Brun († 1690), and Steinle more recently, among noted artists, picture the Saint as a single figure, suitable decoration for window or niche; the one with the cross, the other in the attitude of heavenly contemplation. In the latter picture the figure is standing full front, looking heavenward; the two hands unfolding the upper garment so as to lay bare his breast, from which issues forth a great flame, indicative of the ardor which consumes his heart. The whole attitude is expressive of fervor and self-sacrificing love, although the face lacks something of the spiritual refinement which belongs to the character of holiness. However homely we know to have been the face lines of some of the Saints, their countenances showed a certain inner charm when they conversed with men, and this living beauty of character wholly obliterated the defect of outward form upon which

mechanic perfection is based. This quality of the interior it is the true artist's privilege and power to make predominate in his representation; it is the ideal element which makes art something higher and nobler than mere photography.

Carlo Dolci's picture in the Pitti gallery of Florence represents St. Francis as a pilgrim, and thus expresses the artistic motive suggestive of the Saint's missionary zeal which took him to distant lands for the love of Christ.

Among the painters who give us a more or less historic view of the Saint's life is to be mentioned foremost and earliest Rubens. He had been a pupil of the Jesuits at a time when the fame of St. Francis Xavier pervaded all Europe, owing to his contemplated canonization. When that event occurred, Rubens was at the very height of his glory as a painter, alike influential in the world of art and of politics. It was a work of noble devotion with him to fresco the magnificent Jesuit church of Antwerp, beginning his work the very year of the Saint's Beatification by Pope Paul V. Just one hundred years later that masterpiece of Christian architecture, containing over forty large wall paintings by Rubens, was destroyed by lightning. The flames consumed nearly all except the altar pieces. These were (at the time of the suppression of the Jesuit Order) purchased by the Empress Maria Teresa for the National Gallery of Vienna. Here we find the celebrated picture of St. Francis raising the dead. It is perhaps the best example of Rubens' power to seize the dramatic force of an action in all its bearing,—devotion, fear, love, defeat, and triumph are blended in the different groups that surround the Saint, tottering idols and horrified Indians on one side, triumphant confidence and grateful appeal on the other.

Nicolas Poussin, a younger contemporary of Rubens, has painted the same subject, now among his principal works in the Louvre (Paris). This picture belonged originally to the Jesuit Novitiate, but was, like Rubens' work, sold to Louis XV. It represents St. Francis raising to life the daughter of a Japanese citizen (at Cangorima). Weeping attendants and astonished Indians surround the Saint and his companion, Jean Fernandez, who are praying at the bedside of the girl about to raise her head. Above, the figure of our Lord appears, surrounded by adoring angels.

In the titular church of the Saint at Naples there is a fresco by Luca Giordano, that wonderful genius whose power of rapid execution has gained for him the name of *Fa Presto*. He paints the Saint administering baptism to Indian and Japanese converts. It is a fine piece of drawing characterized by a certain anachronism in architecture and the ethnic features of its personnel, but otherwise impressive. A still more favorite scene from the life of the Saint is that of his deathbed. The most noted pictures of this class belong to the end of the seventeenth century.

Carlo Maratti, the last of the Roman Masters, and Giovanni Ballista Gauli, his Genoese contemporary, have each left us fine pictures of St. Francis dying on the shores of Sancian. Maratti's work is preserved in the church of the Gesù at Rome. It is characteristic of the artist in this that he indulges in certain contrasts of light and shadow in his figure of the Saint surrounded by the angels who console him in his final agony. Maratti's angels are always robust creatures, perhaps because he liked to keep his delicate manner of painting figures exclusively for our Blessed Lady, of whose image he was exceedingly fond. A good example of this artist's peculiar manner is to be found in this country at the Convent of the Ladies of the Sacred Heart, Eden Hall. It is a well preserved original and shows in its technique the partiality for our Blessed Lady by which Carluccio della Madonnina ("Little Charlie of the Madonna," as his friends called him) distinguishes his pictures.

Gauli's picture is in *San Andrea in Monte Cavallo* in Rome. It also was painted for the Jesuits.

Modern painters have largely imitated the old masters. The best known examples of the death-scene are probably those of Seitz and Flatz. In the former, St. Francis lies under a rude shed on a mat, near the seashore, the cross in his hands placed upon his breast. Above is our Lord stretching out His arms to welcome the Saint. Flatz's picture is very much the same in motive. The Saint is in a sitting posture on his couch of straw. In the distance is a rude cross of stone. The figure of our Lord and heads of angelic hosts are at the right of the Saint.

ST. LUCY, December 13.—A favorite Saint with the great Masters of the Renaissance is St. Lucy, the Virgin Martyr of Syracuse in Sicily. At the tomb of St. Agatha at Catanea she

obtained the grace of health for her infirm mother, who in consequence permitted her the free disposal of her dowry in behalf of the poor. Her betrothed, a pagan, thereupon accused her as a Christian. She was tortured and finally put to death by the sword. Among authors³ who refer to the traditional pictures in which the Saint is represented as carrying two eyes upon a tray, some say that she is invoked as a patron in diseases of the eyes, because she is supposed to have suffered the loss of her own eyes through the cruelty of her former lover; others, because she voluntarily sacrificed her eyesight to escape his importunities. Kreuser holds that this form of representing her is purely symbolical, and signifies either her gift of prophecy (she is related to have at her death foretold the end of the persecutions in Italy), or else to the provident care of the sick (her mother) and the poor to whom she gave all she possessed. Perhaps the most likely reason, which in a manner includes the others, is the fact that the name of *Lucia* or *Lucy* itself signifies not only lightness but also helpful; and that the Syracusans likened her to *Lucina*, the "giver of light," their former goddess, both names being derived from the same source, *lux*, an old Greek and later Latin word, which means daylight, joy, help, etc.

Fra Angelico (Academy of Siena), Carlo Dolci (Uffizi Gallery in Florence) and Massarotti (in the church of Santa Lucia at Venice) paint her as holding a sword, her neck showing the wound inflicted by that instrument of her martyrdom.

At the entrance of the church of St. Lucy in Florence there is a representation of the Saint holding a palm branch and a lamp. It is by Luca della Robbia, and supposed to be an expression of Dante's image, who in company of Beatrice meets the Saint and sees in her the image of the heavenly light (wisdom) which dispels all ills.

In her entreaty she besought Lucia,
And said: "Thy faithful one now stands in need
Of thee, and unto thee I recommend him."
Lucia, foe of all that cruel is,
Hastened away, and came unto the place
Where I was sitting with the ancient Rachel.

³ Detzel, *Christl. Ikonographie*, Vol. II, p. 492.

"Beatrice," said she, "the true praise of God,
Why succorest thou not him who loved thee so,
For thee he issued from the vulgar herd?
Dost thou not hear the pity of his plaint?"

(Longf. transl. *Infern.*, II, 97—105.)

In similar fashion she is represented by Sebastiano del Piombo in the church of S. Chrysostom at Venice.

Of historical representations the most remarkable is probably the series of paintings in San Giorgio at Padua from the brush of Jacobo d'Avanzo. The collection includes the scenes of her condemnation by the Roman Pretor, her triumph over her tempters who sought to remove her to an abode of evil, her martyrdom and death; and in a separate panel her exposition after death in the church with the praying multitude around her.

THE PONTIFICAL LETTER ON THE STUDY OF THE SACRED SCRIPTURES.

The Latin text of the Apostolic Letter on the Study of the Bible, which reached us too late for insertion in this issue of the REVIEW, will be published in our next number, together with suggestions on the best method of making effective the instruction of the Holy Father anent a more thorough study of the Bible.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Criticism.**—In the field of textual criticism two proposed emendations deserve the reader's attention. One of them refers to Job 27, the other to 1 Timothy. It is Father Hontheim¹ who suggests the division of Job 27 into two pairs of stanzas separated by an intermediate strophe which must be taken from Job 24: 18–20. According to the Reverend writer the first pair of stanzas states that godless men can expect nothing from God; the intermediate strophe adds that the godless perish wretchedly, and the last two stanzas describe this wretchedness. From a metrical point of view, we have first a strophe, Job 27: 2–7, and antistrophe, verses 8–13; then an intermediate or alternating strophe, Job 24: 18–20; finally, a concluding strophe, Job 27: 14–18, and antistrophe, verses 19–23.—Prof. Paul Ewald, of Erlangen, is the author of the second textual emendation.² Commentators have complained repeatedly that there is no proper sequence of thought in 1 Timothy; Professor Ewald believes the evil can be remedied by assuming that the pages of the original text have been misplaced. According to the critic, the original p. 2, containing 1 Tim. 1: 12–17, has been placed after the original p. 3, containing 1 Tim. 1: 3–11; similarly, the page containing 1 Tim. 3: 14 to 4: 10 originally followed 1 Tim. 6: 2 of the traditional text. Let then the original order of parts be restored, and the Epistle will present a proper sequence of thought. The hypothesis is certainly tempting on account of its simplicity; but it suffers from several serious drawbacks. It implies that p. 1 contained only the Apostle's greeting, 1: 1–2; that p. 2 contained a much shorter passage than p. 3; that the Epistle began with 1: 12–17 in spite of the inappropriate character of such an opening; that 3: 14 to 4: 10

¹ *Zeitschrift für katholische Theologie*, 3. Quartalheft, 1902, p. 598 ff.

² *Probabilia betreffend den Text des ersten Timotheusbriefes*. Leipzig: A. Deichert Nachf.; 8vo, p. 38.

must be placed after 6: 2, although chapter 5 is thus cut off from its proper context. After all, Professor Ewald's cure is worse than the disease, and his pamphlet is a critical failure.

The so-called results of Old Testament higher criticism have been stated and reviewed by P. Hildebrand Höpfl, O.S.B.³ In the first part of his pamphlet the writer states the critical views concerning the different sources of the Pentateuch, the history of the Jewish people, the religious development of Israel, the origin and evolution of worship. In the second part, the author inquires into the objective value of the foregoing views. In the third part, he points out the ultimate reason of the destructive tendency which characterizes Protestant Biblical criticism: it is apostasy from the faith, and apostasy from Jesus Christ. We need not state that the subject is too vast to be exhaustively treated in a pamphlet of 110 pages; but the importance of the work may be inferred from the fact that it has been reviewed in several of our leading periodicals, and that even Catholics are not at one as to the soundness of its views. Those who wish to compare some of the verdicts on the pamphlet uttered by Catholic writers, may read Zapletal's article in the *Deutsche Literaturzeitung*,⁴ Fr. Lagrange's review in the *Revue biblique*,⁵ and the notice in the *Stimmen*.⁶—The *Allgemeine Kirchenzeitung*⁷ summarizes the views of the leading critics concerning the origin of Israel's religion. Wellhausen derives Israel's religion from heathenism by a process of gradual development which runs parallel with the advancement of the nation; Professor Rothenstein, of Halle, believes that Jahveh grew with the great men in Israel, not indeed as an independent, living, and absolute God, but participating in the life of the people; Professor Nowack, of Strassburg, declares that the ancient Israelites believed in "Polydemonism," practised ancestral worship and the worship of special objects and places, and adopted also the cult of a

³ Die höhere Bibelkritik. Studie über die modern-rationalistische Behandlung der hl. Schrift. Paderborn: Ferd. Schöningh, 1902, 8vo, p. 110.

⁴ 1902, n. 21, col. 1296 ff.

⁵ 1902, IV, p. 602.

⁶ 1902, Hft. 9, p. 452 f.

⁷ Leipzig, n. 35.

certain tribal God Jahveh from a clan near Mount Sinai ; Professor Budde, of Strassburg, sees in Jahveh the mountain God of the Kenites, among whom Moses had been shepherd and who joined the Israelites in their ascent into Palestine ; Professor Hommel, of Munich, derives Israel's religion from the West Semitic worship of the stars, and makes Moses transform into Jahveh the West Semitic moon goddess Ai ; Professor Winckler, of Berlin, identifies the patriarchs with Babylonian astral divinities, and the patriarchal history with astral myths, so that in its origin Israel's religion is a star worship ; Professor Gunkel, of Berlin, derives the narratives of Genesis from historical, ethnological, etiological, etymological, and other myths. The writer in the *Kirchenzeitung* points out that these views concerning the origin of Israel's religion cannot lay claim to scientific correctness, since they agree only in their rejection of the traditional teaching.—Professor Curtiss, of the Chicago Theological Seminary, publishes what he considers as "Discoveries of a Vicarious Element in Primitive Semitic Sacrifice."⁸ The author endeavors to disprove W. Robertson Smith's hypothesis that the earliest form of sacrifice was the sacrificial meal. He infers from a great number of examples that slaughtering was the original form of sacrifice, the meal being only incidental ; again, that the life taken is more or less the substitute of another, the victim dying that man or animal may live ; moreover, the Bedouins even now show traces of a custom received from the cradle of the Semitic race, the custom of shedding substitute blood. Professor Curtiss does not appear to be aware that his article defends a view of sacrifice that may be seen fully developed in Catholic text-books of Dogmatic Theology.—W. O. E. Oesterley contributes to the August number of the *Expositor*⁹ a study on "The Development of Monotheism in Israel." The writer believes that the belief in One God was fully grasped neither at the time of Abraham, nor at that of Moses, but became "self-conscious and articulate" only about the eighth century B. C., at the time of Amos, Osee, and Isaías. The reader remembers from the foregoing paragraphs that the critical views concerning the history of Israel's religion are mutually destructive ; the author,

⁸ *Expositor*, August, 1902, pp. 128-134.

⁹ 1902, pp. 98-105.

therefore, should have proved his assumptions instead of drawing inferences from them.

The critics are not less active in the field of New Testament questions than in theories referring to the Old Testament. Professor Otto Schmiedel has published a summary of critical problems concerning the life of Jesus Christ, intended not for theological scholars, but for lay readers.¹⁰ The author first briefly surveys the history of his subject from Reimarus to Keim; he rejects the views of a few scholars who deny the existence of Jesus and the genuineness of the principal Pauline Epistles. After this, he begins the critical discussion of the sources, the four Gospels. His chapter on the Fourth Gospel is a dream rather than a study; the figure of Christ as presented by the Fourth Gospel is said "to lack every human feature"; its narratives are treated as allegories; the first miracle shows how the old watery teaching of Judaism is to be replaced by the fiery wine of the Gospel; the Samaritan woman represents Samaria; her five husbands are five idols which the Samaritans had worshipped in past ages; Nathanael is Paul. And then follows something worse than dreams; it is either a bit of crass ignorance or of historical misrepresentation. It is said to be the unanimous view of all inquirers into the life of Jesus of the present day, that the Fourth Gospel was written perhaps between 130 and 140 A. D. Now, not to mention others, Jülicher places the Gospel soon after 100 A. D., Harnack between 80 and 110 A. D. Though in his discussion of the synoptic problem the author offers some good suggestions, this part of his treatise too is marred by groundless assumptions. No real miracles are admitted; where hypnotic suggestion cannot do away with the miraculous, recourse is had to parables, symbols, and allegories. To us it is quite unintelligible, how W. Soltau can recommend the pamphlet indiscriminately to lay readers and theologians.¹¹—Under pretence of helping on "the reform and development of our traditional ecclesiastical views," Rudolph Otto, of Göttingen, publishes a sketch of the life of Christ which is not quite as radical as Schmiedel's *Hauptprobleme*, but is advanced enough to satisfy the

¹⁰ Die Hauptprobleme der Leben Jesu Forschung, von Otto Schmiedel, Professor am Gymnasium zu Eisenach. Tübingen und Leipzig: J. C. Mohr. 1902.

¹¹ *Deutsche Literaturzeitung*, 1902, n. 36, cl. 2256 f.

rationalistic views of New Testament history.¹² First, the author studies his sources; next, he outlines the external life of Christ, finally he sketches the moral character of Christ, His religious temperament, and His irresistible originality.—A. Bruckner, of Basel, has published a study on the heretics mentioned in the New Testament.¹³ The author believes that the Book of Acts was written with the intention of reconciling different views and parties; he finds, therefore, that only once¹⁴ heretics of the apostolic age are referred to, and in the future tense at that. The facts pertinent to his subject, occurring in other parts of the New Testament, the author groups under the heads of legal, eschatological, and Christological controversies. The Catholic reader can by no means agree with all of the writer's statements; there is no room in a paper like the present for a catalogue of his objectionable views.—Professor J. Weiss, of Marburg, has published a lecture on Christian liberty according to the preaching of St. Paul.¹⁵ He follows up the Apostle's view of liberty from the law, liberty from sin, and liberty from the world and its sorrows and pleasures, but he is intent rather upon the historical origin of the Apostle's teaching than upon its real object. Instead of deriving it from the teaching of Christ or the inspiration of the Holy Ghost, he endeavors to trace it back to the tenets of the Stoics.—Here we may mention Father V. Rose's *Studies on the Gospels*,¹⁶ though it is really an apology for the truth of the Christian religion. The apologist of the new school labors no longer to simply prove the truth of the Christian religion or to refute the objections of its adversaries; this was the aim and purpose of the old apologetic school. In our days the problem is, how to induce men to see the truth and to admit its claims. This is surely a most commendable method, provided it does not substitute mere sentiment in place of solid argument, or make unnecessary concessions to

¹² *Leben und Wirken Jesu, nach historisch-kritischer Auffassung.* Göttingen: Vandenhoeck & Ruprecht, 1902, 8vo, pp. 76.

¹³ *Die Irrlehrer im Neuen Testament.* Tübingen: J. C. B. Mohr, 1902, 8vo, pp. 40.

¹⁴ Acts 20: 29 f.

¹⁵ *Die christliche Freiheit nach der Verkündigung des Apostels Paulus.* Ein Vortrag. Göttingen: Vandenhoeck & Ruprecht, 1902, 8vo, pp. 39.

¹⁶ *Études sur les Évangiles.* Paris: H. Welter.

the enemy. We are afraid, Father Rose has not always avoided the latter mistake. According to him, the prayer of the modern Christian is no longer addressed to the heavenly Father revealed by His Son, but it is frequently only a tender effusion before the virgins and the Blessed of the pre-Raphaelites.—The Rev. Hugh Pope, O.P., proves from the “undesigned coincidences” in the books of the Old Testament that the respective authors who thus unconsciously agree, not merely “knew some details of Jewish history,” but were thoroughly cognizant of it; their knowledge must have been either that of contemporaries or at least derived from contemporary documents; they were no party to a fraudulent projection into the past of a fictitious history compiled for the purpose of priestly aggrandizement.¹⁷

2. *Introduction*.—The *London Quarterly Review*¹⁸ contains the greatest praise that has ever been given outside America to the American Standard Edition of the Revised Version.¹⁹ The edition is said to probably fulfil the various conditions that must be realized in the ideal English Bible more nearly than any other existing work; it is destined to become the accepted Bible of the majority of the Anglo-Saxon race. Time will show whether this oracle of the *Quarterly* be a true prophecy.—The Rheims Version, which was published in 1582, is more than once alluded to in the Preface to the Authorized Version, which appeared in 1611, and was designedly a revision of former versions. It is true that the Catholic version finds no mention among the rules laid down for the editors of King James' version; but even the scholars who are responsible for the Revised Version of 1881 say that the work of the royal translators shows evident traces of the influence of the Rhemish version. In order “to estimate and define as accurately as possible the degree of that influence,” Dr. James Carleton, who is assistant lecturer in Divinity at the University of Dublin, has closely compared the two versions, and published his results.²⁰ In a series of tables covering over 160 pages he gives us passages

¹⁷ *Dublin Review*, October, 1902, pp. 314 ff.

¹⁸ July, 1902, pp. 119–139.

¹⁹ New York: Thomas Nelson & Sons.

²⁰ *The Part of Rheims in the Making of the English Bible*. Oxford: Clarendon Press.

and words in which the Catholic version has evidently in one way or another influenced its Protestant rival. The author believes that "with respect to the distinctive touches which the Authorized New Testament has derived from the earlier translations her debt to Roman Catholic Rheims is hardly inferior to her debt to Puritan Geneva."—Our readers may remember that Dr. Swete published the *Old Testament in Greek* during the years 1887-94; it was then announced that a large edition of the same work, with a complete text-critical apparatus for the Septuagint was in course of preparation. Two Cambridge scholars, Messrs. A. E. Brooke and N. McLean, have the extensive work in hand, and they now hope to begin the printing within a short time.²¹—After the investigations of Dr. Scrivener, the Codex Bezae has been commonly assigned to the sixth century. Now F. C. Burkitt, of Cambridge, has gone over the ground again,²² and has come to the conclusion that the Codex belongs to the fifth century.—Professor A. Hilgenfeld, of Jena, reviews in the *Deutsche Literaturzeitung*²³ a work by Dr. E. Lippelt on the *Apomnemoneumata* quoted by St. Justin.²⁴ To understand the state of the question, we must keep in mind that Justin's quotations agree neither always with the text of our Gospels nor with themselves. Hence the problem,—Where is the text that was quoted by Justin? H. E. G. Paulus answered, A. D. 1784, that there must have existed an ancient harmony of the Gospels which was used by Justin. This theory won some adherents, the last of whom was M. v. Engelhardt who wrote A. D. 1878. Now, T. Zahn and W. Bousset agreed in declaring this solution to be the worst of all; meanwhile, A. D. 1832, C. A. Credner proposed the theory that Justin had made use of a non-canonical Gospel which must have formed the transition between the first and the third canonical Gospel, probably the so-called Gospel of Peter, and Hilgenfeld himself elaborated this

²¹ The forthcoming Cambridge Septuagint; *Journal of Theological Studies*, July, 1902, pp. 601-621.

²² The Date of Codex Bezae; *Journal of Theological Studies*, July, 1902, pp. 501-514.

²³ 1902, n. 35, col. 2194-98.

²⁴ Quae fuerint Iustini Martyris Apomnemoneumata, quaque ratione cum forma evangeliorum syro-latina cohaeserint. Halle: Max Niemeyer, 1901, 8vo, pp. iv+102.

theory ever since 1850; as late as 1891, W. Bousset, Lippelt's own teacher, endorsed the view that Justin must have quoted a non-canonical gospel. And now, in spite of all the foregoing facts, the youthful E. Lippelt dares to return substantially to the solution given A. D. 1784, combining with it a solution proposed A. D. 1848 by Carl von Semisch, that Justin must have quoted from memory. But what is worse still, the young writer acknowledges his obligations to Friedrich Blass, and shows acquaintance with the work of Wilhelm Bousset, while he simply ignores A. Hilgenfeld. This is hard to bear; hence no wonder that Hilgenfeld writes some four columns in the *Deutsche Literaturzeitung* to show Mr. Lippelt the evil of his ways. Our readers know, however, that the critical essays of Hilgenfeld are well worth reading, and that his reasons are better than his temper.—Wilhelm Soltau²⁵ endeavors to popularize the results reached in the field of Gospel study by Weizsaecker, Holtzmann, v. Soden, Hawkins, Wernle, and other writers of the same importance. Mark is represented as the source of Matthew and Luke, but no "Urmarcus" is admitted; besides, Matthew and Luke had at hand different editions of the *Logia* collection. They utilized no other source except that of oral tradition, the genealogy in Matthew and the history of the infancy in Luke forming the only exceptions. The agreements of the First with the Third Gospel are explained by the assumption of a Proto-Matthew and a Deutero-Matthew. There is no need to say that this solution of the synoptic problem is not at all satisfactory in itself and not favorably received by scholars. But Soltau's position with regard to the historical value of the Gospels is still more objectionable. He believes the historical value of Mark has been overestimated, while the Fourth Gospel cannot be considered as an historical source at all. And of course, the less faith a writer has in the Gospels, the more he has in himself; his fancy becomes the substitute for facts.—An instance of this last defect is furnished us by Dr. Anton Beck in his monograph on the prologue to the Third Gospel.²⁶

²⁵ Unsere Evangelien; ihre Quellen und ihr Quellenwerth vom Standpunkt des Historikers aus betrachtet. Leipzig: Dieterich, 1901, 8vo, pp. vi+149.

²⁶ Der Prolog des Lukas-Evangeliums; eine exegetische Studie. Amberg: Druck von H. Boes; 8vo, pp. 47.

The writer betrays a simply superhuman knowledge of Theophilus, concerning whom common mortals know little or nothing, and he seems to know little of what other students consider as most essential.—If the Apostle John never lived at Ephesus, he cannot well be the author of any of the New Testament books that bear his name. Schmiedel, Moffatt, and Bacon have therefore been most eager to amass arguments against the Apostle's Ephesian residence. It is against these scholars that Dr. W. F. Adeney wrote an article entitled "Did St. John ever live at Ephesus?"²⁷ His refutation consists mainly in a truer interpretation of the patristic testimony, and of the New Testament passages bearing on the question.—Finally, we must draw the reader's attention to Professor Ramsay's appreciation of St. Paul,²⁸ and to Father de Hummelauer's Introduction to the Book of Josue, of which we shall have more to say in a future number of the REVIEW.²⁹

²⁷ *London Quarterly Review*, July, 1902, pp. 75-96.

²⁸ *Expositor*, August, 1902, pp. 81-92.

²⁹ *Commentarius in Librum Josue*. Parisiis: P. Lethielleux, 1902, pp. 1-93.

Criticisms and Notes.

THE VARIETIES OF RELIGIOUS EXPERIENCE. Being the Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901-1902, by William James, LL.D., Professor of Harvard University. London and New York: Longmans, Green & Co. Pp. xii—534. Price, 12s. net.

Religion, according to Professor James, is something essentially personal and subjective.¹ It belongs wholly to the region of psychology. He will have nothing to do with revelation, as distinct from human nature, of which the present volume professes to be a "study." He thus takes frankly an experimental basis for all religious phenomena. By analyzing acutely the various forms of emotional belief he attempts to remove theology, as such, from its throne, substituting for it a naturalistic "science of religion" that will not merely unify the spiritual dualism, which he thinks is responsible for the manifold energizings of the soul after the unseen, but will even explain such fundamental postulates as the existence and being of God.

His object is sufficiently ambitious. Placing severely on one side any hypothesis unverified by experience, he attempts to reduce every religious emotion to a scientific basis. He divides the believing world into two classes, the "healthy-minded" and the "sick." Walt Whitman represents the first class, the prophets of pessimism the second. The four chapters devoted to this classification are perhaps the most brilliant in the book; but Professor James shows his inability to appreciate the Catholic type of sane, manly religion; he wastes his time in describing the Christian Scientist and votaries of kindred systems which find so fruitful a soil in America, as the best representatives of a false optimism that shuts its eyes upon suffering and sin, and is synonymous with "healthy-mindedness."² The same defect is apparent in his discussion of saintliness and conversion. His instances, in spite of a specious exhaustiveness, lack the note of moderation, which

¹ He defines it as "The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider the Divine."

² In this connection there is an interesting analogy drawn by the author between the mind-healing of Christian Science and the emotional conversions of Methodism.

is as characteristic of certain forms of sanctity founded on a supernatural creed as the extremes which he takes in an exaggerated—we might almost call it a neurotic—form to be typical of the saintly life. Much is said about the outpourings of sensible devotion ; little, if anything, of the secret and deeper forms of Christian piety—those intimate communings of the soul with God which, without rising to the heights of ecstasy, show their reality by the fruits of laborious self-sacrifice for the welfare of men, and contain in themselves the best evidence of the objective existence of the Fount of grace and of light. This point is an important one in view of the author's elaborate chapters on Mysticism. He marshals his facts imposingly and allows his arguments to flow in their natural and orderly sequence from what appear to be impregnable premises. But his conclusions make the fallacy that we have seen to run through his former reasoning quite plain. He attempts to relate mystical or exceptional conscious experiences to ordinary psychical conditions, and then to argue that the former can prove an adequate substitute for a rationalistic explanation of religion. He overlooks the exaggerated nature of mystical manifestations. They are only vouchsafed to a few ; their evidential value is so limited from that very fact as to be practically *nil* ; and they are so bound up with abnormal physical states that they are naturally looked upon with suspicion by outsiders. In a word, mysticism can only influence the individual who experiences it. For this reason we do not see how mystical experiences can be said fairly to nullify the evidence of empirical naturalism.

On the other hand, the manifold variety of religious phenomena have a distinct objective value when judged by their results. In endeavoring to place the semi-hysterical outpourings of ultra-mysticism on the same plane as a spiritual state like conversion, Professor James is, in effect, guilty of a mistake that vitiates his whole argument.

Having summarized (as he thinks completely) from a psychological standpoint the contents of religious experience, the lecturer proceeds to formulate his conclusions in two questions :

1. "Is there, under the discrepancies of all the creeds, a common nucleus to which they bear testimony unanimously?"

2. "(Is) that testimony true?"

He replies thus in the affirmative, admitting parenthetically that religion has a "biological value" of its own :

1. The common nucleus is

(a) The "sense that there is something wrong about us as we naturally stand";

(b) The solution of this uneasiness is the "sense that we are saved from the wrongness by making connection with the higher powers."

"We have in the fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience which . . . is literally and objectively true as far as it goes."

"God [he continues] is the natural appellation for *us Christians* (*sic*) for the supreme reality. . . ."

Anything further than this eviscerated modicum of experimental religion is dismissed contemptuously as "over-belief" concerned with abstract propositions unproved and unprovable. Among them he includes the eternity and unity of the Divine Nature. He shows a singular lack of perception of the soul's deepest needs when he claims that "the practical . . . experiences of religion (are) sufficiently met by the belief that beyond each man . . . there exists a larger power which is friendly to him and to his ideals." A work on Religion, intended to be comprehensive, that omits all serious reference to the Christian revelation must be obviously inadequate as a guide to the Catholic student saturated with the reality of a Personal God whose law is the breath of his soul's life. That "God is real because He produces real effects" is a favorite idea with Dr. James: it is to be regretted that he has not seen its bearing on the vital religious phenomena occasioned by Catholicism as the highest form of Christianity. The prime psychological fact of the devout believer's communion with God his Maker, his Redeemer, his Sanctifier, bearing with it inwardly strength, enlightenment, soul-filling peace, and manifesting itself outwardly in the peculiar charm of a saintly life spent for the welfare of mankind, cannot be passed over in silence. It has a distinct empiric value.

Among the minor faults of the book we note the curious statement that "St. Paul's blinding heavenly vision (was) a hallucinatory . . . luminous phenomenon or *photism*," in spite of the Saint's own distinct assertion that his companions saw the light which struck him to the ground.

Criticism, however, must not make us blind to the many excellent qualities of the book. Its style, *format*, and temper are above praise. There is a lightness of touch, a wealth of illustration—we would particularize the quotations from Lowell and Starbuck—and a happy

absence of all controversial bitterness that make it a pleasure, and not a task, to read it. Catholics will be pleased to find a quotation from Cardinal Newman on the relation between faith and reason,³ and a remarkable admission as to the spiritual value of confession. Dr. James' own onslaught on physiological materialism leaves little to be desired on the score of thoroughness. It receives additional force from the fact that he is fully alive to the neurological aspect of mental states. "I can," he says, "put myself into the sectarian scientist's attitude, and imagine vividly that the world of sensations and of scientific laws . . . may be all. But whenever I do this I hear that inward monitor, of which W. K. Clifford once wrote, whispering the word 'bosh !' " At an earlier stage, he similarly denounces the blank pessimism of naturalism.

While deprecating strongly the author's denial of the validity of dogma as the basis of personal religion, we think that his work may serve a useful purpose as an introduction to theology concerned solely with the natural phenomena of psychical experience (such as the soul's cravings for forgiveness, peace, union with the unseen, immortality, etc.), especially in so far as it ruthlessly demolishes the unproved assumptions of what he aptly terms "medical materialism."

ALLGEMEINE KIRCHENGESCHICHTE. Von Joseph Cardinal Hergenröther. Vierte Auflage. Neu bearbeitet von Dr. J. P. Kirsch. Bd. I, Die Kirche in der antiken Kulturwelt. Mit Karte: Orbis christian. saec. I—VI. Freiburg im Breisg.: B. Herder. 1902. (St. Louis, Mo.) Pp. 722.

German Catholics are doing matchless work in the domain of historical research. Cardinal Hergenröther, who died in 1890, had marked out a path of accurate investigation which would bring all available erudition to the task of furnishing a manual text to the student of fundamental Church history. Men like Bishop Hefele had labored in the same direction, as his academic lectures published by

³ Dr. James, however, differs from Newman in his assumption that theology to be a "science of God" must, if "based on pure reason, convince men *universally*." He substitutes for reason the energizings of the sub-conscious or subliminal self in the region of the unseen. It is the vague spiritual consciousness manifested, *e. g.*, in mystic ecstasies or in the phenomena that accompany conversion, which forms the true connecting link between empiric and experimental religion, for it leads man indubitably to the realization of another world. "It is [he writes] one of the peculiarities of invasions from the sub-conscious region to take on objective appearances, and to suggest to the subject an external control."

Knoepfler show, and there has grown up a spirit of friendly coöperation strengthened by the work of the Görres Society, in which each scholar lends his support to the common cause of making the history of the past a truthful record from which the observant student may learn the lessons of the future. Hergenröther's *Handbuch* was published in three editions between 1876 and 1886. The plan upon which he had constructed his work was to take each separate period and deal with it in three aspects. First, to unfold the facts in their external or general development; secondly, to deal with the inner struggles of the Church against errors, that is to say, to trace and explain the heresies and schisms of the period; thirdly, to examine the peculiar nature of the laws, the culture and the literary progress of the time, as an outgrowth and reflex of the social and religious conditions. This method, however excellent for a general survey of the historical material, was found to present difficulties akin to confusion in the elaboration of a larger text-book which had to deal with certain details that required a closer division of epochs. Accordingly Dr. Kirsch undertook to rearrange the material of his august predecessor's work, and to place the incidents in chronological order, but so as to characterize each group of facts by a note or title which suggests their distinctive bearing upon the development of the ecclesiastical life of the period. Thus he marshals the historic data in their successive occurrence, and then dwells upon their particular effects in certain centres of activity from which a proper estimate and the relation of cause and effect can be gleaned. By this method the student keeps in view what is the main object of historic study, namely the mutual interdependence of historic elements, and the development of public life and action as a result of definite causes leading singly or in combination to great crises in the history of the Church.

Viewed in this light the work is therefore a comparatively new one. The same novelty presents itself in the addition of data and criticisms belonging to more recent works of ecclesiastical history, which suggested on the other hand certain omissions of details that have lost their importance with the passing of events of the time when Cardinal Hergenröther wrote. The present first volume (there are to be three) begins with the elementary conditions and struggles of the Church against the ethnic-Roman civilization. The gradual development, after the persecutions, of an organic church life, with its various results of liturgy, a system of theology becoming gradually defined, a religious society productive of Catholic culture and asceticism, the growing

ascendency of the Church and her organized influence upon the legislative and political life of East and West; of the primacy, the establishment of a disciplinary code which rendered the action of the Church uniform and consistent and added outward dignity to her inherent power. The conditions of the Germanic races that were about to receive the faith in the eighth century form the limit of this volume, which is a valuable addition to existing studies of the Christian periods down to the verge of the early Middle Ages.

RELIGION ET CRITIQUE. Œuvre posthume de l'abbé de Broglie, recueillie par M. l'abbé O. Piat. Deuxième ed. Pp. lx—360. Paris: Victor Lecoffre. 1898. Prix 3.50 francs.

The idea which animated Cardinal Newman when writing his "Grammar of Assent" also inspired the late Abbé de Broglie to compose his two famous works, "Le Positivisme et la Science expérimentale" and the "Histoire des Religions." It was the conviction, that the exclusively metaphysical treatment of apologetics hardly meets the requirements of the modern mind. The atmosphere of thought is pregnant with positivistic prejudices, sapping the very foundations of metaphysics; the attitude of thinkers is, on the whole, one of unconscious, critical scepticism; the experimental and historico-critical methods are the only ones duly accredited and enjoying universal confidence. With this conviction the Abbé de Broglie undertakes to construct an apologetical system accommodating itself to the spirit of the age. The present volume gives us an excellent resumé of his methods and the conclusions to which they have led.

He sets out to show that the agnostic principle is in flagrant contradiction with the aspirations of human nature and with experimental science itself, which it falsely claims to promote; for science is impossible without a full realization of the ideas of substance and cause, with which we are confronted in our external and internal experience. And since these ideas are the data of philosophy, it follows that philosophy is not separated from science by an impassable gulf. In this fashion we come to recognize the proof of the existence of a first cause. Following a similar line of thought in regard to religion we find that history furnishes precious materials for the evidences of Christianity. Religion is a universal fact, founded in human nature; there is a presumption that an objective reality corresponds to this general conviction of mankind. There are many religions, widely differing in their tenets. The claim of all to be true cannot be

admitted, since they contradict one another or diverge ; yet comparing them all we find that one is clearly distinguished from the rest, it transcends them all, this is Christianity. Evolution cannot explain this transcendence, for an evolution demands continuity. The transcendence of Christianity and its Divine origin are not identical ; to prove the latter we must return to the first series of arguments and thus we are able to demonstrate the supernatural character of the Christian religion. What of the difficulties advanced in the name of science, which seem to mitigate against the doctrines of Christianity ? They yield upon close examination. We find no contradiction, except between unsound hypotheses of science and religious truths, or between true science and mere religious opinions ; never between science and religion. Such is the author's line of argument and he enforces his views by a wealth of illustration and interesting detail which furnishes excellent material for a sound and unimpeachable defence of the faith. There is perhaps less originality to be found in a work of this kind than a modern apologist looks for, but the author has brought into system what has been proposed at random by others—"twas often said but ne'er so well expressed."

SUMMA DECRETORUM DES MAGISTER RUFINUS. Herausgegeben von Dr. Heinrich Singer, Professor d. deutsch. Universit. Prag. Paderborn : Ferdinand Schöningh. 1902. Pp. clxxxiii—570.

Professor H. Singer, of the University of Prague, has thrown a considerable amount of fresh light upon the authentic value of the *Summa Gratiani*, which will interest canonists who have followed the mediæval development of Church legislation. It is supposed that the interpretations of Magister Rufinus, who antedates St. Thomas of Aquin by a full century, exercised a very decided influence upon the study of canon law in the succeeding schools of theology. Dr. Schulte republished the text of Rufinus some years ago, relying largely in the modelling of his edition upon a MS. codex in the National Library of Paris. It now appears that a great deal of spurious matter, *plagiata*, and untrustworthy excerpts had crept into the work, which the present editor, after careful examination of original sources in which the Austrian Government aided him, eliminates or corrects. The introduction to the *Summa Decretorum* covers 183 octavo pages, and critically examines the authenticity and authorship of the work. The sources cover besides two MSS. of the Parisian National Library, others from the municipal libraries of Avignon, Moulins, Brugge,

Alençon, Troyes, Berlin, the latter originally the property of the Jesuit College Claromontanum in Paris. The question whether Magister Rufinus, and Rufinus, Bishop of Assisi, whom Stephen of Tournay mentions as contemporary, are the same person, Professor Singer answers in the affirmative, with the distinction, however, that the *Summa* was composed before Rufinus became Bishop.

TWENTY-FIVE PLAIN CATHOLIC SERMONS ON USEFUL SUBJECTS. (Second Series.) By Father Clement Holland. London: Thomas Baker. Philadelphia: John J. McVey. Pp. 422. Price, 4s. 6d. net.

The second volume of Father Holland's "Practical Preaching for Priests and People" proves a useful companion to his first. It is on the same lines. Without much originality of matter, or elegance of diction, the Sermons well fulfil the promise of their title. They are plain to the verge of baldness. That, however, does not detract from their value as practical expositions of Catholic doctrine, in its relations to the ordinary life in the world of the men and women who form the backbone of our congregations. Father Holland has selected a variety of themes, but they are all treated from the same standpoint. Whether his subject be as sublime as Mary the masterpiece of God's creation, or as commonplace as The Modern Woman, he is careful to extract a maximum of practical exhortation with a minimum of "highfalutin'" rhetoric. His diction is as homely as his advice is to the point. If we take, for instance, a characteristic sermon, on God and His creatures, we find that the writer, after dilating on God's wondrous charity toward men in forgiving us the enormous debt of manifold sin, proceeds to contrast it with man's unkindness to his fellows in spite of the smallness of their debts, and concludes by a powerful exhortation to make our confessions a reality instead of a sham. "Can we honestly say that we have a resolution never to sin again, when the next hour we treat our fellow men cruelly? If we do not forgive others, God will not forgive us."

The faults of the preacher are a tendency to exaggeration, whether in over-chiding his audience or in excessive severity in his prohibitions, and abruptness in passing from one subject to another. Thus we miss in many of the sermons the "bridge" between the points familiar to the students of Sacred Eloquence; and it seems pressing the dangers attending company-keeping too far, to forbid the engaged couple to converse together except "in the presence of a prudent

person." Doubtless, Father Holland has the authority of St. Alphonsus for the prohibition, but the conditions of modern life in America and England would seem to render it inapplicable to us. We can cordially recommend the Sermons as likely to prove useful to over-worked clergy on the lookout for plain, wholesome food for their flocks.

STUDIES IN THE LIVES OF THE SAINTS. By Edward Hutton. Westminster: Constable & Co. Price, 3s. 6d.

At first sight, it is difficult to tell the religion of the author. He writes with singular appreciation of the peculiar ethos of Catholic sanctity which seems to appeal to his mind with an almost personal force, as when he dilates on the holy mysticism, fruitful in good works, of St. Catharine as she paces the "hot white streets of Genoa the proud," or again in his poetical rhapsodies over the knightly heroism of St. Dominic, to whom (*pace* Father Thurston) he ascribes, without a qualm of hesitation, the origin of the Rosary. Even St. Ignatius Loyola comes in for a meed of exuberant praise, and Mr. Hutton takes occasion from his study of his life to sing a triumphant pæan of the Church's perennial victory over heresy and the religious doubt which it engenders. In spite, however, of his sympathy with his subjects, the author takes pains to disassociate himself from their peculiar standpoint. "I write," he is careful to explain, "as a man, not as a saint;" and he more than once turns aside from his attitude of devout contemplation to protest against the great lessons of mortification, humility, penance, and self-suppression, taught by the Catholic heroes whose lives he cannot but admire. "Is, then," he exclaims pitifully, "Is, then, the way to heaven so sharp?" and he is painfully sensitive to the intense human delights to which he thinks "those strong and marvellous beings whose day and night were ever a piercing starlight," were strangers. He prefers to watch "the passing glory of the hills," the varied beauties of nature in earth, sea and sky, rather than "to be interrupted by any immortal business, since in a world that will soon forget us mortality is sweet."

It is in the same spirit of mingled attraction and repulsion that he permits himself, in one of the most charmingly written sections of his book, to dwell upon the life of St. Augustine—"that spirit in which all Hell and Hades and Heaven dwelt, but not one bit of earth, nor a single sunbeam of the world." This is manifestly a caricature of the truly human personality of the great Doctor of the West, whose

"Confessions" vibrate after the lapse of centuries with a note of intense human sympathy for the manifold distresses, perplexities, and cravings of the soul, and place their author in one category with St. Paul.

The same tendency to morbid exaggeration is shown in the sketch of St. John of the Cross. No doubt St. Theresa's companion went great lengths in mortification, just as he was spiritually exalted to a high plane of mysticism; but that side of his life should not be allowed to obscure its human counterpart shown in his tenderness and kindness toward the sorrows and shortcomings of his fellow-men. Happily, Mr. Hutton does not confine himself to the severe, and, to him, repellent types of Catholic sanctity. The lives of St. Francis of Assisi, St. Benedict, and Blessed Juliana, the Norwich mystic, act as a foil to saints like St. Dominic and St. Ignatius. The author is as passionate in his love for the human attractiveness of the one class as he is intense in his shrinking from the complete renunciation of all earthly ties made by the other. He shows especial insight in his rapid delineation—none of the studies are more than a few pages in length—of a saint so little known, and yet so radiant with spiritual beauty, as Blessed Angela of Foligno, to whose life "the Rose of Mary," Isabel of Flores, forms a fitting pendent.

The main defect of the book lies in its thoroughly subjective character. The author is prominent everywhere, and his personality is allowed in an unwarrantable way to distort the historical perspective. There is here and there a lack of completeness in the historical outline. Thus, in the otherwise fascinating study of St. Benedict Nursia we miss all reference to his meeting with Totila—an event fraught with significance for the Teutonic race which was to so deeply influence the sons of the patriarch of Western Monachism.

In the same way, the traditional interview between St. Francis and the Emperor Frederick is passed over in silence, whereas the hackneyed incident of the gentle saint's colloquy with the birds and flowers, appealing as it does to the author's own sentimental feelings, is given at some length.

Apart from this serious blemish, the studies are remarkable for the subtlety and almost over-refinement of treatment, the delicacy and quaint uncommonness of expression, which one looks for in the writer of "Frederic Uredale," Mr. Hutton's previous contribution to semi-ascetical literature. Perhaps the charm of style which invests the saintly figures of the narrative with a halo of fascinating, soul-piercing

beauty, will reconcile the reader to the lack of an historical background.

ONTOLOGIE OU METAPHYSIQUE GÉNÉRALE par D. Mercier. Troisième Ed. 1902. Pp. xx—580. (Course de Philosophie, Volume I.) Louvain, Institute Supérieur de Philosophie. Paris: Felix Alcan. Prix, 10 francs.

Mgr. Mercier is an indefatigable worker. Scarcely has a thoroughly revised and enlarged edition of his "Logique" left the press, when he places before the public a new and considerably augmented edition of his "Ontologie." We might call it a new book, for it is of double the size of the preceding edition, and there is not a chapter that has not experienced some important changes and improvements. The present volume is the second instalment of a series of works destined to embrace the entire range of philosophical studies. Three tomes have already been published and put through several editions. A treatise on Cosmology is in course of preparation by one of the collaborators of Mgr. Mercier. We trust that the treatises on Moral Philosophy and Theodicy may be added to the series and complete this splendid edifice of scholastic Philosophy.

The learned world is wont to welcome Mgr. Mercier's publications with eager interest; even those who have little sympathy for scholastic thought, and generally pass over in silence its manifestations, do not affect to ignore his writings. Reviews of his "Criteriologie" and "Psychologie," partly favorable and laudatory, but all inspired by a spirit of fairness and unprejudiced controversy, have appeared in the leading magazines of France and Germany. This conciliatory attitude of the representatives of different phases of thought toward the author's standpoint in philosophy is greatly due to his method, which avoids all aggressiveness in tone and form, and shuns acrimonious and abusive criticism. The ring of sincerity in his words prepossesses the reader and the student in his favor; one feels that the author does not dispute, but discuss.

The volume can hardly be called a text-book, though it is sure to be consulted with great profit by students. It appeals to a wider circle of readers; it is intended to reach everybody that takes interest in philosophical studies, that watches the currents of human thought, and looks for a solution of those problems which reflection on the universe inevitably raises. Accordingly the style is clear, the treatment perspicuous and methodical. Precision is not the author's prin-

cipal aim ; yet there is nothing superfluous, whilst the connection of the parts, their mutual, organic relation stands forth in bold relief. The thought finds a full, adequate expression, not in stereotyped formulas, but in sober, easy language. There is a happy touch of freshness and spontaneity in the style.

The volume embodies the natural results of long years of earnest and continued mental work, fertilized by extensive reading and quickened by intelligent controversy. The arrangement of the chapters differs somewhat from the plan generally pursued in books dealing with the same subject. The plan adopted by the author is suggested by the genesis of our concepts ; it is as legitimate, perhaps more practical and lucid, as the traditional one. A simple review of the contents of the chapter will acquaint us with the plan and substance of the book. An introductory chapter explains and justifies the title. A second chapter sets forth the scope and object of the treatise and exposes the prejudices of the age against metaphysical speculations. The next greater section deals with Being. To gain a firm basis for his speculations, the author takes real existing being as the point of departure. The question on the principle of individuation fits in here very aptly and is taken up. It is solved in the spirit of the Thomists, making the "*materia signata*" the *ratio individuans* for material things, and contending for the individuality of the species in the purely spiritual realm. The arguments are concise and clear, yet to our mind they do not carry conviction. With regard to the foundation of possibles we must chronicle a somewhat singular view of the author. He maintains that the foundation of possibles is to be sought in the abstractions from experience. He brings some subtle arguments in support of his theory, but they only go to show that the noetical origin of the concepts of possibility and possibles is indeed to be found in the abstract character of our knowledge. Mgr. Mercier is led to this opinion by a wholesome, but in this case, it seems to us, unfounded, fear of ontologism. If his idea be true, then it appears the so-called ideological proof of the existence of God must be discarded as unsound and inconclusive. Does not objective reality require as much an ultimate, explanatory reason as the actual reality of physical things ? If we do not admit an eternal arch-type for our conceptions of possibles, they are illusive and as empty as Kant's categories. A further chapter is devoted to the divisions of Being, essence and existence being the chief. In the much mooted question of the relation of Being to existence the author sides with the Thomists

and claims St. Thomas' authority for the real distinction. This opinion seems to gain new advocates of late, among them some prominent Jesuit professors. Withal it is difficult to grasp the full bearing of this theory, in whatever form it may be proposed. Among the chapters that deserve special mention because of the masterly way in which the topics in them are handled, are those on the attributes of Being and on Substance. In the development of these concepts the author follows the genetical and analytical method of exposition, which leads to a clearer and fuller comprehension of them than the synthetical process, mostly followed out in books treating of Metaphysics. In speaking of goodness the author throws some interesting sidelights on finality and evolution. The chapter on Substance shows Dr. Mercier at his best; fully abreast of the theories broached in our days, he explodes the arguments of phenomenalism and vindicates the reality of substance. A chapter on actual and potential being leads over to the treatise on causes, a cardinal point in any philosophical system. The manner of exposition is worthy of the subject, and the terminology which is preferably modern appeals to present habits of thought. The concluding chapter contains a substantial and interesting dissertation on the Finality of the Universe. The author deftly controls the course of his speculations by referring and comparing them to established facts; and he is equally cautious in his generalization.

All in all the book is a valuable contribution to philosophical literature, its distinctive feature being a certain up-to-dateness, not so commonly found among modern treatises on scholastic philosophy.

X. M.

READINGS ON THE EVOLUTION OF RELIGION. By Mrs. F. Hay-Newton. Edinburgh and London: Blackwood & Son. Pp. ix—222. Price, 5s.

Catholic students desirous to place themselves *au courant* with modern Protestant religious thought, as represented by Professor Caird's Gifford Lectures on "The Evolution of Religion," will find Mrs. Hay-Newton's *Readings* a useful summary of the main arguments of the larger work. It does not lay claim to originality. The bulk of it is composed of long extracts from the Lectures, and other kindred sources, poetical as well as prose, with explanatory comments by the authoress, who shows herself a capable cicerone in the exploration of the many devious byways of Dr. Caird's transcendently obscure

theological thought. As is to be expected in Dr. Jowett's successor as Master of Balliol, there is a great deal of nebulous teaching where dogma is concerned, a tendency to substitute a wholly subjective standard for objective realities as the test of truth, an anxiety to unify at any cost contending principles,—the whole tinged with idealistic philosophy and, to be fair, expressed generally in language of fascinating purity. Mrs. Hay-Newton considers, we think justly, the innermost kernel of Dr. Caird's meaning to be the evidential value of that "longing after we know not what," that "glow which thrills us when we hear of noble deeds," as more than a mere sentiment or emotion—nothing else than "a spark of that Divine Perfection which we call God." In so far as he develops this idea, Catholics will follow his arguments with appreciation, although he is apt at times to erect far-reaching conclusions on very slender premises; but they will regret his unsatisfactory teaching on the Person of Christ. In spite of lengthy quotations from Dr. Gore's *Bampton Lectures*, which the authoress claims to represent Dr. Caird's position, we cannot think that the latter's answer to the question "Is Christ supernatural?" and to the further question, "Is Christ divine?" would have passed muster at Nicaea.

Emerson's saying—"Heartily know when the half-gods go, the gods arrive"—is quoted appropriately to illustrate the spirit with which Jesus declares that he who gives up anything for the service of God and the good of men will receive a hundredfold; and the golden mean between optimism and pessimism adopted by Christianity as the essence of its moral teaching is well drawn out. There is also an excellent summary of non-Christian creeds, heathen and otherwise, and a later lecture on the relation between St. Paul's Christology and that of the Apostles is useful, if only for the emphasis that it lays upon the *universality* of the Evangel, which the great Apostle of the Gentiles, from the very fact that he "stood at some distance from the facts of the life of Jesus, and for that reason was in a better position to estimate their general meaning," was the first to proclaim.

The arrangement of the "Readings" is on the whole good, except in one or two instances where the matter is allowed to overlap, or appears in a wrong place. A word of praise is due to the compiler's impartiality, as evinced by her reference to the "Roman Catholic Church (as holding) many instances of the results of the idealized spirituality in women, of which no one can deny the nobility and beauty." We trust that she will complete the usefulness of her book by adding an index to its second edition.

THE HOLY SACRIFICE OF THE MASS, dogmatically, liturgically, and ascetically explained. By the Rev. Dr. Nicholas Gihl. Translated from the sixth German edition. St. Louis, Mo.: B. Herder. 1902. Pp. 776.

Dr. Gihl's voluminous treatise on the Holy Sacrifice of the Mass has gained for itself the reputation of a classic in its French translation, as well as in the original. During the twenty-five years since its first appearance in Germany, the volume has been in ever-growing demand. The fact that it has remained untranslated into English until very recently could hardly be accounted for, except by the predominantly missionary activity of our clergy, whose opportunities for reading and spiritual self-culture have been absorbed by the necessary devotion to external tasks. But gradually the cultured and devout priest, whose influence lies in the quiet ways of instructing and of directing the interior upbuilding of the Church, is becoming a more frequent figure in clerical circles; and with this growth we are sure to find an increasing demand for books peculiarly suited to the taste of men who derive help in the practical ministry from a good collection of choice books suited to their profession or calling, and who find delight and recreation in spending some hours each day in their library.

The immediate object of Dr. Gihl's volume is not so much to rehearse the historical data which mark the development of the Catholic liturgy, as rather to lead his readers to a deeper appreciation of the devotional significance of each rite, and, above all, to animate the priest himself to a faithful and respectful observance of the ceremonies which betoken reverence for the great Reality of the Divine Mysteries. "A correct and clear understanding, as well as frequent consideration of the profound and mystical Rite of the Mass, will, in all probability, be the best means to enable the priest to refrain from a thoughtless, habitual mannerism, and lead him to celebrate the adorable Mysteries of the Altar with becoming attention, devotion, and reverence. The priest who studies this book will, moreover, find manifold reasoning and argument wherewith to direct the faithful according to their capacity in the proper understanding of the Divine Sacrifice, and in their fervent recourse to the Eucharistic fountain of grace. The authorities of the Church have often impressed upon pastors, that this is a chief duty of directors of souls, for the conscientious discharge of which they shall have to render an account before God." —(Pref., I Edit.)

The volume is, however, aside of its practical purpose, a work of extended and accurate erudition. It deals with the theology, and we might say the philosophy of its great subject, in a way worthy of profound study for those who derive spiritual benefit from measuring the wondrous wisdom which the trained intellect is able to recognize as part of the divine economy which supports the institution of the Blessed Sacrament in its Eucharistic and sacrificial aspect. This is the characteristic feature, in the main, of the first part of the work. It treats of the reality, the essence and efficacy of the Eucharistic sacrifice, and shows us its distinctive and important place in the organic structure of the Church.

The second part of the work deals with the more popular aspect of the Mass, the altar and its belongings, the chalice, vestments, language, rites, and the parts of the Mass service proper. And here the devout and intelligent lay-reader, as well as the priest, finds abundance of instruction, which will make his assistance at the Holy Sacrifice an appeal to his Maker, in which all the forces of his soul coöperate. How much joy the intelligent realization of the ceremonial of the Church adds to the otherwise devout fulfilment of the Sabbath duty which the Spouse of Christ has imposed upon her children, will be understood by those who carefully peruse this part of Dr. Gühr's volume. The translation serves its purpose excellently; for although versions from foreign idioms of spiritual books do, on the whole, very much less for their readers than their authors intended, yet where the information is didactic, and the argument constitutes an appeal to fact quite as much as to sentiment, there a simple version in any language will produce similar effects. The volume eminently deserves a place in every well appointed Catholic library.

SAINT CAJETAN. By R. De Maulde La Clavière. Translated by George Herbert Ely. London: Duckworth & Co. Pp. 175. Price 3s.

The Life of St. Cajetan will hardly prove as interesting to the general reader as many of the preceding volumes in Messrs. Duckworth's "Saints Series." Nevertheless it will repay perusal, if only for the light that it throws upon Catholicism in Italy during the early part of the fateful sixteenth century.

The future founder of the Theatines was born in 1480, and his lot was cast successively at Padua (where he obtained the doctorate *utriusque juris*), Rome, Verona, Venice, and Naples. His first stay in the Eternal City synchronized with the apogee of the Renaissance.

Leo X sat in the Chair of Peter, and Raphael reigned supreme in the worlds of art and æstheticism. A wave of semi-paganism invaded Rome. Yet Cajetan could touch the heights of sanctity, unaffected by the prevailing atmosphere of worldliness and indifference. It is curious to note that at the very time when the Barque of Peter seemed engulfed in the stormy seas, our saint was living in a state of ecstatic exaltation. More than that, he laid the seeds of his future Order in the practical work of ministering to the dying. Charity had done much. Even Luther was struck with admiration at the multitude of well-ordered hospitals which met his eye at the very centre of the Catholic world, which to him was the apostate Babylon of the Apocalypse. In his *Table Talk* he goes out of his way to eulogize the Roman hospitals, although his warped theology makes him add characteristically: "The mischief is that the Italians imagine they are meriting heaven and will be saved by such good works, which spoils it all." There was, however, one class of unfortunates passed over by the charitable. The incurable had received little or no persevering help. Practical difficulties seemed insuperable. It was left to Cajetan to plead with all the passion of a "prelate of the Divine Love" for the outcast, the hopeless, and the dying. He persuaded the confraternity of St. Jerome at Vicenza to open an asylum, impoverishing himself to support it. At Verona, Venice, and elsewhere, he threw himself heart and soul into similar work, until in 1524 he gave it permanent shape by founding the Order of the Theatines in conjunction with Caraffa, a future Pope. It had for its object the infusion of new life into the priesthood that it might become an effective instrument of social reform, especially in relation to works of charity. The Theatines were to be apostles rather than recluses. St. Cajetan left precept for practice. We find him tending his "dear sick" with his own hands, burning with the zeal of divine love for the most repulsive and abandoned. His passion for active service gave him the name of "the Saint of Providence." It was rooted in an extraordinary sensibility to the attractions of the *Divino Amore* that was almost feminine in its mingled timidity and gentleness. Perhaps the most interesting chapter in the book is that on "The Art of Divine Love," based on the doctrine of St. Francis of Sales' celebrated *Treatise*. St. Cajetan sought for a religion impregnated with love, demanding from its disciples a corresponding boundless charity towards God and man; and that central idea became the ruling principle of his life of heroic self-sacrifice. He saw that the intellect without emotion was powerless to

move the will heavenwards. As Fr. Jolly, the author of the *Psychology of the Saints* (the initial volume of the present series), well says, "men have never been holy save through love." St. Cajetan made love the beginning and end, alike of his faith and practice as embodied in the Order, which was his legacy to the world. We can give no better praise to his biographer than to say that he has made the Saint so human in his charity as to make the reader desirous of imitating him in the intensity of his love.

THE WAGER OF GERALD O'ROURKE. Christmas drama in three acts. From a story by Francis J. Finn, S.J. Transposed by M. R. Thiele. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 47.

It is hardly necessary to do more than mention anything new from the pen of Father Finn, to assure its popularity. This is not indeed a new book, but merely a new way of bringing home the salutary lessons which our popular Jesuit writer of juvenile stories has managed to teach American boys and those who have to deal with them. Teachers will readily welcome this adaptation. There is a decided want of good dramatized material for Catholic children of English speech; but we have less that is suitable for boys than there is for girls, since the religious of our convents manage to provide plays for their pupils where men for the most part have failed. *The Wager* is for boys only; there are five of them in the play, and two more to impersonate fathers, and an additional uncle, so as to give fair play to all sorts of temperaments. The end and object of the performance is that the pious boys win, and even make their elders better, and thus increase Christmas joys in their families a hundredfold.

THE LIFE OF JESUS CHRIST. Embracing the entire Gospel narrative, embodying the teachings and the miracles of our Saviour, together with the History of His Foundation of the Christian Church. By the Rev. Walter Elliott, of the Paulist Fathers. Fifth edition. New York: Catholic Book Exchange. 1902. Pp. xxv—761.

It is encouraging to know that Father Elliott's popular Life of our Divine Lord is already in its fifth edition. It is written in a devout spirit and embodies closely the Gospel history. At the same time there is abundance of accessory material which helps the reader to fill in the background and historical interpretation of such scenes and incidents in the Scriptural narrative as require the light of tradition to make them intelligible and show them in their original proportions to the modern reader not otherwise familiar with the Palestinian manner

of expression of the Evangelists. The book offers an excellent medium of instruction—in an agreeable and original way—both for the home circle and for converts, since the author has deftly interwoven the doctrines of Catholic belief in his narrative of our Lord's life and in that of the history of the Church, which forms the sequel. The manner of illustration does not greatly attract us, though it may have its advantages for a certain large class of readers who want striking images of a newspaper type to attract their easily diverted attention. The style is that of Father Elliott which has gained so many souls to the truth of Christ through love of the man—in which simplicity of statement alternates with a certain glow of fervent expression betokening deep conviction and devoted zeal.

LIFE OF BLESSED EMILY BICCHIERI, O.S.D. By Sister Mary Stanislaus MacCarthy, O.S.D. Dublin: M. H. Gill and Son; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 184. Price, 2s. 6d.

Some of our readers are probably familiar with a short and agreeably-written biography of St. Emmelia, mother of SS. Basil and Gregory of Nyssa, members of a much larger family of less-known saints, which was published some years ago by Sister Stanislaus MacCarthy, daughter of the distinguished Irish poet, Denis Florence MacCarthy. The similarity of names, Emmelia and Aemilia, though not the same in their original meaning, attracted the gifted nun to inquire into the life of Blessed Aemilia Bicchieri, all the more since the latter belonged to a religious Order of which she herself was a devoted member. She died before she completed the task, which was taken up by a Sister of a neighboring community of St. Dominic, who completed the work in the spirit in which it was originally undertaken.

Blessed Aemilia was prioress of a Dominican convent in Vercelli, which she had built of her inheritance from her mother, about 1256. She was remarkable for her gift of prayer and spiritual discernment. Pope Clement XIV beatified her in 1769, and ordered her feast to be inserted in the Roman Martyrology of the Dominican Proprium on August 17th. The biography is but a sketch written in a pleasant style, and, like its predecessor, deserves to become popular, especially among those who bear the name of Emily without knowing anything of their patron saint.

Literary Chat.

The Macmillans are to begin this month the publication of a uniform edition of Edward Fitzgerald's works under the editorship of Mr. Aldis Wright. It is nearly fifty years since the quatrains of *Omar Khayyam* came as a genuine treat to thoughtful readers who then began to set great literary value on the author's translation of Calderon's Dramas as well as upon his quaintly reflective *Saws of the Wise*. The edition is to be limited to 250 sets.

We hear constant complaints of a lack of fair treatment of Catholic subjects in secular manuals of history and pedagogics, and especially in the larger encyclopædias, which are supposed to appeal to popular intelligence on neutral ground, that is to say, which treat of all topics with absolute freedom from sectarian prejudice. That is a fact.

Another fact is that we Catholics have no correctives for this evil in the shape of similar works which would set an earnest and unprejudiced inquirer right. A good, large, carefully written encyclopædia published under Catholic auspices and censorship would do all the work which half a dozen wide-awake Truth Societies can accomplish in the same direction. The expense would be less, the effect greater, more permanent, penetrating, and conclusive. If a newspaper were to talk us down by misrepresenting Catholic doctrine, Catholic morals, aims, we should at once be able to cite facts, with chapter and verse, and bigotry itself would not be able to hide itself under false pretences of quoting authentic sources when it goes to the *Britannica* or any other "poisoned well" for its definitions and statistics about Catholic matters.

Can we get together such a work? Undoubtedly, provided we take a rational interest in the matter, and instead of making speeches and criticisms in public and private about the bigotry of our opponents and the incompetency of our fellows, simply go to do or to encourage those who are capable and willing to do.

Here is the firm of Herder publishing a third edition of one of the most beautifully made encyclopædias, in every sense perfect, and wholly Catholic, which calls for the respectful acknowledgment of its merits from non-Catholic quarters in all parts of Germany. The first volume of the new edition (1739 pages), scholarly and withal popular in style, accurate in its last and least detail, printed and bound in attractive form, with fine illustrations from new and original plates, takes in the Letter A down to *Bonaparte*. This shows that the work is as exhaustive as at least our *Appleton's* or *Chambers'*; yet it is thoroughly Catholic, and the price, in royal binding, is only three and a half dollars a volume.

We boast of being readers, students, lovers of literature, and lovers of truth—the best Catholics in the world!—"Vox, vox et prae'terea nihil," if we test it by facts. German Catholics have made Herder's *Encyclopædia* a great success. The same firm found it possible to publish at the same time an encyclopædia which deals *exclusively* with Church topics. And that work, too, in more than twenty large volumes, is going into a third edition.

Mr. Mallock's new volume, *Religion as a Credible Doctrine*, is, from some viewpoints, a most interesting study. It has for its object "to exhibit theistic religion generally as a system worthy of reasonable acceptance," and this especially with reference to the difficulty of assenting to the theistic system in face of the verified

facts of science. He riddles the faulty methods at present pursued by controversialists on both sides, and says: "What is wanted primarily is an intellectual accountant, who will go carefully over the books of both the apologists of religion and the champions of science." The work is of special value, inasmuch as it provokes reflection and discussion on a vital theme. Catholic philosophers will take exception alike to some of his definitions and to his conclusions, in so far as they overturn the traditional maxims of the schools. But on the whole, the work does not call for a critique from defenders of the Catholic position; it rather strengthens the attitude of the Church as the guardian of religious thought against the outside world of infidel science. We are informed that Mr. Mallock is likely to be answered in the *Fortnightly Review* by an American priest, Father John T. Driscoll, whose recent volume on the *Soul Life* had been noticed in one of Mr. Mallock's essays. The rejoinder is to appear under the title of "Philosophy and Science at the Dawn of the Twentieth Century," and will deal at some length with Mr. Mallock's method of criticism and scientific demonstration.

Dodd, Mead & Co. have in press a large and important work on the *Art of Organ Building*. It is from the pen of Dr. George Ashdown Audsley, author of a number of excellent works on church architecture, missal illumination, and ecclesiastical decoration, and a member of the well-known church-building firm of Audsley Brothers. The work is being issued by subscription, a limited number only being printed.

That there is a decided craving by many souls outside the Catholic Church for that beautiful devotion of the Evangelical Counsels which is properly understood and practised only in the religious orders of the ancient fold of Christ, is evident from the success which *The Lady Poverty*, recently issued in the United States by Tennant and Ward, has had. Although it has a chapter by Father Cuthbert, O.S.F., on the spiritual significance of Evangelical poverty, it is evident that Mr. Carmichael, who seems enamored with the spirit and locality of Assisi, wrote for Protestants. And Protestants will be the better for reading it. It is a very neat publication and might readily take the place of a Christmas souvenir, even among Catholics who have sufficient appreciation of the beautiful reflections of St. Francis of Assisi, which are here translated. We reviewed the little book in the October number.

Herder announces a new book by Bishop Spalding, entitled *The Young Christian Teacher Encouraged*. The same author is preparing a volume under the title *Socialism and Labor*, of which a first instalment appears in *The New Century* (Washington).

Father Nicholas Walsh, S.J., author of *The Comparative Number of the Saved and Lost*, which was exhaustively commented upon in THE ECCLESIASTICAL REVIEW, has in press a book entitled *Vetera et Nova*, which name recalls a similar work, *Nova et Vetera*, from the pen of Father Tyrrell, S.J. Father Walsh's volume deals mainly with Spiritual Training, Meditation and its Difficulties, Vocal Prayer, Temptation, etc.

The movement created by Cardinal Newman in his Oxford days, far from dying out as one would expect it should by this time, seems to receive continually new

impulses, if we may judge from the character and tone of the religious literature published in England. There is probably no name so frequently quoted in the ascetical and controversial books that come from Anglican sources, as that of John Henry Newman. The announcement that Father Lucas, S. J., is preparing a complete reference index to the works and letters of Newman is therefore not without its purpose and significance.

A name that calls forth a sympathetic chord, when mentioned in connection with Newman, is that of Hurrell Froude, the brother of the noted historian, and the intimate friend to whom indeed Newman largely owed his conversion, though Froude had not the good fortune himself of being received into the external fold of the Church. We understand that Miss Louise Imogen Guiney is preparing a biography of Hurrell Froude.

Father Gasquet, the erudite Benedictine Abbot who has done so much to illumine the English Reformation period, and to show forth the true character of the secession to which the Establishment of the Anglican Church is due, is preparing an edition of the Letters of St. Bernard of Clairvaux.

Canon De Becker, regular professor at the Louvain University and Rector of the American College, has prepared a new edition of his splendid work on Matrimony. It is intended for theologians and students of canon law mainly.

A new Life, or rather a translation, of Cherancé's Life of St. Margaret of Cortona is announced.

A Year-Book, containing thoughts for every day on moral and religious topics, from the pen of Archbishop Keane, of Dubuque, is announced for the beginning of the year. John Murphy Company are the publishers.

The same firm is about to issue a series of lectures on Maryland Colonial History, entitled "The Lords Baltimore and the Maryland Palatinate," by Clayton C. Hall.

Dr. Shahan, of the Catholic University, has prepared a number of pamphlets embodying Studies of Church History. "Catholicism in the Middle Ages," "Outlines of Church History Down to the Reformation," "The Study of Church History,"—are the titles of some of the brochures thus far issued.

It were rather belated to offer a review at this date of Mr. Balfour's widely read essay on *The Foundations of Belief*. Published in February, 1895 (Longmans, Green & Co.), it leaped at once into favor with the more thoughtful public. Four editions were reprinted in as many successive months. Four more have since appeared; but the last, the eighth, alone has come forward with the marks of revision. It is to these revisions or rather additions—for the revisions strictly speaking consist merely in some verbal corrections—that we would call the reader's attention. There is first of all a new introduction in which Mr. Balfour, taking note of certain adverse criticism, sets forth in isolation the fundamental ideas of his position. The reader is thus placed from the start vis-a-vis with the author's philosophical standpoint. The other notable addition is the concluding summary in which the entire argument of the work is presented in a clear continuous outline. These addenda, facilitating as they do the following of a discussion which, though reflected in a most luminous style, calls none the less for a strain on attention, enhance considerably the value of the last edition.

There appears an excellent appreciation of the Rev. Dr. Henry's translation of *Poems, Charads, and Inscriptions of Pope Leo XIII*, by Mr. Walter George Smith, in the November number of the *Alumni Register* of the University of Pennsylvania.

The Science of the Saints, in practice, by the Rev. John Bapt. Pagani, of the Institute of Charity, in four volumes, has just appeared in third edition. It is a handsome book (Washbourne-Benziger), and makes an excellent gift for Religious. \$6.00.

Mrs. Wilfrid Ward, whose *One Poor Scruple* was well received by the best critics, will soon give us a novel entitled *The Light Behind*, through the publication-house of John Lane. The title, which is taken from a poem of Mrs. Browning, indicates the religious tendency of the story.

Books Received.

THEOLOGY AND ASCETICA.

ANGLO-JEWISH CALENDAR for every day in the Gospels. Being an Introduction to the chief dates of the Life of Christ. (An Essay towards a final determination of the Gospel Chronology.) By Matthew Power, S.J., B.A. St. Louis, Mo. : B. Herder. 1902. Pp. 93. Price, 75 cents.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS ad mentem S. Thomae et S. Alphonsi hodiernis moribus accommodata. De Poenitentia, de Matrimonio et Ordine. Auctore Ad. Tanquerey, S.S. Tornaci (Belg.) : Desclée, Lefebvre et Soc. Neo-Eboraci et Chicagi : Benziger Brothers. 1902. Pp. 628 and 33. Price, \$1.75.

COMPENDIUM THEOLOGIAE MORALIS. Beatae Mariae Virgini dicatum. Auctore Jos. Calasancio Card. Vives, O. M. Cap. Editio VII, aucta et emendata. Romae, Ratisbonae, Neo-Eboraci : Fridericus Pustet. 1902. Pp. 668. Price, \$1.25.

CASUS CONSCIENTIAE propositi et soluti Romae ad sanctum Apollinarem in Coetu S. Pauli Ap. Anno 1901-1902. No. 7. Cura et expensis R.mi D. Felicis Cadène, Urbani Antistitis. Romae. 1902. Pp. 75. Price, 1 lire—25 cents.

RELIGION AS A CREDIBLE DOCTRINE. A Study of the Fundamental Difficulty. By W. H. Mallock, author of *Is Life Worth Living*, etc. New York : The Macmillan Company. 1903. Pp. 287. Price, \$3.00.

LES VERTUS MORALES. Instructions Pastorales pour le Cêreme par S. E. le Cardinal Feraud, Évêque d'Autun, Membre de l'Académie française. Paris : Duniol, P. Téqui. 1902. Pp. vii-191. Prix, 2 francs.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE, juxta Rubricas Emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto pro Clero Saeculari Statum Foederatorum Officiis Generalibus hic concessis utente concessus. New York and Cincinnati : Fr. Pustet & Co. 1903. Price, 30 cents.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE, juxta Rubricas Emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto pro Clero Romano, Statum Foederatorum Officiis Generalibus hic concessis utente concessus. New York and Cincinnati : Fr. Pustet & Co. 1903. Pp. Price, 50 cents.

PROPYLAEUM AD ACTA SANCTORUM NOVEMBRIS. Synaxarium Ecclesiae Constantinopolitanae. Pp. lxxx-1180 col. Société des Bollandistes, 14, rue des Ursulines, Bruxelles (Belgium). Price 60 francs.

LITTLE MANUAL OF ST. JOSEPH. Compiled by the Very Rev. Dean A. A. Lings. New York, Cincinnati, Chicago : Benziger Brothers. 1902. Pp. 192. Price, bd., 25 cents.

FORGET-ME-NOTS OF PAST AND PRESENT. By the Rev. Ignatius Mary Ahmann. Pp. 152.

THE CLOISTER. The Apostolic Character of the Monks and Nuns who live there. By Professor L. E. Henry, B. A., M.R.C.P., University of Cambridge and Oxford Union Society; Certified in Theology and Philosophy; late Reader to His Royal Highness the Duke of Clarence. Introduction by the Very Rev. Robert Butler, D.D., O.S.C. James Duffy and Co., Ltd. Dublin, New York: Benziger Brothers. 1902. Pp. xxviii-232.

THE HARMONY OF THE RELIGIOUS LIFE. By Herman J. Heuser, Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 247. Price, \$1.25.

BUCH DER WEISHEIT. Textkritische Materialien, gesammelt aus der syrohexaplarischen und armenischen Uebersetzung von Dr. Franz Feldmann, Prof. Theol. Freiburg im Breisg.: B. Herder. 1902. Pp. 85. Price, 60 cents.

LIFE OF BLESSED EMILY BICCHIERI, O.S.D. By Sister Mary Stanislaus MacCarthy, O.S.D., author of *A Saint Among Saints* and *Songs of Sion*. Dublin: M. H. Gill and Son; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii-184. Price, 2s. 6d.

ST. FRANCIS' MANUAL. Containing the Rule and Ceremonial of the Third Secular Order of St. Francis. With explanations and instructions, and a complete Prayer Book for general use. By the Rev. Clementine Deymann, O.F.M. Fourteenth edition, rearranged and revised. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 595. Price, 75 cents.

LITTLE MANUAL OF THE THIRD ORDER OF ST. FRANCIS. Translated, adapted and enlarged from the German of Rev. Cassian Thaler, O.M.Cap., by the Rev. Bonaventure Hammer, O.F.M. New York, Cincinnati: Fr. Pustet & Co. 1902. Pp. 220. Price, 10 cents (\$7.50 per 100).

TRACTATUS DE SANCTISSIMA TRINITATE. Auctore F. Alexio Maria Lépicier, Ord. Serv. B. V. M. in Pontificio Collegio Urbano de Propaganda Fide Theologiae Professore. Tomus III. (1, Quaest. XXVII-XLIII.) Institutiones Theologiae Dogmaticae ad Textum S. Thomae concinnatae. Parisiis: P. Lethielleux. 1902. Pp. xliii-483.

DE PERFECTIÖNE VITAE SPIRITUALIS. Opus R. P. Antonii Le Gaudier, S.J. De SS. Jesu Christi amore et de vera Christi Jesu Imitatione. Editio recens emendata cura et studio P. A. M. Micheletti. Tomus I. Augustae Taurinorum: Petrus Marietti, Typogr. Pontif. (London: Thomas Baker.) Pp. 604.

SUMMA DECRETORUM D. MAGISTER RUFINUS. Von Dr. Heinrich Singer, Prof. Univers. Prag. Paderborn: Ferdinand Schöningh. 1902. Pp. 183 and 570. Preis, 26 Mark.

THE DAY OF AN INVALID. From the French of Abbé Henri Perreyve. By Rev. Joseph Bruneau, SS. (Authorized Translation.) New York: The Christian Press Association Publishing Company. 1902. Pp. 280.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum Adolescentium Seminarii beatae Mariae de Monte Mellario concinnata. Volumen I: Logica et Ontologia. Dublinii: Apud Browne et Nolan. 1902. Pp. vii-403.

PHILOSOPHY.

THE TEACHER AND THE CHILD. Elements of Moral and Religious Teaching in the Day-School, the Home, and the Sunday-School. By H. Thistleton Mark, Master of Method, Owens College, Manchester. London: T. Fisher Unwin. 1902. Pp. 165.

POLITICAL AND MORAL ESSAYS. By Joseph Rickaby, S.J., B.Sc., Oxon. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii-298. Price, \$1.50 net.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY, including the principal conceptions of Ethics, Logic, Aesthetics, Philosophy, of Religion, Mental Pathology, Anthropology, Biology, Neurology, Physiology, Economics, Political and Social Philosophy, Physical Science, and Education; and giving a terminology in English, French, German, and Italian. Written by many hands, and edited by James Mark Baldwin, Ph.D., etc., Stuart Professor in Princeton University. With the coöperation and assistance of an International Board of Consulting Editors. In three volumes, with illustrations and extensive biographies. Vol. II. Pp. xvi—892. Price, \$5.00.

THE EMPLOYMENT OF WOMEN IN THE CLOTHING TRADE. By Mabel Hurd Willett, Ph.D. (Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University. Vol. XVI. No. 2.) New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. 206.

THOUGHTS ON EDUCATION. Speeches and Sermons by Mandell Creighton, D.D., D.C.L., LL.D. Edited by Louise Creighton. London, New York, and Bombay: Longmans, Green & Co. 1902. Pp. 215. Price, \$1.60.

ESSAYS, HISTORICAL AND LITERARY. By John Fiske. Vol. I—Scenes and Characters in American History; Vol. II—In Favorite Fields. New York: The Macmillan Company. 1902. Pp., vol. i., 422; vol. ii, 316. Price, \$4.00 net.

HERDER'S KONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildungen, Tafeln und Karten. Bd. I. A—Bonaparte. St. Louis, Mo.: B. Herder. 1902. Pp. 1739. Price, \$3.50.

THE HOLY GHOST AND THE HOLY EUCHARIST. By the Rev. A. A. Lambing, LL.D. For sale by Rev. A. A. Lambing, Wilkinsburg, Pa., and by Catholic booksellers. Pp. 30. Price: single copies, 10 cents; 13 copies, \$1.00; 25 copies, \$1.75; larger orders, 6 cents a copy.

THE WAGER OF GERALD O'ROURKE. Christmas Drama in three Acts. From a story by Francis J. Finn, S.J. Transposed by M. R. Thiele. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 47. Price, \$0.35.

EASY AND NATURAL METHOD OF SIGHT-SINGING. For self-instruction and class use. By W. P. Schilling, Organist and Choirmaster at St. Peter's Cathedral, Scranton, Pa. Scranton, Pa.: W. P. Schilling, Box 33. Pp. 78. Price, \$0.50.

HISTORY.

THE VENETIAN REPUBLIC. By Horatio Brown. London: J. M. Dent & Co., Aldine House. Temple Primers. 1902. Pp. 211. Price, \$0.40 net.

THE NEW EMPIRE. By Brooks Adams, author of "The Law of Civilization and Decay," "American Economic Supremacy," etc. New York: The Macmillan Company (London: Macmillan & Co.). 1902. Pp. 243.

DAS MITTELALTER, EINST UND JETZT. Historische Vorträge von H. Grisar, S.J. IV. Auflage. Freiburg, Breisgau: B. Herder. 1902. Pp. 92. Preis, \$0.35.

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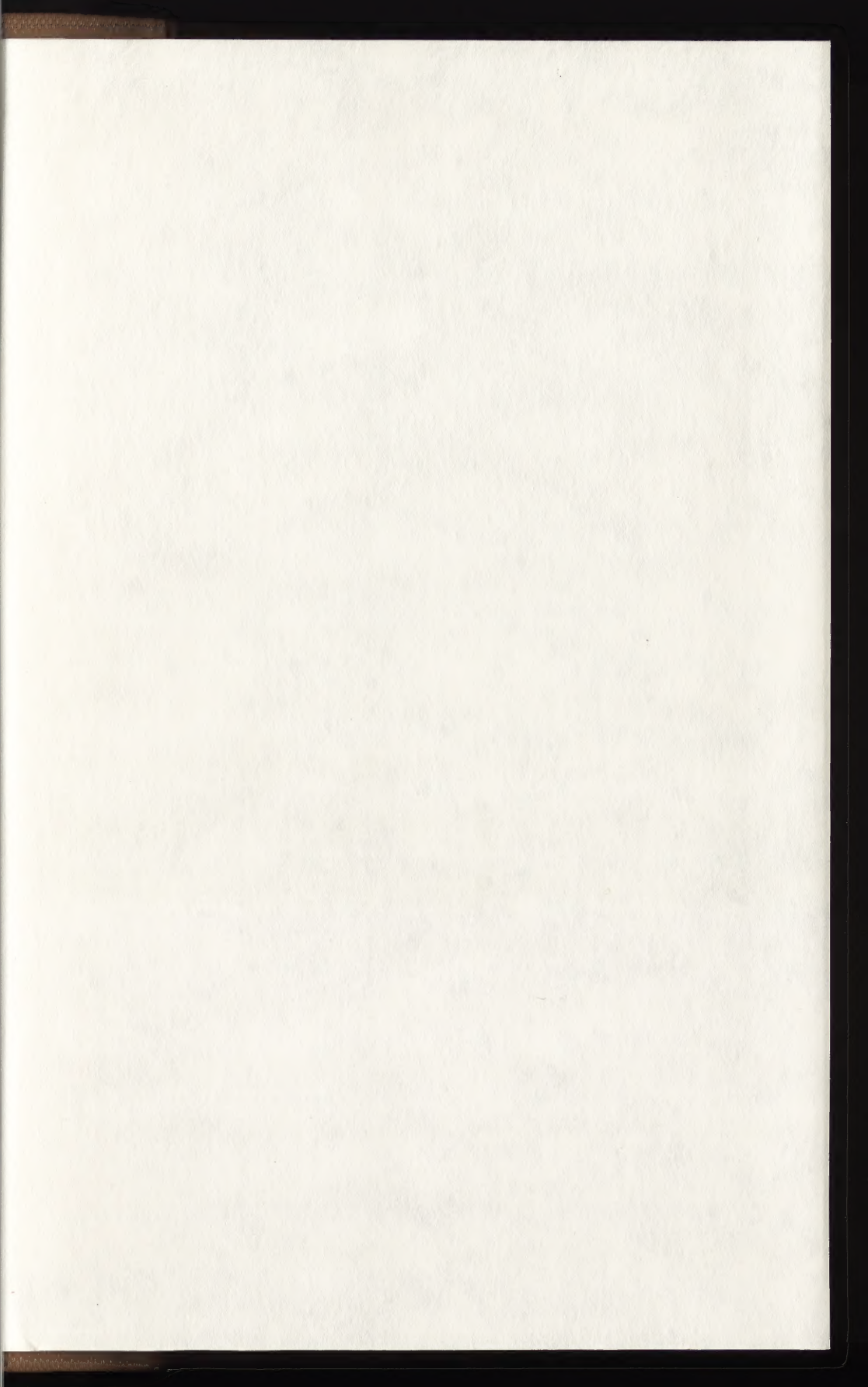
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